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THE PRESBYTERIAN RECORD  
50 WYNFORD DRIVE  
DON MILLS, ONTARIO







JANUARY, 1963

# *The Presbyterian Record*



*KNOX CHURCH, Sooke, B.C.  
Lasting snow is so rare on Vancouver Island, except on the  
mountain peaks, that a winter scene like this is unique.*



# RICHES

I wanted to become rich overnight, so I tried all manner of gambling. I put pounds and pounds on race horses, on lotteries in Ndola and Salisbury. I even tried to pray that God would give me money. But all my efforts were in vain.

"God," I thought, "is no helper. The Bible shows Him to be kind and loving, but when I ask Him to give me money so that I can be rich like Khumalo—no answer. So far He seems to have taken away the little that I have." Thus my thoughts.

I was cross. I continued to meet disappointment even when I accompanied my lottery envelope with prayer and hopeful thoughts of winning. I became penniless; my children went hungry.

My wife did not like the way I spent money. She was reluctant to say so, however, for in Zulu society a woman bows to her husband, lets him be king in his household, relegating herself to be a mere onlooker as far as money matters are concerned.

But my wife was a Christian, something that I discovered increasingly as our marriage went on. One day she took courage to ask me to give an account of all that I had added to the household during the three years of our marriage. I agreed, and it added up to this: one table, two chairs, an iron bed, four blankets, three mugs, two knives, some leaking pots, some cloth for a new dress for her about every six months, and the old second-hand sewing machine that she used so profitably in helping to pay our rent.

That was all. Our other household needs had been met by money that she had earned as a laundry woman.

"Look, Mabuza," she said to me one day, "it's no use wasting money in gambling, thinking you will win and be rich overnight like Khumalo. I'm a Christian and I advise you not to try for riches in that way. If you had put a pound a month in the savings bank since the first month we married, today we would have £36 saved."

I was annoyed with her for pleading that I should save my money instead of gambling. I had seen Khumalo buy a new car, build a store, buy a farm, and build a

house—all for only a ten-shilling lottery ticket that paid him £36,000.

"Rich overnight," I muttered. I then spent all my wages on lottery tickets. Today I have 1000 of them, all useless. They represent £500 of my money, all wasted.

I got thin over this. I fought a fearsome battle with myself. My wife, knowing my trouble (trying to get rich overnight), sought a way to heal me of my sickness. For it was a sickness.

On the morning of the day of a big horse race in Durban I found a hand-written card inside my racing booklet. The signature was "Christ." It read as follows: *But my God shall supply all your need according to His riches in glory by Christ Jesus.*

I read it three times. I did not completely understand it. It had me in a brown study. My wife came in while I was engaged, and explained its meaning. I thought: "If I give myself to Christ, as this message is telling me to do so, I'll certainly become rich. Here Christ says it: *God will supply all your need according to His riches, by Christ Jesus.*"

My thoughts continued: "If I have Jesus and do not seek for riches outside God's circle, God will supply all my needs—but they will be supplied through Jesus Christ."

The card, I later discovered, had been placed in my evil racing booklet by my wife. The more I thought on it the more I realized that it carried a dynamic message for me. So I tried it the way the card indicated. I surrendered my whole life to Christ.

Today I am a rich man, free from the chains of gambling. I know that Christ supplies all my needs. Since accepting Him as my Saviour, I have saved money each month. I have provided for the education of Nkosinathi, my first-born, who is going for medicine next year.

God has supplied all my needs according to His riches in Christ Jesus.

—Jeremiah Xulu

Bloemfontein, Africa

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## *in this issue*

- 2 **One of the finest pieces on gambling** that we have seen in a long time is contained in the short feature on the opposite page.
- 4 **Pacific Isle Presbytery** is the report of the editor's first visit to Vancouver Island.
- 7 **Miss Canada 1962** is not the oldest Presbyterian out there, but she is certainly one of the most widely known.
- 8 **Evangelism and Social Action** is the general assembly board visited this month by editorial assistant Valerie M. Dunn.
- 11 **With My Notes on the Creed** we begin a series by John Addison Ross that promises to be inspirational as well as informative.
- 13 **A Letter to the Church** contains the general assembly's pronouncement on the new financial policy.
- 14 **The Saint Who Founded a City** was written by T. Melville Bailey, minister of South Gate Church, Hamilton, Ontario after a recent visit to Scotland.
- 16 **The Rev. Jack McIntosh** forwarded the material for this photostory from Japan.
- 17 **The editorial page** deals with religious education in our public schools.
- 18 **Here is a new idea** for presenting the complete church program to the local congregation.
- 20 **The pension fund** and its provisions are discussed by the vice-chairman of the pension board.
- 22 **What keeps young people from choosing Christian service as a career?** The answer is given by Larry Paul, convener of recruitment at Presbyterian College, Montreal.
- 35 **Facing the Year in Faith** is the theme of the devotional message by Rev. Dr. Joseph Wasson.

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## *cover story*

**Knox Presbyterian Church** has stood on a sideroad at Sooke, B.C. for 64 years. This photo was taken by the minister, the Rev. Alan M. Beaton, who lives next door.



**M**ention of the Pacific Ocean in relation to church work immediately suggests an overseas mission on a palm-covered tropical island.

Yet a home presbytery of our church does lie out on an island surrounded by the blue waters of the Pacific. While Vancouver Island is not far from the mainland, as travel is today, still it is unconnected except by water and by air. So the Presbytery of Victoria is the solitary western outpost of The Presbyterian Church in Canada.

In size and shape Vancouver Island is almost identical to Formosa — but the population is small by comparison. So is the number of Presbyterian churches, for there are only ten on Vancouver Island, and six of these are mission charges. However progress is being made, as we shall see.

The mother of the presbytery and largest of the congregations is St. Andrew's Church in downtown Victoria. It has 880 communicants, a stately sanctuary, and a new Christian education wing equipped for a wide range of activities. St. Andrew's is known to many Canadians and Americans because it is within easy walk of the major hotels. Victoria's climate and old-world charm make it a popular tourist centre.

The Rev. J. Lewis W. McLean has been at St. Andrew's since 1938. Over the quarter century he and his gracious wife have become leaders in the life of the city as well as the church. Dr. McLean is an alderman on the city council, a chaplain with an army militia unit, and a leader in community affairs.

Beyond the presbytery he is known for his service on many boards of the general assembly and the fact he was elected moderator in 1954. For some years he has been a delegate to the North American area meeting of the World Presbyterian Alliance, and at present represents the Synod of British Columbia on the general board of missions.

The people of St. Andrew's gathered proudly on November 14 last for a service of ordination for the eldest son of the manse, the Rev. Walter F. McLean. He and his wife Barbara were designated as missionaries. They have since flown to Nigeria to work particularly among university students.

The congregation of St. Andrew's dates back to September 5, 1866 when it was organized in connection with the Church of Scotland. The present large sanctuary was dedicated in 1890, and the kirk hall was added in 1958.

Despite its place in the inner city St. Andrew's is a family church. The morning service opens with many children at worship, and they go to a Sunday School that totals 375 pupils. Four beautiful windows in the church are memorials to the navy, army, air force and merchant navy.

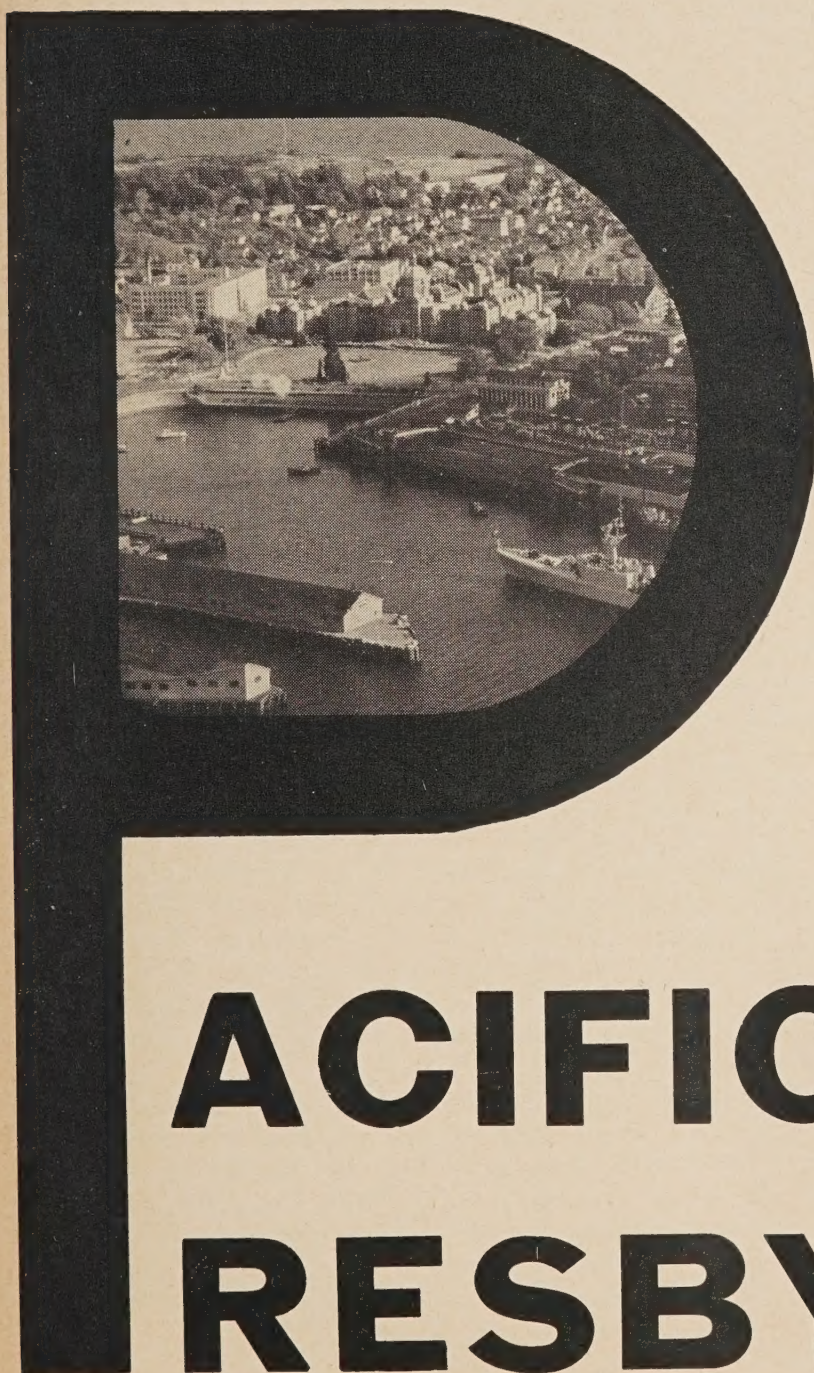
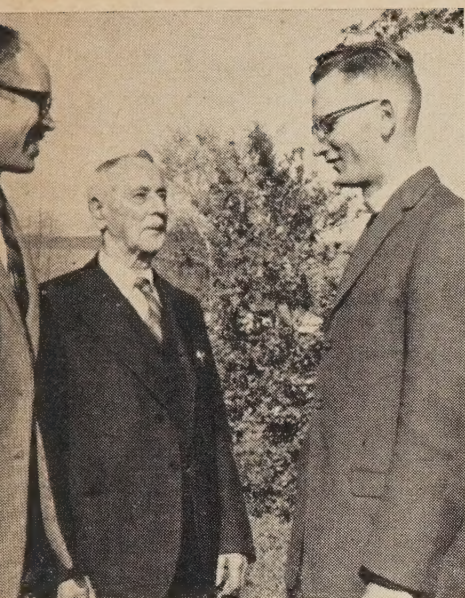
In its week day ministry St. Andrew's provides for the elderly as well. A room and kitchen are set aside for the Silver Threads Society, an informal daily gathering of senior citizens.

Knox is the newest suburban church. It is situated strategically on Richmond Road near the campus of the expanding Victoria University. With a splendid new building, a spacious parking lot, and a modern manse, Knox Church is entering on a new phase of growth under the ministry of the Rev. A. A. Rattray. There are 145 communicants and 125 children in the Sunday School. *(Continued overleaf)*



**ABOVE:** Totem poles are a feature of Vancouver Island.  
**BELOW:** St. Andrew's, largest Presbyterian Church in B.C.





**UPPER LEFT:** H. B. Currie, 89, is the representative elder from Port Alberni. He is seen with Rev. K. G. Knight, left, and Rev. R. B. Cochrane, right.

**CENTRE:** The attractive new church at Duncan where the congregation is trying to double its membership this year.

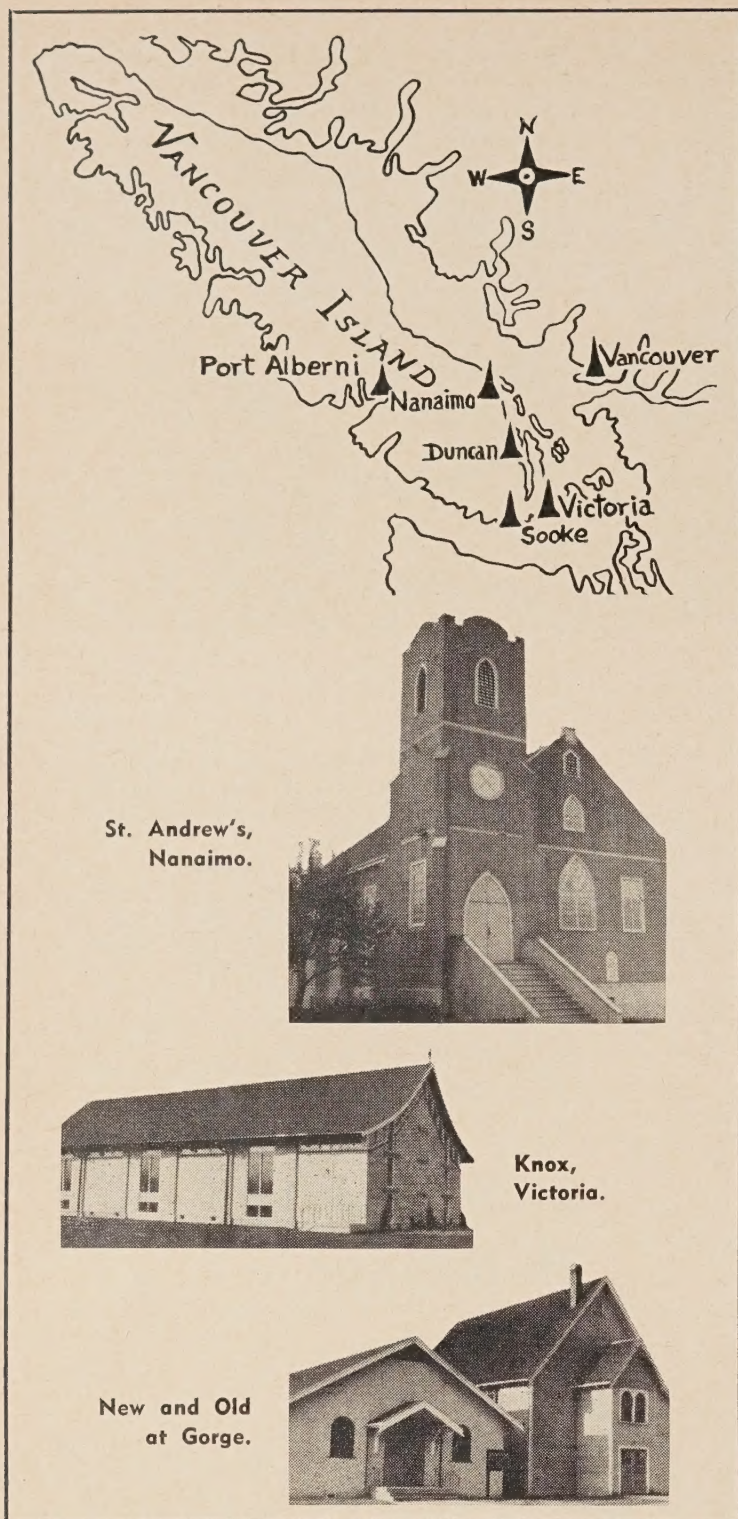
**RIGHT:** The men serve dinner at the annual meeting of the Sooke congregation, a practice that the women appreciate.

**LEFT:** Framed is the inner harbour of Victoria, beautiful capital city of British Columbia. In the centre of the picture are the parliament buildings.

**by DeCourcy  
H. Rayner**

# PACIFIC ISLE PRESBYTERY





Seventy years ago Knox was founded on Stanley Street in the central part of Victoria. It was never a strong congregation, and in 1961 the decision was made to close the doors of the old church, sell the property and amalgamate with the new charge then known as Richmond.

The latter started in a private home early in 1958. Later that year a manse was erected to be used temporarily as a church school and meeting place. The sanctuary, which seats 225 with provision for a further 100, was dedicated in October, 1961. Dr. Alex Rattray, who is experienced in extension work, has high hopes for the future.

Another Presbyterian congregation is found in Gorge Church, where the Rev. William J. Klempa has just settled as minister, after obtaining a Ph.D. at New College, Edinburgh. The two-story frame building which stood for many years has been condemned. So the congregation of just over 100 members erected a modest new church. The mortgage on

it was burned last September. There are 150 children in the Gorge Sunday School. One of the problems, when the old building is demolished, will be to find space for the Christian education program.

In other areas of Victoria there are two small congregations. Erskine Church is supplied by a retired minister, Rev. E. A. Wright. At St. Paul's Church the services are conducted by an elder, Samuel L. McCracken, who is clerk of the presbytery.

Seventy families are associated with the Chinese Church on Blanchard Street. Youth work is emphasized, and a kindergarten meets every week-day morning. The Rev. Stephen Lee is minister. W.M.S. deaconesses are Miss Dorothy Spring and Miss Grace Lee. While Miss Lee is on study furlough Miss Gertrude Scott, who spent 30 years in this work prior to retirement, has come back to give assistance.

About 20 miles west of Victoria stands Knox Church, Sooke, shown on our cover. It is a rural-type community church serving a large area populated by lumbermen, miners and fishermen. The 64th anniversary was observed last November. In the manse next door lives the young minister, the Rev. Alan M. Beaton, with his wife and two small children.

Fifty-five miles up the island in the residential area of the town of Duncan we have an attractive church building. The St. Andrew's congregation relocated in 1960 from a downtown building that was inadequate. The congregation dates back to 1903. When Catechist Ronald Mac-Millan took over last May there were 49 communicants. In October 16 more were received, and the goal is to double the membership by the 60th anniversary this year.

Another 55 miles on the road north takes us to the second largest city on Vancouver Island. Nanaimo is more than a port, it is a major centre for the forest industry. St. Andrew's Church, near the heart of the city, will celebrate its centenary in two years time.

The present spacious building, the fourth in the history of the congregation, was built in 1931. The Rev. Robert B. Cochrane has been minister since May, 1961. There are 109 communicants and about 100 children in the Sunday School.

Of the many scenic drives on the island, one of the finest is the trip of 54 miles from Nanaimo to the end of Alberni Inlet. There, some 50 miles from the sea, is the harbour that is fast becoming famous for its overseas exports. The twin cities of Alberni and Port Alberni are growing rapidly. Their combined population is over 17,500.

The Presbyterian cause in the area had its start about 50 years ago, but in 1925 both churches were lost to the union. The present Knox Church in Port Alberni was erected about 1932. It is an unpretentious building in the business section. Under a young minister, the Rev. Kenneth G. Knight, the loyal congregation of 87 members is making the best possible use of present church facilities. Under consideration is the question of relocation in a residential area.

One does not travel far on Vancouver Island without coming within sight of the sea. Stationed at H.M.C.S. Dockyard at Victoria is Rev. Dr. Charles H. MacLean, command chaplain on the Pacific coast for the Royal Canadian Navy. As official duties permit he is an active presbyter, and he joins with his brethren in serving the Head of the church in the work of the Presbytery of Victoria.★



# Presbyterian

**A**mong those who joined St. Andrew's Church in Victoria, B.C. last May was an 18-year-old Sunday School teacher, Nina Holden.

Beyond her home community she is better known as Miss Canada, 1962, the reigning beauty queen. Five feet five inches tall, with brown eyes, fair complexion and dark brown hair, Miss Holden is talented as well as pretty.

At Victoria Senior High School, where she graduated in 1961, Nina broke the record for Pitman shorthand, reaching 150 words a minute. During her year as Miss Canada she is studying French, for she thinks it important to have a second language in a bilingual country.

Twelve years ago the future Miss Canada came from Scotland with her parents, Mr. and Mrs. Edward Thomas Holden. Since moving to Victoria in 1958 the family has attended St. Andrew's Church.

Nina taught a class of three-year-olds in Sunday School there until her official duties took her away. She has twice appeared on the religious television program "Lifelines Panel" over CHEK with the Rev. Bruce Molloy, who until last month was assistant minister at St. Andrew's Church.

When we spoke to her in Toronto she was looking forward to Christmas at home. Besides her mother and father there is brother Jim, 16, and sister Janie, 5. The household pets include a dog, a cat and Elvis, a budgie that speaks with a Scottish accent!

One of Miss Holden's projects has been the founding of a Miss Canada sorority for the finalists from each of the ten provinces. She will play a leading part in the Miss Canada pageant to be televised from Toronto in April. After that Nina will settle in Victoria, where she hopes to enter television work professionally.★

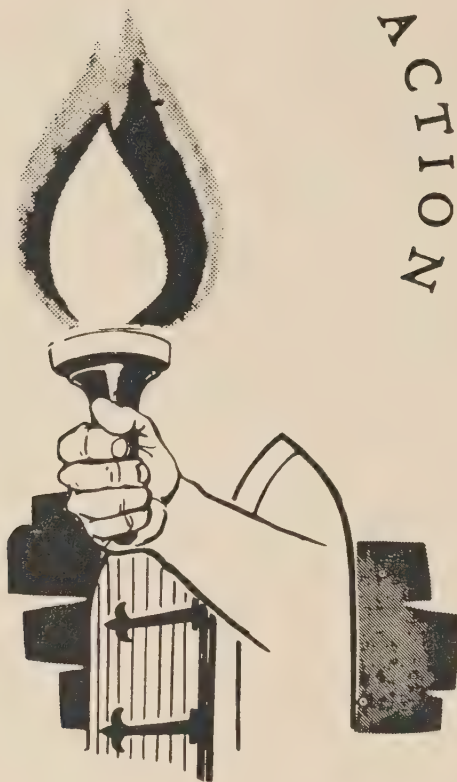


## Profile



## THE BOARD OF

# EVANGELISM AND SOCIAL ACTION



*by Valerie M. Dunn*

Someone is knocking at your door. Because you are a newcomer and don't know anyone in this neighbourhood, you are puzzled. Who could it be?

A man and woman wait outside. "We are from the Presbyterian church here, may we come in?" the woman asks, smiling. The first thought that comes to mind is, "Oh. Are they out to recruit me?" But chatting together, you quickly discover the visitors are really interested in *you*. They want to know you better, not just "get another member for the church." They seem to understand your feeling of strangeness in an unfamiliar community, and know your need for companionship.

The visitors come from one of an increasing number of churches using the program of friendship visitation

sponsored by our board of evangelism and social action.

As the Rev. A. J. Gowland, secretary of the board, points out, "The aim of friendship evangelism is not to get, but to give — to announce to and share with people the greatest Good News the world has ever heard." So stress is laid upon the motivation for calling. Visitors go in the spirit of love and friendliness.

At the board's offices located at 229 College Street, Toronto, materials are produced for use in an intensive three-week program of training for visitors. The minister and a committee help lay men and women learn the why and how of making a friendship visit, discuss problems that may arise and ways of dealing with them. Before calling, visitors find out all they can about the person — is he or she a newcomer? Are there

# BEHIND the

children who might attend church school? What is the previous church connection, if any?

Mr. Gowland's autumn weekends are crammed with meetings as he works with ministers and leaders in presbytery-sponsored workshops, introducing the visitation program. They in turn go back to their congregations and train others.

But friendship visitation is not the only method of evangelism. "There is also preaching evangelism, fulfilled largely by the minister, and occupational evangelism, where individual Christians bear witness to their faith in their place of work," Mr. Gowland says. "We emphasize friendship visiting because this is the easiest way for congregations to begin an evangelism program. Our aim is to have an evangelism council started in each congregation that will train people in the whole field."

Behind the board's planning is the goal set by the 86th general assembly, to double the membership of The Presbyterian Church in Canada by the 100th general assembly in 1974. As Mr. Gowland says, "Friendship evangelism will play a vital part in achieving this objective."

Key people in every Presbyterian congregation should be the elders. The board, recognizing this, offers a program of eldership training to fit them for their responsibilities. "This is about the third year the program has been in operation," Mr. Gowland explains. "We encourage presbyteries to hold elders' rallies to arouse interest, and give general information about their duties. Sometimes the elders are shocked to discover what they *should* be doing! About three-



# SCENES

quarters of the presbyteries have had rallies, and training is beginning in kirk sessions."

Kirk sessions can take the course over a period of three years. They are encouraged to learn the nature of the church through study of the Bible, *The Westminster Confession of Faith* and *The Book of Forms*. Using program guides the minister leads a monthly series of informal discussion periods.

A glance at the agenda of the last meeting of the board reads like a list of current social problems, reflecting the board's conviction that the Gospel is concerned with the whole of life. "Social action," Mr. Gowland points out, "is an attempt to relate this Gospel to the every-day life situation in which we live."

Nuclear war, death on the highways, juvenile delinquency, penal reform, the church and older persons, — these are only a few of the social action fields in which the board is doing research.

Visitors to Mr. Gowland's office frequently find him, desk piled high with reference books, preparing a study paper. The church is alerted to the need for Christian social action through the board's research. Recommendations are made to general assembly, although assembly doesn't always agree with the board's findings! The church and family, especially marriage, divorce and re-



**TOP:** The Rev. A. J. Gowland, secretary of the board of evangelism and social action. **MIDDLE:** Roy A. Hamilton, right, director of Presbyterian Men with Herman McLean, the office secretary. **BOTTOM:** Mrs. V. McClean, who is Mr. Gowland's secretary.



marriage is under study right now, as are the implications of mercy killing, and changing conditions in town and rural areas.

"People sometimes forget that the policy of the Presbyterian Church is to speak on issues through its courts, not through individuals," Mr. Gowland stresses. "We send results of our findings to presbyteries and synods, giving them information to discuss."

But the index of our church's interest is not seen primarily in what the courts or the board have to say. "There is no permanent value unless these things are discussed by people in congregations," Mr. Gowland explains. Pamphlets and study materials are provided for use in local churches. A manual on Christian social action is underway, that will contain all recommendations on social action adopted by general assembly for the past ten years.

Unlike other boards, evangelism and social action operated with only a part-time staff secretary until three years ago, when Mr. Gowland was appointed. He had served part-time for two years previous along with his duties as minister of Dufferin Church in Toronto. He is a graduate of Knox College, has his M.A. degree from the University of Toronto and has studied in New College, Edinburgh. With his wife and three daughters Mr. Gowland lives in suburban Don Mills, Ontario, and attends Wexford Church, Scarborough.

His secretary, Mrs. V. McClean joined the staff the year after Mr. Gowland came, after she had worked part-time for several other boards. Mrs. McClean is a long-time member of Wychwood Church, Toronto.

### Presbyterian Men

Several years ago questions were raised in general assembly about the hundreds of men who weren't sharing in the work of the church. The 1954 assembly asked the board of evangelism and social action to study this question, "What should we do to reach the men of the church?"

So about 70 laymen representing the presbyteries of the church met at Paris, Ontario in 1957 and hammered out the beginnings of a movement to become known as Presbyterian Men. Part of the problem was that most men just couldn't express themselves about their faith, the conference decided. When delegates returned home, they were asked to help implement a new program, aimed at training men as discussion leaders.

This was the beginning of the now

familiar PM presbytery training groups, where six student leaders work with an experienced discussion leader and a teaching elder. About 1,095 men have since shared in these groups.

The course includes Bible study, practical help in discussion leadership, effective speaking and church organization. Each of the three manuals covers ten sessions, two hours long. The object is to have trained men in all congregations who can start adult study and discussion groups and give leadership in church school, board of managers, the session and other areas of service. In this way they help others express their faith in their daily contacts with people.

Roy Hamilton, the national director, stresses the need for the minister to take part in training groups. "The group leader's job is to draw out discussion, encourage self-expression," he explains. "The minister must also be there to inter-

### Budget Receipts

The revenue of The Presbyterian Church in Canada was \$1,276,589 on November 30, as compared with \$1,257,748 one year ago.

Budget expenditures to the end of November totalled approximately \$1,556,700.

The treasurer will keep the 1962 books open until January 15 to receive final budget remittances. Money in letters postmarked later than January 15 will be credited to the 1963 budget allocations.

pret what is said, correct mistaken ideas, using as a basis his theological background."

Across Canada presbytery and synod PM councils organize weekend conferences and one-day rallies, attended by from 20 to 300 men. Presbytery councils form the training groups and recruit men willing to be trained as discussion leaders.

"Although we encourage formation of men's groups within each congregation, we don't require a set form of organization," Mr. Hamilton points out. "The idea is that we want to find expression through first having a group of men who know how to communicate their faith."

The 38-member national committee of PM is a sub-committee of the board of evangelism and social action, with representation across Canada. W. B. Cross of Toronto has given outstanding service as chairman.

Every year Mr. Hamilton travels across Canada, visiting the 48 presbyteries. In

his hands is development of the training program, publicity, materials and the annual conferences, aided by the national committee. Four national conferences were held in 1962. In each of the previous two years, three were held, before that just one. Total attendance has grown from about 70 at the first to well over 600 last year.

The annual Layman's Sunday each autumn is sponsored by PM. Materials suggest that one or more laymen participate in the service, including addresses. "Observance of Layman's Sunday is growing," Mr. Hamilton reports. "We feel this is strong indication that men are giving expression to their faith."

Since Mr. Hamilton's appointment in 1957 the PM movement has grown by leaps and bounds. "A realization that something had to be done to involve men who were on the fringe of church life, was what made me decide to accept the position," Mr. Hamilton says. A layman, for two years previous he was director of Alberta Synod's program of progress. He was sales promotion specialist for General Motors Products of Canada, Ltd. for 29 years, with varied experience in positions as product claims adjuster, publication editor and district manager. Mr. Hamilton was responsible for preparation and presentation of national training programs for salesmen and presentation of experimental "dream cars" at G.M. Motoramas.

Married with three grown children, Mr. Hamilton recently became a grandfather for the ninth time! As he proudly shows their photos, he explains that "four are budding Presbyterian Men."

The staff of PM became an all-male one for the first time when Herman McLean joined it as office secretary last summer. He attended the central conference in Muskoka this year to take charge of registration, and handles registrations and mailing for all the other conferences. Mr. McLean keeps track of the growing number of registered PM manual holders. This is a big job, because they are continually moving about Canada, even to our overseas mission fields.

Although a young movement, Presbyterian Men has already spread to Formosa and British Guiana, and inquiries have come from Jamaica and Australia.

The board of evangelism and social action has a very small staff. Though few in number, they accomplish a great deal, making a significant contribution to the life and work of the church.★



# THE FIRST OF A SERIES

## by John A. Ross

### *The Apostles' Creed*

*I believe in God the Father Almighty, maker  
of heaven and earth: and in Jesus Christ  
His only Son our Lord,*

*Who was conceived by the Holy Ghost, born of  
the Virgin Mary, suffered under Pontius  
Pilate, was crucified, dead and buried,*

*He descended into hell; the third day He  
rose again from the dead, He ascended in-  
to heaven, and sitteth on the right hand  
of God the Father Almighty; from thence  
He shall come to judge the quick and the  
dead.*

*I believe in the Holy Ghost; the Holy Cath-  
olic Church; the Communion of saints;  
the forgiveness of sins; the resurrect-  
ion of the body, and the life everlasting.*

*Amen.*





# My Notes on the Creed

● When Christians stand together, their eyes wide open and their heads held high, confessing their common faith in the words of the Apostles' Creed, it's a sight to make the angels pause in their appointed rounds and the devils shrink and tremble. Every phrase rings with glory to the God of grace and victory. It's a marshalled army flaunting its banners and sounding its triumph as it prepares for another assault on a reeling foe.

● Like the Lord's Prayer, the Apostles' Creed is always in order where people meet in the name of Christ, for this expresses what He means to us all. This is the common core of Christianity, the place where we meet if only to draw apart again. Long long ago those about to be received into the church used these words. The Creed joins us to the whole church up through the centuries and across the continents and seas. Although the legend is not true that each of the 12 apostles contributed one doctrine in order to construct the "Apostles' Creed," the apostles undoubtedly would have approved of it. The word "creed" comes from the Latin word "credo" which means "I believe." The Creed is one way we and the church respond to God's action in history and in ourselves.

● The Creed reminds us that from the earliest days it was not possible for a Christian to believe anything whatsoever he happened to fancy. The church has always held that one belief is not necessarily as good as another. The sick man who takes poison in the dark, believing it to be his medicine, will not be saved by his sincerity. All accidents, failures and mistakes come from faulty beliefs—and so do sins. What a man really believes is shown by his actions. His life story simply illustrates his creed. The most important thing about a man is the realm of his beliefs. If your prospective son-in-law believes the world owes him a living, you'd better have a chat with your daughter.

● It is important for me to open my mouth and say aloud that "I believe in God . . ." and what follows. At last I am speaking up in public for God, His Son, His Spirit and His church. As a witness, I have testified to the basis on which I live. Most of the time we seem like men stricken dumb when it comes to asserting our beliefs. What enemy of the Christ has bound and gagged us so that we cannot utter our faith in the Lord in the presence of other people? But these chains of the enemy fall to the ground when I join in the Creed. We ought to be telling the whole wide world, not just talking to ourselves. If the Creed is right, that God is the creator of the whole *earth*, if His Son is the saviour and judge of the living and the dead, if His Spirit brings deep communion to saints, with forgiveness of sins and life everlasting, this is *good news* designed specifically to counter the world's bad news. This is a missionary Creed and no congregation can be sincere in reciting it without attempting to reach out to those in misery, to the guilty and dying of the world.

● *I believe in God.* . . . Other people may put their trust in other things, but *as for me*, I hereby declare my decision that the God who is described in the Creed is going to be *my* God, and that I am going to act accordingly. Other men may have their religion in their wife's name, or they may be relying on their grandfather's faith or on their mother's faith. In the Creed I make it known that *I myself* believe in God.

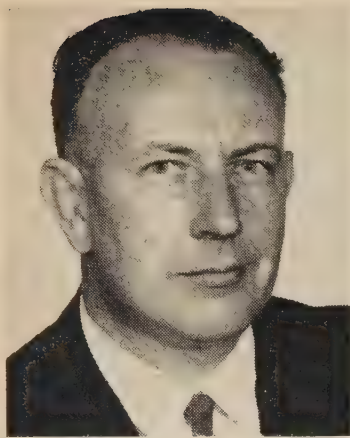
● *I believe in God . . .* That gives meaning to my life. I know now who I am. I am one who believes in this God; I am one of this God's men. His purpose is my purpose. Other people may still be looking for a meaning for *their* lives, but I have found mine. I know to Whom I belong. Like a tool ready for the hand of a workman, I derive my meaning from the God who

has me at His disposal. Without Him there is no ultimate value in anything I might be or do. Without my God, my life would just be a whirling around and around getting ever closer to the hole in the sink. But I believe in God!

● *I believe in God . . .* With all that is in me, I believe in God. Not just with my Sunday-go-meeting frame of mind, not just with the side of me that sometimes prays and wonders, but with *all* of me. It's going to make a difference at the office tomorrow because I believe in God. My wife and family need not worry about what I am doing when I am out of their sight. I must watch how I spend my time and money and what I give my life for, because I believe in God. Since my faith affects all of me, it will affect everything I touch. My point of view, my reactions and my decisions will all be influenced by the fact that I believe in God. *Are they?*

● *I believe in God . . .* even though sometimes I don't *want* to believe in God. Sometimes I'd like to take over God's job myself and run my life in my own way. But my life strangely insists on running His way of else I'm in trouble. Sometimes I'd swear that He's not running His world properly. I object to the inequalities I see among men—but then after all I wouldn't want to be identical with everyone else. I criticize God for allowing things and people I love to pass away—but then we wouldn't like an unchanging world either. Sometimes I think He ought to interfere promptly with people's sinful actions—but that would turn us persons into machines and I fear we'd be turned off most of the time. Try as I will I cannot dream up a possible human kind of world with fewer all-around problems. So I believe in God in spite of everything that seems to contradict my faith. I had better concentrate on changing that part of the world where I do have some responsibility under God—beginning with myself.





Dr. Ross is dean of students at St. Andrew's Hall, University of British Columbia.

● I believe in God . . . Although I may give a hundred good reasons why people should believe in this God, none of these reasons can compel them to believe. I myself did not achieve my belief by labour in thinking and observation. No credit whatsoever is due to me on account of my believing. The fact is that I believe in God simply because He is somehow in me, believing in Himself. The hidden God sought me out. He has revealed Himself to and in His church. We simply *discover* this miracle that *He* has worked in us. My believing is not one of my good works. It is His work.

● I believe in God. . . That means I have put myself and my deepest concerns trustfully in His hands. I have rested all my weight on God, believing that He will uphold me — like crossing a bridge or floating in water. There's only one way to find out what it's like to float in water and that's to get into the water and let it bear me up. There's only one way to find out what God can do and that is to entrust myself to Him. Because I *believe*, I find out something. I now *know* it is so. Because I *believe* in a surgeon enough to allow him to cut me open when I'm unconscious, I come to *know* something about his skill and my own health. Because I have *believed* that the Creed is true. Believing in God comes first, then my believing the Creed.

● I believe in God . . . not just for today, not just on Sunday, but for ever. I can never be sure that I will always be faithful and never fall away. My faith is not in *myself*. I believe in *God* and not that I myself will ever reach a state of uninterrupted believing. I believe that I shall always be encompassed by the unbroken faithfulness of God. Even though I may waver, falter or fail, my God will not waver, falter or fail. Though I forget Him, He will not forget me. Even if I should not feel religious tomorrow, even if my mind should blow a fuse and go dark, though I faint, sleep, or utterly die, I *BELIEVE IN GOD!*

At their fall meeting the administrative council directed that this letter be placed in The Presbyterian Record for the information of the church.

The administrative council and the general board of missions jointly presented a recommendation which was passed by the 88th general assembly as follows:

That the basic stipend of ministers be increased to \$3,900 per annum as of July 1, 1962.

To this end, a further recommendation was passed by assembly as follows:

THAT, for the purpose of (1) utilizing all the resources of the church for the whole program of the church and enabling the administrative council properly to allocate available funds to meet approved expenditures, and (2) reflecting more accurately the income and expenditures of each year, and (3) assuring more effectual control of moneys available and co-ordinating expenditures both on current account and capital account;

This assembly enact:

(a) That the annual budget for current expenditures shall state gross estimated income and the statement of authorized expenditures shall set forth the gross or maximum amounts which the respective spending boards and committees will have available for expenses. Gross estimated income will include: (1) budget receipts, (2) revenue from sales of material, rentals etc., (3) bequests and gifts available for current operations in accordance with section (b) of this resolution, and (4) investment income and any other amounts available for current operations; and no deduction of estimated receipts will be made in fixing the amount available to the board or committee.

(b) That the practice of placing gifts, bequests and income from investments at the discretion of certain spending boards shall be discontinued and these will be considered as part of the income of the church except (1) where the conditions contained in the instrument of bequest or gift do not permit this course to be followed or (2) where the administrative council determines that any particular gift or bequest is to be reserved for a specified purpose.

(Note: In explanation of this section of the resolution it is pointed out that bequests and gifts such as "for missions," are of so general a nature that the terms of the bequest or gift are met if an amount equivalent to the bequest or gift is expended in the indicated area or for the indicated purpose. On the other hand

where a bequest or gift is "for ministerial assistance," "for a scholarship" or for work in a new area or a type not presently being done or for a named specific project, the funds, of course, will be so applied. Likewise, where a bequest or gift is given for endowment funds or wording is used making it a capital fund, those moneys would not be available for current operations but the income from such funds would be available for current use subject to any contrary direction contained in the instrument of bequest or gift.)

(c) That an annual budget of capital expenditures be established, and that for the years 1962, 1963 and 1964, capital expenditures for home missions and overseas missions will be provided by liquidating their respective reserve investments on hand at the end of the year 1961, supplemented by specifically designated gifts.

(d) That the provisions of this resolution shall apply to the year 1962 and to subsequent years.

(e) That all resolutions or directions in

## A Letter to the Church

whatever form heretofore enacted which conflict with the provisions of this resolution are hereby rescinded.

(f) That all bequests and gifts be reported by the comptroller to the administrative council or its executive committee at its meeting next following the receipt thereof.

(g) That the administrative council in co-operation with the boards circularize the church on the new financial policy so that all our people may be fully informed.

(h) That because we are in an experimental period financially this new financial policy be subject to annual review.

(i) That the administrative council be instructed with the boards to set up adequate plans for calling our people to more generous giving so that we may both do justice to our workers by ensuring adequate support, and be faithful as a church in our missionary outreach.

Yours faithfully,  
John Wm. Wevers, Chairman.



Story and  
photos by  
T. M. BAILEY

In the church at Stobo, Scotland, the cell of St. Mungo  
has been restored with a burning bush window.



Who  
Founded  
a  
City



The 13th of January is St. Kentigern's Day in Scotland. Who was this saint? When did he live? Why is he remembered? Like many other figures of the dim past, his life is part of the fabric of legends. Nevertheless, many associations with him both in names and in customs live on today.

In 518 A.D. when the unChristian king Lothian discovered his Christian daughter Thenew (St. Enoch) to be with child by a Christian father, he ordered her thrown from the top of a precipitous hill near Haddington, where King Arthur had his capital. Miraculously, she was not hurt. Her father set her adrift in the Firth of Forth. Her son was born at Culross, where the boat landed. The child enjoyed the special care of St. Serf, who called him by the pet name Mungo (Darling). The boy's real name seems to have been Kentigern (Chief Lord). He is known by both today.

Under such religious influences, the youth was early drawn to a life of solitude and self-denial. Eventually, his activities took him among the Britons in Strathclyde, about 40 miles distant. The missionary built for himself a cell near the Clyde River. Soon, the fame of his apostolic ways gained the attention of Roderick, the Christian king of Strathclyde, who about 540 A.D. procured the monk's consecration as a bishop.

A few years later, when a rival king made Roderick unpopular and the Christian religion a dangerous practice, Kentigern was driven into flight. He laboured with St. David in North Wales. Under his direction, a monastery was organized, named after Kentigern's successor in Wales, St. Asaph. Meanwhile, Roderick had gained the throne. So an immediate invitation went to the exile, asking him to return to Scotland.

Before reaching the scene of his earlier labours, Kentigern stayed for eight years at Hoddam, in Dumfriesshire, where he evangelized the districts of Galloway and Cumberland. Near Glasgow once more, his ministry became marked again by zeal for preaching, prayer and the practice of severe austerities. It is said that he recited the whole Psalter every day, often in the waters of a cold stream.

We are told that this life of discipleship was blessed by miracles. A memorable meeting took place between Kentigern and St. Columba, one of the best known saints. They exchanged pastoral staffs "in pledge and testimony of their spiritual love in Christ."

The death of this "lovable man" was in keeping with his life. He passed away while purifying his body with the waters of the rivulet where he lived. After his death, January 16, 603, the site of his first dwelling and burial was chosen by King David as a cathedral, dedicated in 1136 to St. Mungo. The saint's bones are said to be preserved in the present building on the site, the magnificent Gothic Glasgow Cathedral (Church of Scotland).

In Stobo there stands a pre-reformation church built on Norman foundations, which is the oldest ecclesiastical structure in Tweeddale, and probably one of the most ancient in Scotland. It contains the oldest visible record of St. Mungo, who was its founder. Indeed, the land in Stobo was said to belong to "God, St. Kentigern and the Bishop of Glasgow."

Our saint who entered this district about a hundred years after the Romans had abandoned Britain, sought to





In the foreground is seen the exterior of St. Mungo's cell, attached to Stobo Church.

convert Merlin the magician. At Stobo, he built a cell on the side of a hill. It later became a mother church, with several other chapels under his charge. A later bishop had a palace on Stobo burn. The primitive cell was restored in 1929, and forms a transept for the present church.

For over 1300 years, since Kentigern the first missionary landed here, the Stobo church has served the interests of Christian worship. Even more, it has passed through all the stages of religion, from pagan superstition to present-day worship, for an eight-foot-high stone in the chapel leads one to believe the cell was built over the site of an earlier pagan settlement. Here the Celtic, Roman Catholic, Episcopal and Presbyterian systems have followed in succession.

Visitors see interesting reminders of the past: a stone containing the figures of a rude calendar for the monks; a doorstep worn by hallowed feet; and a leper's squint — two holes in the wall through which an outsider could peer at the priest as he elevated the host. Capping the present Norman church is a medieval tower, used for two purposes: as a stronghold in times of border raids; and as a priest's dwelling.

Also still visible at the Stobo cell are the arms of Glasgow. The figures on it remind us of the miracles and legends associated with the city's founder. We see a frozen branch, upon which he blew in order to rekindle the

monastery fire. There is a decapitated redbreast, which he restored to life. A bell recalls the saint's return from a visit to Rome, while the fish stands for a miraculous event which saved the honour of a queen.

This is the story. King Roderick gave a ring to Queen Langueth as a love-token. Later, he discovered it on the finger of a sleeping knight, one of her favourites. Removing the ring, he threw it into the Clyde, and asked his wife to produce it. In her distress she went to Kentigern, who sent one of his monks to fish for the ring. Luckily, he caught the salmon which had swallowed it.

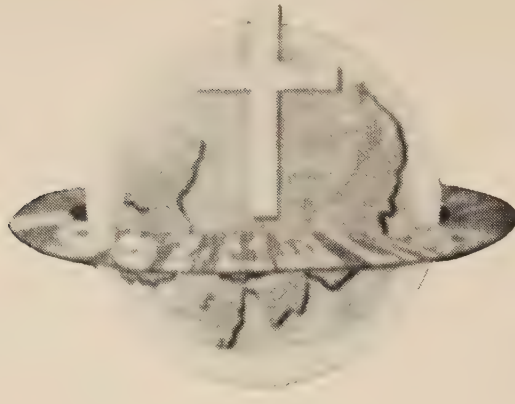
All of these figures were first commemorated on the seal of the Bishop of Glasgow in the 12th century. Now, they are part of the city arms, under which appears another reference to their founder: "Let Glasgow flourish by the preaching of the Word."

As the first Bishop of Glasgow, St. Kentigern's feast is kept throughout Scotland, as well as in the diocese of Liverpool, Salford, Lancaster and Menevia. Roman Catholic churches are still dedicated in his honour. In his homeland, Presbyterian kirks bear both of his names. At Polwarth, Berwickshire, the original church there was dedicated to him; and, in medieval days, fairs were held in his honour on Polwarth Green. The country people took special notice of the weather on January 16th, believing that the holy man never left the weather as he found it.★



This is the pre-reformation kirk at Stobo, photographed by the author last summer.

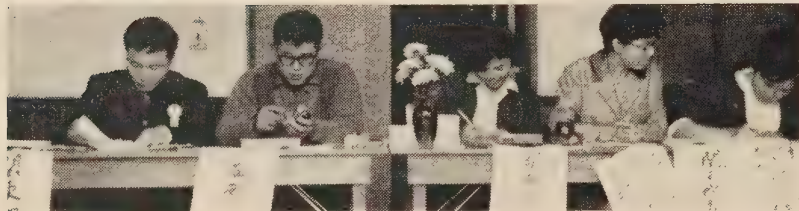




## At the Korean Rally in Kyoto



Korean folk dancers performed.



Young people looked after registration at the rally.

Through the shadows of the darkened church at Kyoto, Japan, the flickering light of candles reflected on the sober faces of 450 Korean men and women. As each walked forward, was given a candle and returned to his seat, the voice of Rev. Dr. Yun-Tai Oh, past moderator of general assembly, was heard.

"Christ said, 'You are my witnesses'," he reminded these Korean Christians. The lighted candles they carried were visible reminders that "the world is dark until we all take our light and stand with it in our place."

In Japan, a land we have considered a mission field, these people were meeting for their first church-wide missionary rally, to consider *their* share in the Christian mission. Representatives came from 35 of the 40 congregations, a record Canadians would be proud to equal.

The day-long rally was held just before

the 1962 general assembly opened last fall, setting the stage for discussion during that week. The rally concluded a year's planning by assembly's mission committee.

A six-member panel presented the mission challenge and resources of the Korean Church in Japan. It focused on opportunities open to laymen and the need for deepening Christian education in the family. The mission of the church as a whole and of each member was stressed. Among the participants were Pastor Wenchu Kim, Dr. Oh, and Pastors Kyung Chun Kim, Duk Sung Kim and In Ha Lee.

Penetrating questions were directed to the panel. People wanted to know, "What is our mission to the Japanese?" "Is the church failing in its mission to its own young people?"

A group of young girls from Korea, touring Japan on a cultural exchange,

thrilled these Koreans from Japan with folk dances and music of their homeland. Highlighting the day was music by a youth choir from the Kansai area.

Greetings were brought by representatives of the National Council of Churches in Japan, The Presbyterian Church in Canada and from the Church in Korea. Letters came from the Presbyterian Church of Taiwan and other Japanese churches.

As the host pastor, Rev. Chun-Yung Bok, pointed out in a worship service, the call of God to His disciples comes at specific times for specific purposes. In spite of being an immigrant minority in a land where they are seldom accepted as first class citizens, the Koreans in Japan are striving to answer this call.

*For the photos and material used in this article we are indebted to the Rev. J. H. McIntosh, Tokyo, Japan.★*





## THE EDITOR comments upon our INHERITANCE in PUBLIC EDUCATION

Quite a flurry has been caused by the presentation of a brief to the provincial government by the Roman Catholic bishops of Ontario.

Among other things the moderator of the last general assembly has called together a special committee to study the relation of the church to education. It will pass on its findings to our members and particularly to those 25 presbyteries of The Presbyterian Church in Canada located in Ontario.

The intention of the moderator's committee is to act in a responsible way. It will approach the question from the position of the reformed faith, which acknowledges a duty to public order as well as a concern for private affairs.

The tradition in Ontario from the beginning of the public school system has been to encourage co-operation between church and state in education rather than their separation. The Ontario system resulted from the recognition by the churches that common schools would provide for more economical and efficient instruction than separate denominational schools. It was understood that the curriculum should be based upon Christian foundations with the Bible as a basic text. The clergy were, and still are, official school visitors with the privilege of giving religious instruction in time set aside for that purpose.

In recent years apathy on the part of public school supporters has permitted a growing secularization in this as in other areas of life. Many ministers have not even claimed, much less fulfilled, their rights as official visitors. Our indifference has encouraged humanists and non-Christians to press for the abolition of Christian teaching from schools which they wrongly regard as secular because they are public. At the other extreme some separate Jewish schools have been opened, and the Christian Reformed Church with its rigid doctrinal standards has insisted upon parochial schools for its children.

Now the Roman Catholic bishops have come forward with demands that are primarily financial but based upon a new concept of public education. They say: "The Roman Catholic separate school is as much a public school as the secular public school." Then they go on to press for special privileges such as the establishment of Roman Catholic teachers' colleges and the right to offer separate education at the expense of the state to children beyond the present limit. They also seek a larger measure of control in the planning of curriculum.

It is not our intention to anticipate the findings of

the moderator's committee, which represents a cross-section of our church. But we would express our gratitude that the bishops' brief has brought these issues into the open. They will help to uncover principles that have been neglected through Protestant self-satisfaction and ignorance.

We make no apology to the one-third of our readers who live in provinces other than Ontario. Here is a theme that affects education in your community as well. This is a challenge to study, to become informed, and then to be concerned enough to take a stand.

Donald F. Collier wrote in *Letter to the Laos* just over a year ago:

"As Christians we have discovered that the knowledge of God profoundly influences our knowledge of ourselves, our neighbours, and our work. Knowledge of God is indeed the basic knowledge. Without it, all other knowledge becomes disjointed, and perverted. The wisdom of the Gospel and the wisdom of the world must be kept together; otherwise the Gospel becomes irrelevant and the wisdom of the world loses its centre and its goal . . .

"In the field of education, the public schools were established on Christian foundations. Knowledge of God was accepted as being essential for the total education of the total individual."

The implication of the bishops' brief is that Ontario public schools are in the religious sense at present neutral. Like many of our own people, they assume that secular must mean non-Christian. Their plea is really for a dual system of state education at all levels.

Presbyterians must ask whether in the Christian view there can be neutral classrooms. Are we ready to accept a curriculum based only on materialistic principles and entirely negative towards religion? The first question that we must face and answer is whether there is a place for religion in public schools.

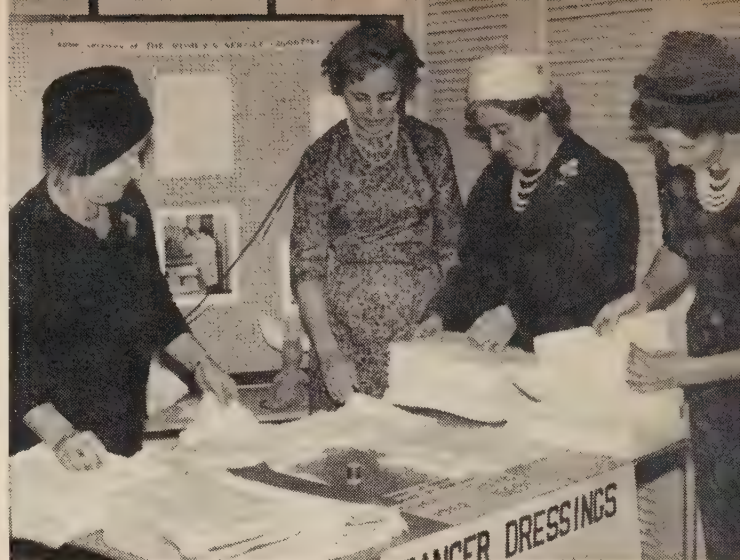
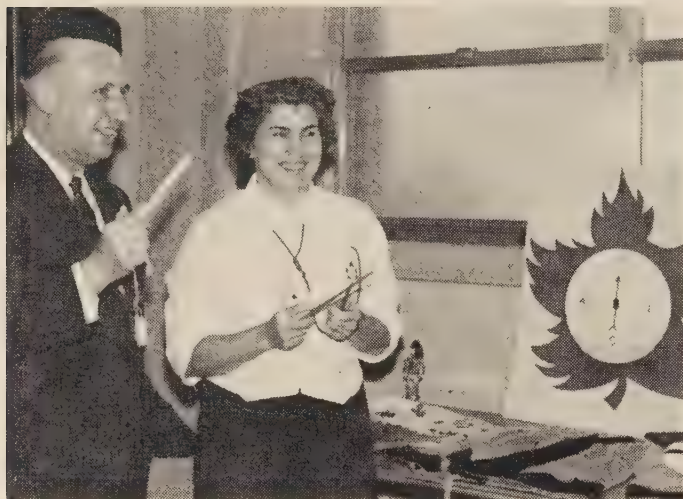
The second question should stand by itself, since it concerns the basis of education. Are we, as taxpayers in an expensive age, ready to acquiesce in the duplication of teachers' colleges and senior secondary schools? Should the Ontario government grant special privileges beyond the guarantees of the British North America Act of 1867?

Education is for the good of the community. Surely our reformed inheritance demands a sense of Christian responsibility in this highly important field. Presbyterians should be alert and ready to accept their duty as citizens, for the people themselves must finally determine the policies, the substance and the goal of public education.★



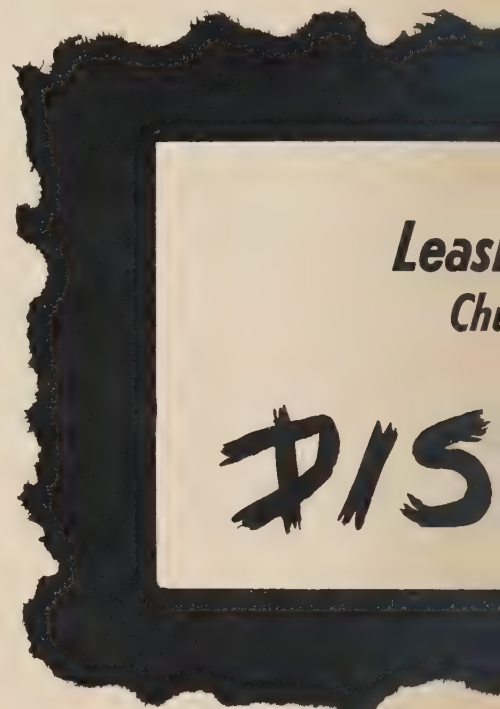
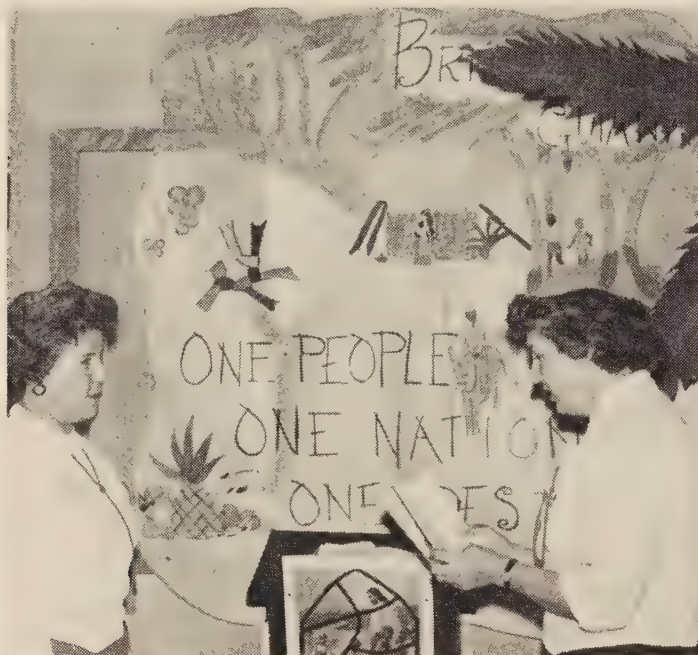


W. WATT, elder, tries on a Chinese hat from the Explorers' display on Formosa. Mrs. W. Paul, leader, holds chopsticks.



CANCER DRESSINGS are prepared by women's guild. Left, Mrs. B. McKay, Mrs. R. Crawford, Mrs. T. Davidson, Mrs. R. Cruickshank.

BRITISH GUIANA has been studied by the Explorer group. Shown are the leaders, left, Mrs. C. Williams, Mrs. W. Paul.



Photostory

W. AINSLIE, the captain of the 132nd troop the art

Dr. and Mrs. J. Verhulst and their daughter Matilde, examine the Canadian Bible Society exhibit.



★ A new way of presenting its budget program was tried by Leaside Church, located in a suburban area of Toronto.

We hear much these days about the value of using visual aids in teaching. Leaside decided to try this up to date

method when interpreting the budget to its congregation.

For weeks, groups of all ages worked on displays. Each was to have an exhibit. Other displays would show work beyond the local congregation.

On November 18 the congregation were

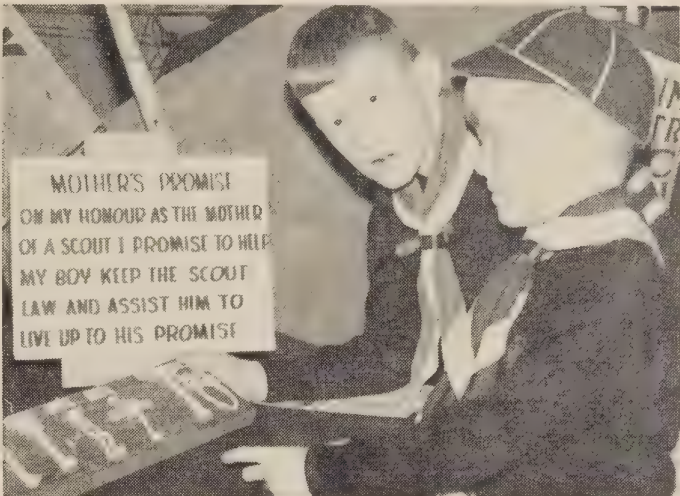






CANADIAN GIRLS IN TRAINING had a colourful exhibit of their program and projects. Mrs. H. E. Martin, the leader, arranges it.

WHAT IS THE BEST WAY to tie a knot? Two cubs earnestly discuss how it's done. Several types of knots are shown.

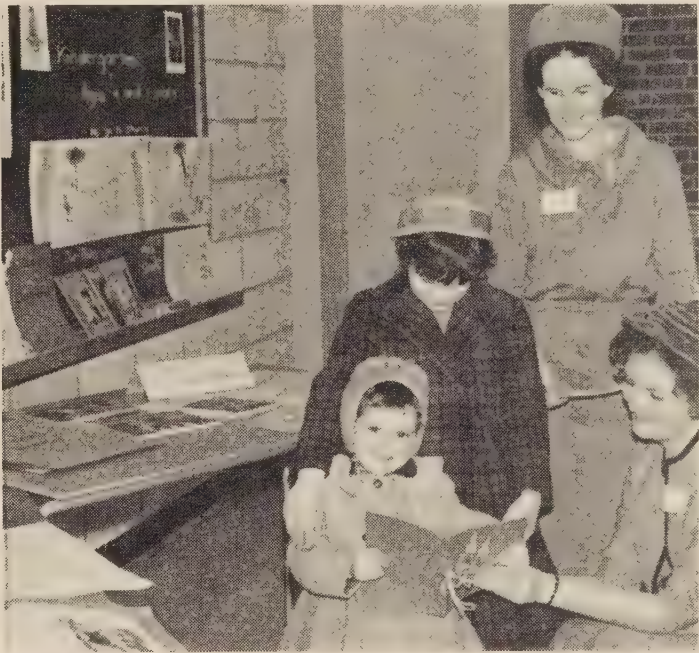


Alerie M. Dunn

shows two members of the ng. A large tent was set up.



THE CHURCH SCHOOL EXHIBIT. Left, Beth and Mary Lyn Barnett; Mrs. C. MacLellan (standing), Patti Orns, teachers.



Missionary education is the theme of this display. Left, elders H. Hicks, V. Ampleford and W. Barnett.

invited to stay after the morning service, see the displays and have light refreshments. They responded in large numbers. The colourful exhibits were well worth seeing, as the pictures show. As one person commented, "This would be a big job if done by only a few. But

so many people did just a little, that it wasn't difficult and we had fun doing it!" The Sunday following, an Every Person Visitation was conducted. The Rev. D. G. Seaton is minister of Leaside Church.★



# How the church provides for pensioners

by J. E. Smart



**CLARENCE MacLEOD PITTS**

*The healthy state of the pension fund of The Presbyterian Church in Canada today is due largely to the personal concern of Mr. C. M. Pitts of Ottawa, chairman of the pension board since 1946.*

*This distinguished businessman has gathered around him a group of experts in the field who give generously of their time and knowledge to better the welfare of the ministry.*

Rounding a sharp curve in a heavy blizzard last January an automobile collided head-on with another. A Presbyterian minister and his wife were killed instantly and their two school-age children were left without parents.

In July of 1962 a middle-aged minister collapsed in the pulpit, and died in front of his congregation. His wife and two children were deprived of a husband and father in less time than it takes to state the fact.

What provision is made for widows and orphans in cases like these? How does a minister exist after age 70, the age when he is expected to retire?

These are questions that you won't hear answered from the pulpit, for ministers are reluctant to speak of the pension fund because of their dependence upon it. Nevertheless it is an important and ongoing concern of a board of the general assembly. Its purpose and accomplishments should be made known to all Presbyterians.

The bereaved children and the mother mentioned above will receive a monthly cheque from the pension fund of The Presbyterian Church in Canada. As immediate compensation each family had the proceeds of the group insurance that our pension board has persuaded so many ministers to take.

Last year 74 ministers of our church on the retired list received a total of \$58,000. At the same time 164 widows and orphans were paid \$87,000 from the pension fund.

What is this fund, and what does it do? The pension fund of The Presbyterian Church in Canada provides a retirement pension for ministers at age 70 after 40 years of service. It also pays a benefit to his widow and school-age children should he die. In the case of ministers with less than 40 years of service the pension is reduced proportionately.

These benefits are made possible through the pension fund payments each year by the minister himself plus a fixed rate from the congregation he serves and an allocation from the budget of The Presbyterian Church in Canada. Bequests and gifts to the pension fund from time to time add to its capital funds.

The last general assembly increased the annual pension to \$1,300, a figure that at age 70 after 40 years of faithful ministry is small compared to retirement allowances in other vocations. Back in 1948 the pension was only \$650, so by doubling it within 14 years the pension board has gradually accomplished much.

Total assets have increased in that period from \$1,230,000 to \$3,242,000.

There are now 600 ministers who are active ratepayers in the pension scheme. This is a great improvement over the 354 of 14 years ago, but there are still 200 ministers who do not pay pension rates.

Too often separation between the fund and the minister arises when he is unable to meet his annual payment. Four years of arrears will cancel his equity. In 1961 the total of arrears owing was \$35,000.

This is where the board of managers could assist the minister. The board can arrange for the congregational treasurer to deduct the monthly share of the minister's rate from his salary. This he will find easier to pay than an annual bill. If your minister is behind, make a larger monthly deduction to enable him to catch up. He will not qualify for full pension at retirement until his arrears are paid off.

Congregations support the pension fund, at least most of them do. Last year they contributed over \$128,000. The rate for congregations is 1½% of the minister's salary. If it were increased to 2% pensions could be larger, as they should be.

Back in 1947 the pension board received only \$12,000 from the budget funds of the church. Last year the allocation was \$125,000. Meanwhile the expense of handling the fund has been negligible, only \$4,500 in 1961.

Bequests have fallen behind. Fifteen years ago the pension board received \$92,000 from estates, including \$75,000 in one single bequest. Last year the total sum was only \$4,000. Much could be done to increase the potential of the pension fund if more Presbyterians remembered it in their wills.

While the pension has doubled in the past 14 years it should be remembered that the value of the dollar has decreased about 30%. So the \$1,300 pension today is worth about \$1,000 in terms of the 1948 dollar.

The co-operation of congregations, fuller participation by ministers, and the gifts of those who have legacies for the church, these may combine to make the pension for our ministers one worth the sacrificial service which they give over a long span of years.★

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*The author of this article is vice-chairman of the pension board of the general assembly and an elder in Glenview Church, Toronto. He holds the office of planning executive for the Confederation Life Association, Toronto.*



◆ An organ, a memorial gift from the Fisher family, was dedicated at *St. Paul's Church, Corner Brook, Newfoundland* on November 18. It was in memory of Christopher Fisher, who built the first Presbyterian church in 1898. The present congregation was set up one year ago.

◆ As part of the annual stewardship month of *Paris Church, Ontario*, in November, a world map showing mission fields and pictures of our missionaries was installed in the Sunday school and dedicated by the minister, Rev. W. A. Smith.

◆ Construction of the new *St. Stephen's Church, Regina, Saskatchewan* has been started. The congregation was formed in 1958 although a Sunday school was started the year before. The sanctuary will seat about 220. Rev. Ian S. Wishart is the minister.

◆ At the *Church of St. Andrew and St. Paul, Montreal, Quebec* the third battalion of The Black Watch of Canada was welcomed on Sunday afternoon, November 18 when the old colours were placed in the church. Among those present was the colonel of the parent regiment in Scotland, the Viscount of Arbuthnott.



Three generations of one family are in the choir of *St. James Church, Toronto*. Shown are Mrs. James Dey, her daughter, Mrs. Nancy Bamford, and her two daughters, Ann and Gail.

◆ Memorial gifts were dedicated at the *Presbyterian Church, Almonte, Ontario* on anniversary Sunday, November 4. They included a lectern, a lectern Bible and copies of the Book of Praise.

◆ At *Knox Crescent and Kensington Church, Montreal, Quebec* the service of ordination and induction of 15 new elders was televised over CBMT on December 2. There are now 76 elders for a congregation of 1,509 communicants. Rev. Dr. Clifton J. MacKay is the minister, Vernon W. Tozer the student assistant.

"Don't forget to try the trifle," Mrs. Hamilton Cassels reminded her husband at the *St. Andrew's Day luncheon* put on by the Women's Association at *St. Andrew's Church, Toronto*. Close to \$1,000 was raised at this one big annual fund-raising affair. Mrs. H. Cassels, Jr., offers a sprig of white heather to her father-in-law.



◆ Thirteen persons were received into the membership of the *McKenzie Portage congregation*, on *Rat Portage Indian Reserve, west of Kenora, Ontario*, on November 4, at a special service conducted by the minister, the Rev. J. R. Carson.

◆ Some 40 persons participated in the Every Person Canvass of *St. Andrew's Church, Moncton, New Brunswick*, on November 18. The Rev. L. E. Blaikie is the minister.



At *St. Andrew's Crescent Heights Church, Portage la Prairie, Man.*, a new organ was dedicated on November 25. From the left, Rev. John Burkhart, minister, Rev. A. F. MacSween, Mrs. C. Christianson, Mrs. Wm. Belbin, who is the organist.

## CHURCH CAMEOS

◆ The Christian education building of *Memorial Church, Sylvan Lake, Alberta* was dedicated by the minister, the Rev. John D. Yoos, on November 8.

◆ On November 18 a window was dedicated in *First Church, Collingwood, Ontario*, in memory of Mr. and Mrs. John A. McDermid. The minister is the Rev. W. L. Young.



# Who is at fault?

by Larry Paul

The Presbyterian Church in Canada has urgent need of full-time workers (ministers and deaconesses) — over 100 candidates could be used at once. Why are young people not entering the ministry? Here are the answers of the young people themselves, the people most vitally involved, — the people who must remove the vacancy signs from pulpits across Canada. At the annual convention of the Synod of Montreal and Ottawa P.Y.P.S., they did just that! Let us listen to their frank talk about this problem.

## How are we to know?

"We know the need in our church, but cannot be certain that this is a personal demand on our lives. How does the call come? — A vision . . . a bolt from the blue?"

## Is it our fault?

"We realize that Christ is still calling, but we are not answering. Is our personal commitment weak? Or, are we reflecting the prevailing values of our home and congregational life?"

## Is our clerical image distorted?

"The picture we have of life in the ministry is not attractive. Socially restricted and financially at a disadvantage, the minister seems to be forced into a position of isolation. Then, there is another form of isolation — the man we see whose theology is so professional that it produces no contact with the real issues of life. At the other extreme is the minister who has become an organization

man or club director. Frankly, none of these images appeal to us as a pattern for our life work.

## We're under pressure.

"The pressure is against choosing the ministry as a vocation. At home, we are encouraged to seek the safe, secure, well-paying professions.

"In college we are confronted by attitudes which tend to weaken our faith. It is the style to be cynical. The Presbyterian Church is not effectively counteracting these attitudes on the campus.

"We are under pressure to produce. Seven years preparation for the ministry is a discouraging prospect. We are under pressure to choose everything but the church. Vocational guidance counsellors at school are directing us in other paths. This is occurring in our teen years, the very time in our life when so often the church is making the least impact."

## The challenge is missing.

"We are seldom faced with a direct personal challenge — privately or from the pulpit. Recruitment Sundays and choir tours are good, but what happens in between? When other professions are recruiting, they inform us, they challenge us, they convince us! They help us to see ourselves in that career. The church is not giving us that sort of insight."

All young people are not called to be ministers and deaconesses. However, as recipients of God's grace and followers of Christ's way, we all must consider the church's need.

If what our young people say is at all true, then our home, school, and church life have failed to present the ministry of the Word and Sacraments as a worthy vocation for youthful decision.

Listen carefully *Presbyterian*, these young people may be speaking to you! ★

## Bible Readings

January	1—Psalm 150
January	2—Deuteronomy 6: 3-12
January	3—Genesis 35: 1-7
January	4—Genesis 25: 9-15
January	5—Genesis 37: 3-11
January	6—Genesis 37: 12-22
January	7—Acts 1: 1-8
January	8—Genesis 37: 23-36
January	9—Genesis 39: 1-6
January	10—Genesis 39: 20-23
January	11—Genesis 40: 1-15
January	12—Genesis 40: 16-23
January	13—Genesis 41: 1-13
January	14—Isaiah 58: 8-14
January	15—Genesis 41: 14-28
January	16—Genesis 41: 29-41
January	17—Genesis 41: 42-52
January	18—Genesis 41: 53-57
January	19—Genesis 42: 1-7
January	20—Genesis 42: 8-20
January	21—Colossians 4: 12-18
January	22—Genesis 42: 21-28
January	23—Genesis 42: 29-38
January	24—Genesis 43: 1-14
January	25—Genesis 43: 15-25
January	26—Genesis 43: 26-34
January	27—Genesis 44: 1-13
January	28—Acts 14: 21-28
January	29—Genesis 44: 14-34
January	30—Genesis 45: 1-15
January	31—Genesis 45: 16-28



At the dedication of the memorial chapel, New Westminster Church, Hamilton, Ont., November 25. The presbytery moderator, Rev. R. H. Armstrong, left, is with the minister, Rev. T. G. Marshall. All the chapel furnishings are memorial gifts.

◆ *St. Timothy's Church, Ottawa, Ontario* sponsored a preaching mission from November 10 to 16, which attracted hundreds of laymen of several denominations and 27 ministers. Rev. Dr. W. Thomas of California was the missionary.

◆ A Bible and lectern were dedicated in *St. Andrew's Church, Amherstburg, Ontario*, on November 18, given by the wife of the late Harold Edwin Fraser, elder and chairman of the board of managers.



Rev. D. Leslie Elder, left, received the key of the new manse at Almonte, Ont., from James M. Brown after the dedication on November 1. At left of Mrs. Elder is Rev. P. G. McInnes, presbytery clerk, at right, Rev. Douglas Anderson, moderator.

◆ On October 28 a service of dedication was held for the new hall at *Mt. Pleasant Church, Ontario*. Much of the painting, plumbing and lighting was done by members of the congregation. The Rev. G. D. Smith is the minister.





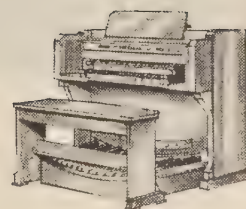
# Composer for wind and reed



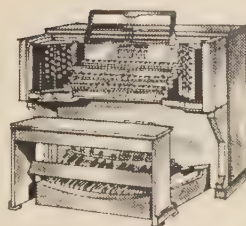
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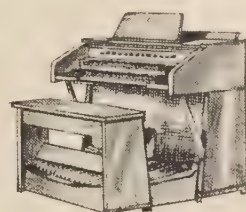
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# NEWS



Shown at the first town and country conference (story below) are from the left: Dr. R. O. Comfort, Rev. F. Gillespie, Rev. A. J. Gowland, James Revell, Ingersoll, and Rev. P. Schissler, committee secretary.

## Town and Country Conference

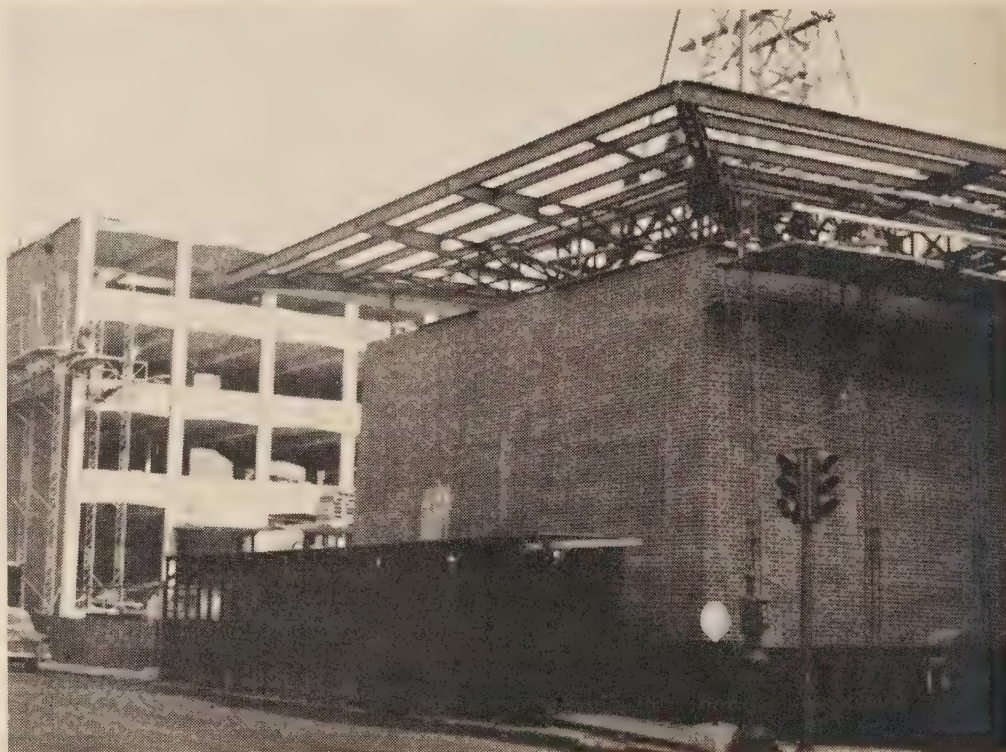
The first conference on the town and country church held in Canada was sponsored by the Synod of Hamilton and London on November 14 in North Pelham, Ontario. Seven of the nine presbyteries were represented by 21 men.

Principal speaker was the Rev. Dr. Richard O. Comfort of New York City, associate director of the town and country department, United Presbyterian Church. Referring to the rapid social and economic changes taking place in rural areas, Dr. Comfort said that "It may require the church to ask if we are doing our best." He stated that churches may have to shift because of the increased population. When population declines, the church may die or have to combine with another. But he pointed out that the joining of congregations is not good if done only for the sake of expediency.

Groups discussed the nature and purpose of the church, and how to evaluate what it is doing. "What is an adequate program for town and country churches?" was the question considered by a panel composed of the Rev. Walter Kennedy of Hamilton, Ontario; Rev. Charles Henderson, St. Catharines; Rev. Robert Marshall, Strathroy and Rev. Donald C. MacDonald of Simcoe. The Rev. J. L. Burgess of Hanover gave an address on the work load of the minister in relation to his parish. The Rev. Arthur Gowland, secretary of the board of evangelism and social action assisted during the discussion periods.

## Piano Needed for Church Use

A piano is required by a new Presbyterian congregation. Please contact George Anderson, 5 George St., Ajax, Ontario.



PROGRESS IS BEING MADE ON THE NEW PRESBYTERIAN COLLEGE, MONTREAL.

## The Presbyterian Calendar

The 1963 calendar at last report was breaking sales records, over 45,000 sold by the end of November.

Colour pictures for use in the 1964 calendar should be submitted before January 31 to the secretary, the Calendar Committee, 63 St. George St., Toronto.

First class transparencies of any size are considered, with preference given to those that depict some phase of the church's program. Payment is made for the pictures used. Choose the best only and send one or two rather than a large quantity.

## Farm Radio Forum Themes Should Interest Church Members

"The rural church, what is its role?" will be discussed on the National Farm Radio Forum of the CBC on March 4 at 9 p.m.

Listening groups in local congregations should be organized in January to begin listening together and discussing themes of popular concern as broadcast on Monday evenings at 9 p.m. local time.

Career opportunities for rural youth will be discussed January 14 and 28.

## Church of the Air

On Sunday afternoon January 20 the Church of the Air on the C.B.C. radio network will be conducted by the Rev. William Lawson, St. Andrew's Presbyterian Church, Windsor, Ont.

## Conference Held at Lindsay

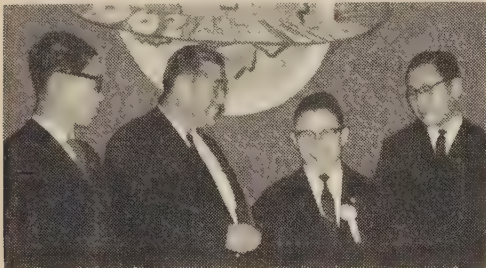
Some 175 persons attended a conference and rally on November 18 at St. Andrew's Church, Lindsay, Ontario. It was sponsored by the Presbytery of Lindsay to follow-up the Synod Advanced Leadership Training School held in June. Delegates were appointed by each congregation.

How the boards of the church work together in carrying out the task of the church was explained at the afternoon session. Participating were the Rev. J. C. Cooper, assistant secretary for home missions; Alex Deans, assistant secretary, board of stewardship and budget; Rev.



Dr. J. S. Clarke, general secretary, the board of Christian education; and the Rev. A. J. Gowland, secretary, board of evangelism and social action. At the evening rally, featured speakers were the Rev. D. T. Evans of Thornhill and Roy A. Hamilton, national director of Presbyterian Men.

**Korean Assembly in Japan**



The past and present moderators visit two newly ordained ministers, Rev. C. V. Lee and Rev. K. S. Maeng, in Kyoto, Japan.

The possibility of sending a missionary overseas was considered at the 18th general assembly of the Korean Christian Church in Japan, which met in Kyoto in October.

The need for pastors was raised by all three presbyteries. Seinan Presbytery presented the problems facing the Koreans, the church and the pastors in that depressed area (Hiroshima to Kyushu).

A formal statement of relationship between The Presbyterian Church in Canada and the Korean Church in Japan

was accepted unanimously. It outlined the history of the relationship since 1927, the mutual concern for each other's work and some general principles concerning the use of missionaries.

Miss Tamiko Nakamura, a Canadian on a special three year assignment, was designated a staff member to work with the Christian education department.

Lively discussion arose out of the ambitious budget presented by the finance committee, especially concerning the raise in the assessment per member for the work of general assembly. Givings in 1961 were 57,600 (U.S.), an increase of \$7,800 over 1960.

Statistics for 1961 indicated that of 34 churches, there were 1,417 members, 274 adherents and 424 seekers. Enrolment in Sunday school was 1,448 and in youth groups, 396. There were 23 pastors and 11 workers. The number of Koreans living in Japan total 580,000.

The Rev. Myung Young Pakh of Nagoya was elected moderator, succeeding Dr. Yun-Tai Oh, who held this office for 12 years.

**Consultation on Port Work**

A group of port chaplains and immigration secretaries representing the Anglican, Baptist, Lutheran, Presbyterian and United Churches, and the Salvation Army, held a one-day consultation in Montreal on November 28. Convened

under the auspices of the Canadian Council of Churches, the meeting was attended by church port workers from Halifax, Saint John, Quebec, Montreal and Toronto.

Included in the matters discussed at the one-day gathering were the present methods of operation at the ports, areas for increased co-operation among the denominational representatives and with the government agencies involved in immigration, and the question of literature and facilities for the church port workers.

**With Flurry of Discussion Council Session Closes**

VATICAN CITY — The second vatican council sped toward the close of its two-month first session in a flurry of discussion on the nature of the church. "Flurry" is the correct word, because in the few days at their disposal it was impossible for the council fathers to do more than register their general state of mind on the draft, or schema, "De Ecclesia" (On the church).

It is the longest of 70-odd projects and is certainly intended to be most basic, as it is far-reaching. It sketches the theoretical underpinning for other questions of more concrete and practical nature, such as the lay apostolate, church-state relations, and the ecumenical movement. One observer characterized this part of the council's work as the



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### No. 2 THE BEGINNING OF HISTORY by Bernard Anderson.

The Book of *Genesis* stands first in the Bible, and its key position in the life of the Hebrew people is a premier one as Dr. Anderson shows in this "guide" to its place and meaning. (May be used with the International Lesson Series: *Studies in Genesis*, Summer, 1963.) No. 10 SINGERS OF ISRAEL by George Gunn. The *Psalms* stand supreme as a book of devotion, comfort, inspiration and praise. In his wise and discerning discussion, Dr. Gunn opens up fresh wonders of the Psalter. (May be used with the International Lesson Series: *Inspiration from the Psalms*, Spring, 1963.)

### No. 18 LETTERS TO THE CHURCHES by Morton Enslin.

This remarkably lucid guide to the letters to *Timothy* and *Titus* explains their purpose and their place in the sacred scriptures. Dr. Enslin sees them as manuals of Christian conduct and a challenge today to Christian living and responsible order in the life of the Church.

No. 22 DREAMS OF THE FUTURE by Thomas Kepler. The apocalyptic writings of *Daniel* and *Revelation* offer special problems, which Professor Kepler bears in mind all the way through his *Guide*. He ably steers the reader through a maze of possible misunderstandings to a positive and constructive view of the books.

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foundation of a new catechism that children of the next generation will be studying.

Predictions are freely made that large-scale revisions eventually will come in the text prepared earlier by the council's theological commission, of which Alfredo Cardinal Ottaviani is chairman. In introducing the schema on the church, Cardinal Ottaviani assured his auditors, according to the official communique, that the project had been "studied carefully with pastoral intent" during the preparatory period.

No one failed to understand that this was a reaction to criticisms levelled against an earlier schema on the sources of revelation which was sidetracked, and that the speaker hoped to forestall the same kind of devastating commentary on the new schema.

Many bishops deplored the lack of pastoral concern evidenced in the project on revelation. They could cite in their own favour the words of Pope John XXIII, who told the fathers in his inaugural discourse that today's problem is not doctrine in itself so much as how to formulate and express that doctrine.

Nevertheless, efforts are now being made in some council circles to start a current of opinion in the other direction. It is said, for instance, by way of counter-offensive that no amount of "pastoral concern" can justify the sacrifice of Roman Catholic stress on doctrine.

Ecumenists come under particular attack. These are accused of basing their arguments, not on theology, but on sentimental and opportunistic grounds unworthy of conciliar attention — such as fear of alienating non-Catholics. It is said, for instance, that Mariology is soft-pedalled if not pooh-poohed by ecumenists because devotion to Mary is a stumbling block for Protestants.

The pope ordered discussions stopped on the controversial schema on the sources of revelation and a redrafting by a special commission of the basic document. The action had the effect of reversing the result of the controversial vote in which 1,368 of the council fathers had voted to shelve the document while 821 favoured continued debate. Because the 1,368 did not constitute the required two-thirds majority, it was not carried.

The pope ordered that the draft be reconsidered by a joint committee of several cardinals, some members of the theological commission that produced the draft, and a number of members of the secretariat for the promotion of Christian unity, whose help the theological commission previously had rejected.

The first session of the council closed on December 8. Opening of the second session has been postponed until September 8. The ten working commissions of the council will continue their studies during the long recess.

## A PM PERSONALITY

George  
William  
Pearsall



Among the 70 who were sent out from the first conference of Presbyterian Men in October, 1957 was George W. Pearsall, who at that time lived in Barrie, Ont.

In carrying out his responsibilities as the representative of Barrie Presbytery, George has been outstandingly faithful. He has not only spearheaded training of discussion leaders in his own presbytery but was elected first president of the Toronto and Kingston Synod council. In all his work he has demonstrated a deep concern that men be brought into a personal relationship with Christ. As a discussion leader he is helping men share their faith with others in their everyday contacts.

Born in Simcoe County, George received his education in the Barrie district. He has been a department manager in the United Co-operatives of Ontario for many years and in 1961 became manager of the co-operative at Claremont, Ont. where he now lives.

George and his wife Harriet are the proud parents of a family of four, three daughters and a son, all of whom are married. Their son Lloyd is a registered PM leader in the Barrie Presbytery council. A daughter, Joyce, is a graduate of Ewart College and was regional secretary in Manitoba Synod for about five years. She is now Mrs. Dean Smith, the wife of a Presbyterian minister.

The Pearsalls' home church is Essa Road in Barrie, where George is a valued member of the session. In his new location he is attending St. James congregation, Stouffville.

★ ★ ★

"What is the church trying to communicate?" was the topic of the Rev. S. B. Coles at the opening of the annual conference of men's work secretaries held at Montreat, North Carolina, November 1-3.

Roy A. Hamilton, national director of Presbyterian Men, and Mr. Coles represented our church. The theme selected for laymen's Sunday next year is, "Your Neighbour as Yourself."

★ ★ ★

A laymen's service was held by men of Gloucester Church, Ontario, on November 4th. Addresses on "As Good Stewards" were given by Bill Scholey, George McCarlie, L. H. Dunn and Malcolm Andrews.

★ ★ ★

Ian Matthew was installed as president of the Guelph presbytery council



of Presbyterian Men at the annual dinner meeting in St. Andrew's Church, Hespeler, Ontario, November 5.

Other officers are: past president, Jack Snyder, Kitchener; vice president, Ken Burns, Fergus; secretary-treasurer, Don Hamen, Guelph; leadership training, Dave Arthur, Guelph.

Mel Moffatt of Galt presided at the dinner which was addressed by the Rev. DeCourcy H. Rayner. Frank Whilsmith brought greetings from the national council of P.M. A double quartet of men from Campbellville sang and Dave Arthur of Guelph led the devotions.

## PERSONALS

The Rev. *Peter D. Ruddell* is serving as ordained missionary at Brookfield, Prince Edward Island.

The Rev. *Graeme E. Duncan* is serving Northside Church, Regina, Saskatchewan as ordained missionary.

The council executive of the Women's Missionary Society (W.D.) has paid honour to *Miss Lily Simpson*, a registered nurse, on her retirement from active service on the staff of the Society. Recently returned from India where she spent 35 years in various phases of missionary service, Miss Simpson will live in Vancouver.

The Rev. *Dr. Hugh MacMillan* and his wife have returned to Formosa for five months in connection with a student hostel project at Canada House, in Taipei YMCA. This is part of the YMCA and church program to assist students, with which Dr. MacMillan has been closely associated in the past.

At a farewell in St. Andrew's Church, Victoria, B.C. on November 29 the Rev. *Bruce J. Molloy* was presented with a gold watch while his wife and daughter were given flowers. A member of the session, *Prof. George Brand*, spoke with appreciation of Mr. Molloy's two years as assistant minister.

*William Perry*, organist and choir-master at St. Andrew's Church, Lindsay, Ontario, sang the bass solos in Handel's Messiah when it was broadcast on the CBC radio network on December 19.

The Rev. *Donald R. McKillican*, dean of students at Knox College, has received the Canadian Forces Decoration (C.D.) for military service. He is chaplain, with the rank of major, of the Toronto Scottish Regiment.

The Rev. *W. Frank Gillespie* has accepted a call to St. Paul United Presbyterian Church, Morristown, Tennessee, U.S.A. He left North Pelham, Ontario at the end of December.

With deep regret the congregation of Knox Church, Monkton, Ontario said farewell to the Rev. *Dr. John Hardwick*, who resigned in November to travel to New Zealand.

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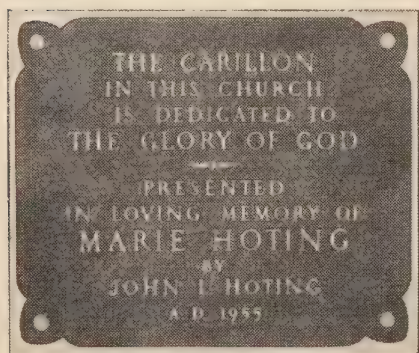
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## BOOK CHAT

CANNIBAL VALLEY, by *Russell T. Hilt.*

• The "valley that time forgot" was first discovered in Dutch New Guinea in 1938. Courageous missionaries from the United States and Canada were soon on the spot, inspired by Dr. Robert A. Jaffray of the Christian and Missionary Alliance, a native of Hamilton, Ontario. From the same city came the first mission pilot, Al Lewis, who left his contracting business to serve Christ in this way. He lost his life in a plane crash.

This is the thrilling story of a modern missionary venture among primitive tribes. Thousands were won from cannibalism and other crude practices, and given a more abundant life. (Musson, \$4.35)

THE BRIDGE IS LOVE, by *Hans A. de Boer.*

• During a world-girdling trip, Hans de Boer, now a second year theological student at Emmanuel College, Toronto, made notes of his observations. His book is more than a travel diary, it is an indictment of Western civilization, of the white men, the institutionalized church, and of war-mongering. He makes the following claims: 1. The dark races have been inhumanly treated by the whites; 2. Christians should practise pacifism as a reaction against war; 3. Western nations with all their foreign aid have failed to offset the blandishments of Communist agents among Africans and Asians; 4. The major Christian denominations are more interested in protecting their property than helping the starving, fearful, sick and hopeless masses of the world.

Sometimes his narrative has a gripping quality. The word picture of Hiroshima moments after the explosion of the atomic bomb is terrifyingly realistic.

This must be said however, in criticism; he tends to play down theology as a force for understanding among men, he is too facile in his indictments of the Americans and the large Christian denominations, and he is not objective enough about the Indian attitude toward non-violence. But no matter what view one takes of the charges de Boer makes, his book will make one think. (Evangelical Publishers, \$4.95)

*D. R. McKillican*

Knox College, Toronto

THE JOURNEY, by *Dorothy Clarke Wilson.*

• We know little of the boyhood of Jesus. Luke tells us that he went to Jerusalem with his parents, how he was

left behind and later found in the Temple and returned home with them to Nazareth. Obedient to his parents, we are told that Jesus grew "in wisdom and stature and in favour with God and man."

This compelling Biblical novel pictures Jesus as he might have been as a 12 year-old boy and tells what he might have experienced on his first journey to the Holy City and the Temple. Written simply but vividly by a well-known author, this is a readable tale that youth and adults alike will enjoy. (Welch, \$3.25)

SEX AND THE WHOLE PERSON,

A Christian view, by *Frank E. Wier.*

• Informative, challenging, forthright, devotional—these are words which suitably describe this excellent booklet. Aimed at young folk in the upper years of high school and in the early years of adult life, this book will be appreciated by adults of any age. It may be used either for private reading or for group study. Highly recommended for a study series in church groups of youth over 16 and young adults. There is also a leader's study guide available. (Welch, 65 cents, leader's guide, \$1.10)

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• In a single volume of some 1600 pages is gathered the complete text of the Revised Standard Version together with introductory material on each book of the Bible and annotations in the form of a running commentary at the foot of the page. Appended are additional notes, clear and colourful maps, and an essay on "How to Read the Bible with Understanding."

This book by competent scholars makes it possible to read and interpret the Bible without breaking away from the text to consult commentaries. It should be popular. (Oxford, \$8.50)

COOKING BY HEART, by *Ruth Ikerman.*

• "Often our cooking is a tangible reminder with our hands of the deep prayers in our hearts for the safety and success of our loved ones," says the author of this unique book of devotions. Each of the 29 chapters includes a Bible verse, prayer and a simple recipe with a thought about the food featured. Written for the homemaker, the simple messages give deeper meaning and joy to an everyday task, cooking. (Welch, \$2.20)



# You Were ASKING?

**QUESTION:** *Why is it that we still find in some Presbyterian churches a complete absence of any cross or religious symbols?*

At the time of the reformation there was a violent reaction to the use of images of the saints, crucifixes, and ornate symbolical furnishings of the churches. In their zeal for what they considered to be a purer form of worship many of the reformers were more concerned with an appeal to the intellect than appeals to the senses or the emotions. The spirit of these reformers is aptly expressed in the answer in the Heidelberg catechism to the question, "But may not images be tolerated in the churches as books to the laity?" "No: for we must not pretend to be wiser than God, who will have his people taught not by dumb images but by the lively preaching of His word." (Question eight). The traditional absence of the cross and other symbols from Presbyterian churches is in part due to this traditional confidence (some would now say, an excessive confidence) in the effectiveness of the "lively preaching" of the Word.

In many of our reformed churches, including many of our Presbyterian churches, there is a growing tendency to make use again of symbolism in our buildings and church furnishings. Many of our churches could go much further in this direction without in any way belittling the importance of the preaching of the Word as a means of grace.

**QUESTION:** *What significance is to be attached to the date 4004 B.C. for the creation of the world?*

It is needless to say that this date is not part of the text of the Bible. In editions of the Bible where it appears it appears either in the margin or at the heading of the column of references.

James Ussher (1581-1656), Archbishop of Armagh, and one of the most learned men of his generation, worked out a system of chronology for Biblical history according to the best knowledge of his time. He published his work, *Annales Veteris et Novi Testamenti* in two volumes (1650 and 1654). In this he estimated the date of creation to have been 4004 B.C. His dates for this and other events were used in many editions of the King James version of the English Bible.

It was said of Archbishop Ussher that he was learned enough to have acted as interpreter at the tower of Babel. A great deal has been learned since his time about the long back-reaches of history and the still longer geological ages

through which the earth was formed. The text of Genesis itself does not attempt to be specific about the date of creation. It simply says, "In the beginning God created the heavens and the earth."

Future questions should be directed to Prof. A. L. Farris, Knox College, 59 St. George St., Toronto 5, Ont.

## Ecumenical Study Material

The position of The Presbyterian Church in Canada in relation to other churches is set forth for study purposes in a booklet entitled *Presbyterians and the Church Catholic*. Copies at 50 cents or three for \$1 may be ordered from: The Presbyterian Record, 229 College St., Toronto 2B.

## YOUTH NEWS

### Young Volunteers Wanted For Commonwealth Service Plan



Nancy Taylor, a member of Weston Presbyterian Church, Ontario was one of 10 Canadian students who went to Jamaica last summer under the Canadian Voluntary Commonwealth Service Plan. Nancy is in her third and final year of physical and occupational therapy at the University of Toronto.

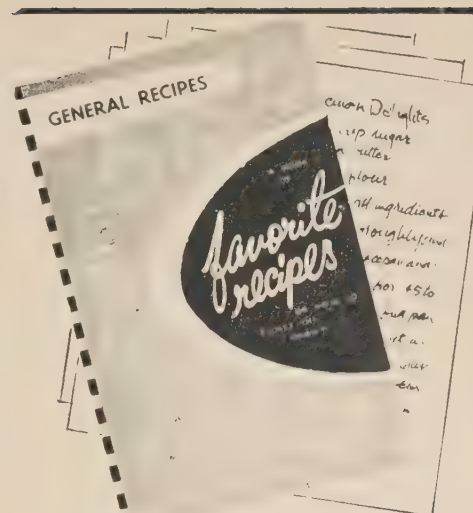
She and her fellow students worked with Jamaican personnel in camp program direction. After a month at camp Nancy spent six weeks doing physical therapy at the university rehabilitation centre. In Jamaica camps have only been in operation for a few years; the equipment is sparse and the planning only in its infancy. Volunteers are selected for their camping experience, a background of teaching, youth leadership and training, as well as community development and welfare work.

Young people who are teachers or university students and would like to know more about this program should contact Mr. Guy Arnold, Middle House, Burwash Hall, 89 Charles St. W., Toronto, Ont.

\* \* \*

Three Presbyterians from Korea were guests at an interdenominational youth fireside held on December 4 at the Hillcrest Church of Christ, Toronto.

In a panel presentation, Shi-Wook Ryoo, Rev. Sung-Kook Shin and Miss Seung-He Shon discussed their country's



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**Hours of Work** — Regular working hours of employees in industry are limited to forty-eight a week.

**Minimum Wages** — Minimum weekly wages are established for female employees.

**Labour Relations** — Facilities are provided for trade unions to become recognized bargaining agents and for the settlement of disputes by conciliation.

**Industrial Standards** — A conference of the employers and employees of an industry in any zone may be held to investigate and consider the conditions of labour and the practices prevailing in that industry and to agree upon a schedule of wages and hours and days of labour for that zone.

**Safety** — Strict safety measures are enforced.

**Vacations with Pay** — Every employee is guaranteed a vacation of at least one week with pay each year of his employment.

**Human Rights** — Every person is assisted in his claim to be free and equal in dignity and rights irrespective of race, creed, colour.

**Employment Agencies** — Persons carrying on employment agencies must be licensed.

**Athletics** — Supervision is provided of programmes of athletics and physical education sponsored by communities and educational authorities.

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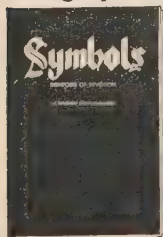


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history, customs and political situation, focusing on the role of the church. They pointed out that three major problems are lack of unified action among the various denominations; difficulty of relating Christian teaching to life; and insufficient theological training. The three Koreans are taking post-graduate studies at Emmanuel College, (United Church), in Toronto.

Noreen Thomson of Leaside Presbyterian Church introduced the project to which offerings from Firesides held this year across Canada will go. The objective is \$400 for the salary of an ecumenical youth associate to work with Korean young people of several denominations.

Among those attending the Fireside were representatives of the Anglican, Presbyterian and United Churches, the Church of Christ (Disciples) and the Salvation Army. It was sponsored by the committee on young people's work of the Canadian Council of Churches.

\* \* \*

"Cause for a Rebel" was the theme of the Brockville Presbytery young people's rally at St. Andrew's Church, Cardinal, Ontario on November 10. Bob Hill, student minister at Westport, was the speaker. Officers were elected and installed as follows: president, John Davidson; vice-president, Sandra Millward; secretary, Ruth Brown; treasurer, Robert VanAmstel; worship convener, Ruth Walker; missions convener, Lois Hawkes; recreation convener, Marguerite Yee.

\* \* \*

Some 50 young people of the Synod of Toronto and Kingston attended training sessions in Essa Road Church, Barrie, Ontario. The emphasis was on evangelism through friendship.

Rev. A. J. Gowland, secretary, the board of evangelism and social action, gave practical help in reaching other young people and explained the training guide for friendship evangelism visitors, published by the board. It now contains a special section for young people. Discussion centred around the definition of evangelism, the reason for evangelism and the responsibility of young people.

### Autumn Conferences

Some 65 young people from ten centres attended the Manitoba synod P.Y.P.S. conference in St. Andrew's Church, Virden. Speaking on the theme, "No Certain Harbour," the Rev. J. Marnoch of Kenora said that the church on earth is the community of God. That life is only a preview of eternal life offered to us by God.

Alex Inglis of Brandon spoke of his work on Manitoba mission fields. Among missionary projects chosen for the coming year is a scholarship for a For-

mosan student and support of a Formosan centenary program.

Officers were elected and installed as follows: president, Judie Eddie; vice-president, N. Pattinson; secretary, Elgin Wilson; treasurer, Terry McBurney; worship convener, Maxine Smith; missions, Bruce Heal; publicity, Louise Bousquet; literary secretary, Jessie Thomas.

\* \* \*

"The Road to Ministry" was the theme of the Alberta P.Y.P.S. conference in Banff. 31 young people heard addresses given by the Rev. G. Firth of St. Paul's Church, Banff and the Rev. K. C. Doka of Knox Church, Calgary.

The following officers were elected: president, Gavin Grant; vice-president, Lorne Reay; secretary, Lynne Coxford; treasurer, Gwen Zeegers; worship, Anne Schalk; missions, Dave Cargill; evangelism and stewardship, Gerry Landsman; editors, Henk van Wijk and Gerry Hayes.

\* \* \*

"Deny Yourself — Take Up the Cross" was the theme of the Montreal and Ottawa Synod P.Y.P.S. convention held in St. Timothy's Church, Ottawa. The Rev. Ian Rennie of Petawawa was theme speaker.

Under the leadership of students at Presbyterian College, groups discussed why young people today do not enter the ministry. The stewardship film, *The Gift*, was shown. James Mair of the Protestant Children's Village, Ottawa, spoke at the Sunday evening fireside, telling of children under his care at the Village.

Among officers elected and installed were: president, James Patterson; vice-president, Gweneth McArthur; secretary, Karen Hinke; treasurer, Jean Casselman.

\* \* \*

At the autumn rally of the Synod of Hamilton and London P.Y.P.S. some 350 young people gathered at Central Church, Hamilton to hear the Rev. W. Weir of Stratford speak on the theme, "So Great Salvation."

In three discovery groups delegates debated thorny points of doctrine including the Trinity; Biblical characters, church membership and prayer. Vocational study sessions led by men prominent in their fields investigated the professions of teaching medicine, business and the ministry. At the missionary rally a film on evangelism and stewardship was shown and addresses given by the Rev. Russell Self of India and the Rev. W. Howard McIlveen of Evangel Hall, Toronto.

\* \* \*

A warm welcome awaited some 230 young people from all corners of the Synod of Toronto and Kingston as they arrived at St. Andrew's Church, Parry Sound, Ontario, for the 13th annual convention.



In four theme addresses on "Christ Our Life," the Rev. D. L. Campbell of Pierrefonds, Quebec contrasted life as we know it with life in the time in which the book of Ecclesiastes was written. Discussing mankind's tendency to strive for material things, Mr. Campbell stressed the need for daily Bible study and gave nine suggestions for living the Christian life. Throughout the weekend groups met for Bible study and discussion of the theme addresses.

Armed with box lunches and soft drinks, the young people spent an afternoon touring the scenic 30,000 islands. At the banquet that evening West Toronto Presbytery was awarded the proficiency trophy. Dr. Jim Hunter, well-known Presbyterian layman and a world traveller told of the place of the Christian church in some of the lands he has visited.

Among missionary speakers were the Rev. C. Cheng of Formosa, Miss Angela Smart, a member of Knox Church, Toronto and Principal Robert Lennox of Presbyterian College, who emphasized recruitment.

Synod P.Y.P.S. officers were elected and installed as follows: past president, Bruce King; president, Chuck Cameron; record secretary, Myrna Hunt; corresponding secretary, Adele Knisley; treasurer, James Garde; missions convener, Ada Schriel; leadership training, Alasdair Wallace; evangelism and stewardship, Bob Drybrough; worship, Idamay Dalgleish; publicity, Noreen Thomson; fellowship, Victor Graham.

\* \* \*

In spite of hurricane warnings, there was a record attendance of 181 at the conference of the Maritime Synod P.Y.P.S. in Zion Church, Charlottetown, P.E.I. In three addresses on "The Cost of Discipleship," the Rev. David Mawhinney of Pictou stressed the signs of and reason for discipleship, emphasizing the need of openly witnessing to Christ in a day of "vague piety" and "easygoing Christianity."

A new venture was "split-level programming," — separate discussion periods for teens and older young people. The age limit for future conferences will be gradually raised from the present one of 15 years, to 18 years. Teen-agers will be encouraged to share in presbytery conferences for their own age group.

"Where in the World are We Going?" was the provocative topic of an address by the Rev. David MacDonald of the United Church, one of the four youth delegates to the third assembly of the World Council of Churches meeting in New Delhi in 1961. The program also included leadership training sessions. The following were elected to office on the synod executive: past-president, Lorne Moase; president, Kerry Gardner; secretary, Joy Mason; treasurer, George Perrin.

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## ANNIVERSARIES

- 187th—St. David's Church, St. John's, Nfld., November 25.  
125th—Knox Church, St. Thomas, Ont., November 4 - 25 (Rev. H. S. Rodney)  
89th—St. Andrew's, Ft. Erie, Ont., November 25 (Rev. G. Taylor-Munro).  
67th—St. Columba Church, Lancaster, N.B., November 4 (Rev. G. L. Blackwell)  
37th—St. James, Toronto, Ont., November 18 (Rev. A. C. G. Muir).  
4th—Greenbrier Church, Brantford, Ont., November 4 (Rev. Harry Kuntz).

## In Memoriam

REID, THE REV. DR. ALLAN S. — The sudden death of Rev. Dr. Allan S. Reid, 85, at his home at Rockburn, Quebec on November 16 ended a long and distinguished ministry. Until retirement in 1953 Dr. Reid was both superintendent of missions and clerk of the Synod of Montreal and Ottawa, a dual post which he filled from 1925. He was also clerk of the Presbytery of Montreal during those years.

He will be remembered as the champion of Presbyterianism in the province of Quebec at the time of church union. Fearlessly and faithfully he headed the Presbyterian cause, and over 30 congregations owe their existence today to his wise counsel and strong support.

Allan S. Reid was born at Lemesurier, Megantic County, Quebec, in 1877 and followed his two older brothers into the ministry. He studied at Danville Academy, Morin College, Quebec, McGill University and Presbyterian College, Montreal. On graduation he was awarded the Morrice travelling fellowship which enabled him to study at Princeton Theological Seminary.

After two years in Cuba as manager of an orange grove, A. S. Reid became minister of Rockburn and Gore, Quebec in 1904. Then in 1911 he was called to Livingstone Church in Montreal. In 1918 he was appointed general secretary of the interdenominational board of Christian education in the province.

As mission superintendent after 1925 he was deeply interested in the Italian, Chinese and French-speaking congregations, and was for many years interim moderator of the Welsh Church. He led the campaign to establish the Presbyterian Peace Memorial Camp at Lancaster, Ontario. At one time he served as moderator of synod. He was given an honorary D.D. by Presbyterian College in 1931 in recognition of his great services to the church.

Dr. Reid was married twice. His first wife, Gertrude Planche of Danville, died in 1940. In 1949 he married Miss Gladys Herdman of Huntingdon, Quebec. She survives, together with a daughter, Mrs. F. W. (Dr. Allana)

Smith, two grandchildren, and many nieces and nephews, including Prof. W. Stanford Reid.

At the funeral in St. Andrew's Church, Huntingdon, conducted by the Presbytery of Montreal, the Rev. Prof. C. Ritchie Bell paid tribute to the faithful ministry of Dr. Reid.

McAFEE, MRS. THOMAS — At Regina, Sask., the death occurred on November 6 of Elizabeth McAfee, 90, widow of the late Rev. Dr. Thomas McAfee. She shared her husband's ministry in Indian Head and Qu'Appelle, Sask. They lived also at Arnprior, Ont., and in Regina. Active in all phases of church life, she was a life member of the W.M.S. She is survived by a daughter, Violet, a teacher at Balfour Technical School, Regina.

BRINDLEY, DAVID, 75, elder, Knox Church, Walkerton, Ont., November 20.

BRUNTON, JAMES, 71, elder, Tolmie Memorial Church, Port Elgin, Ont., November 14.

COATES, ALAN, elder and member of the board of managers, St. James Church, Toronto, Ont., November 12.

CRAISE, MRS. A., 97, widow of Rev. Dr. Alexander Craise and a member of St. Andrew's Church, Sackville, N.B., December 4.

FAUGHT, FREDERICK J., 57, elder, Knox Church, Sudbury, Ont., November 1.

FERGUSON, MRS. JOHN, 68, W.M.S. worker, Knox Church, Vernon, B.C., November 2.

GRIFFITH, GEORGE, 82, former elder Dovercourt Road, Toronto, now Cobourg, November 23.

HAZLETT, GEORGE WILFRED, 77, representative elder at Strathcona Church, Edmonton, Alta.; member of session since the congregation was formed, November 22.

JACK, WILLIAM R., 79, elder of Knox Church, Ventry, Ont., November 23.

MACDONALD, THOMAS F., 79, elder, Brampton Church, Ont., November 16.

MacLACHLAN, MRS. EDITH C., 86, W.M.S. worker in St. Andrew's Church, South Lancaster, Ont., October 27.

McDONALD, DOUGALD, 86, session clerk and S.S. superintendent, St. Andrew's Church, Lancaster, Ont., November 19.

MOWAT, JAMES, elder of Knox Church, Pt. Alberni, B.C., since its founding, October 26.

MUNROE, MRS. FLORA J., 100, W.M.S. worker, St. Andrew's Church, South Lancaster, Ont., October 25.

PICKUP, CLARENCE WATSON, 72, former session clerk and representative elder, Knox Church, Calgary; lay preacher; brother of late Rev. H. R. Pickup, stepfather of Rev. John Allison; November 28.

NOTE: Material for this column should include name, age, office, church connection and date of death, and be sent within two weeks.



# CHILDREN'S CORNER

By May C. Smith

## Finders-keepers

How often have you or your little friends shouted happily: "Losers-seekers; finders-keepers," when you have found a pencil, eraser, or marble, at school?

Of course, it is usually said in fun and you return the thing you have found. Be sure you always do so, because as we grow older, unless we are very careful, it becomes easier to believe that old saying: "Finders-keepers," especially if there doesn't happen to be anyone around to claim what we have found. Many grown-ups believe another saying which means the same thing. They say, "Possession is nine-tenths of the law."

Some years ago, a Mr. and Mrs. Jones, who live in England, planned to spend their summer holidays in a beautiful part of the country called the Lake district.

When they were passing through the town of Keswick, Mrs. Jones went into a store and bought two pretty little jugs to take home to a friend. We call them souvenir jugs, because they usually have the name of the town painted on them.

A few minutes later in the car, Mrs. Jones found that she had lost her purse with quite a lot of money in it. She looked all over the car, but it was not there.

They hurried back to the gift shop, searched the floor and counters, but the purse was not there. As Mrs. Jones hadn't the slightest idea where it could be, they gave up hope of finding it. But before leaving the town they went to the police station, and told of their loss. Then they continued their holiday trip.

On the way home, they passed through Keswick again, and Mr. Jones laughingly said, "Let's go into the police station, and see if your purse is waiting for us"—never dreaming that it would be there.

Imagine their surprise when they found that a little boy had picked it up on the pavement and taken it to the station. There had been no address in it, and he might have said to himself, "Well, finders-keepers. I have no way of finding out who owns this."

Mrs. Jones was very happy at getting her purse back and on their way through the town they decided to go into the store where they had bought the jugs, and tell the storekeeper how fortunate they had been.

The man seemed pleased, but not at all surprised. After they had chatted for a while about people losing things, he told them that last year, some lady on holiday had bought a small gift in the store, and then walked away leaving it on the counter. By the time he noticed it, and had run out into the street to tell her, she had driven away.

But this summer she had come in again to buy something else, and had mentioned the fact that she had bought a little ornament from him the previous summer. She hunted high and low for it, but had never found it. She guessed she must have left it in some hotel room.

When she had finished her story, the storekeeper had gone into the back room and returned with a small parcel which he had opened before her. "Is this what you lost?" he had asked her.

"Why, yes it is," the lady had replied. "Have you kept it all this time? I would have thought you might have sold it long ago."

"Oh, no!" said the storekeeper, "I couldn't do *that*. It didn't belong to me."

## The Old Man and his Sons

Once upon a time there was an old man who had three sons. They were always quarrelling, and they made their father very unhappy. He tried his best to make them good friends, telling them how happy they could all be together, but it was no use. They still kept on fighting, and going each his own way.

So one day the old father called his sons together, and gave them a bundle of sticks, which he had tied together. He asked each one, in turn, to try and break the bundle into two pieces.

Each one tried without success, for the sticks were so tightly tied together that one man's strength couldn't break them.

Then the old man untied the bundle, and told his sons to break the sticks, one by one. This they were able to do quite easily.

Then he said to them: "My sons, I hope you see now how important it is to keep together. When you live together as a family, in love and friendship, no one can hurt you. But if you quarrel, and each go your own way, people will be able to hurt you much more easily."

*Aesop's Fable.*



The junior choir of St. Paul's Church, Merigomish, N.S.



# Church Calendar

## INDUCTIONS

Hamilton, St. Columba, Ont., Rev. T. J. Caldwell, Dec. 6.  
London, Chalmers, Ont., Rev. George Anderson, Jan. 8.  
Montague, P.E.I., Rev. Basil C. Lowery, Nov. 13.  
Newmarket, St. Andrew's, Ont., Rev. W. I. McElwain, Dec. 20.  
Sarnia, Laurel Lea, Ont., Rev. Douglas Black, Nov. 29.  
Sydney, N.S., Rev. E. H. Bean, November 30.  
Toronto, Fallingbrook, Ont., Rev. Kenneth W. House, Dec. 18.  
Toronto, St. John's, Ont., Rev. Bruce J. Molloy, Dec. 13.  
West Park, Penhold, Alta., Rev. Warren H. Mabb, Nov. 22.

## RECOGNITIONS

Hamilton, Stratheona, Ont., Rev. H. Smith, Nov. 22.

## ORDINATION

McLean, Walter F., Victoria, B.C., Nov. 14.

## VACANCIES & INTERIM MODERATORS

### Synod of Maritime Provinces:

Alberton and West Point, P.E.I., Rev. J. D. MacKay, Summerside, P.E.I.  
Bathurst, St. Luke's, N.B., Rev. T. T. Cunningham, Box 1211, Newcastle.  
Kensington, Freetown and Malpeque, P.E.I., Rev. Peter D. Ruddell, Box 32, Hunter River.  
North Sydney, N.S., St. Giles, Rev. T. W. Brett, Big Bras d'Or.  
Pictou, St. Andrew's, N.S., Rev. F. Pauley, R.R. 2, Pictou.  
Sydney Mines, N.S., Rev. Alex M. McCombie, Baddeck.

### Synod of Montreal and Ottawa:

Athelstan, Elgin and Rockburn, Que., Rev. J. M. Grant, Huntingdon.  
Kemptville, Merrickville and Oxford Mills, Ont., Rev. E. R. Hawkes, Morrisburg.  
McDonald's Corners, Elphin and Snow Road, Ont., Rev. Douglas Anderson, P.O. Box 993, Perth.

Montreal, Cote des Neiges, Que., Prof. W. S. Reid, 3851 University Ave., Montreal 2.  
Montreal, Kydd Memorial, Que., Rev. Prof. H. K. Markell, 4992 Grosvenor Ave., Montreal 29.  
Sherbrooke, St. Andrew's, Que., Rev. Ronald Rowat, 571 Victoria Ave., Montreal 6.  
Verdun, First, Que., Rev. John A. Simms, 457 Brock Ave. N., Montreal West.  
Vernon, Osgoode, Ont., Rev. A. B. Casselman, Atholl Doune Dr., Aylmer East, Que.

### Synod of Toronto and Kingston:

Belleville, St. Andrew's, Ont., Rev. M. V. Putnam, 146 Clergy St. E., Kingston.  
Bradford, 2nd West Gwillimbury and Coulson's, St. John's, Ont., Rev. W. S. Bell, 59 William St., Barrie.  
Campbellville and Nassagaweya, Ont., Rev. R. F. Thomson, 153 Norfolk St., Guelph.  
Dundalk, Ventry and Maple Valley, Ont., Rev. John Nute, Orangeville.  
Englehart and Tomstown, Ont., Rev. T. A. A. Duke, Box 1003, New Liskeard.  
Kirkfield, Bolsover and Eldon Station, Ont., Rev. K. J. Rooney, Box 57, Woodville, Ont.  
Penetanguishene and Wyebribe, Ont., Rev. Dr. J. A. MacInnis, 7 Whitney Ave., Orillia.  
Toronto, Chalmers, Ont., Rev. F. R. M. Anderson, 111 Westmount Ave., Toronto.  
Toronto, Riverdale, Ont., Rev. John Y. Fraser, Sunnybrook Hospital, Toronto.  
Toronto, Westminster, Ont., Rev. D. G. Seaton, 231 Hanna Rd., Toronto 17.  
Toronto, Westview, Ont., Rev. Dr. J. Wasson, 49 Commons Dr., Agincourt.

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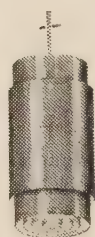
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There are times in life when we stand still for a moment, and look back and then forward. The opening of a New Year is one of these. This power of reflection is one of the things which distinguishes us from the animals. They, we are assured, can neither reflect upon the past, nor imagine the future: the present moment is all they have. Robert Burns makes this point in his lines on the fate of the mouse whose home had been destroyed by the ploughshare:

*Still thou art blest compar'd wi' me!  
The present only toucheth thee:  
But oh! I backward cast my e'e  
On prospects drear!  
An' forward tho' I canna see,  
I guess an' fear.*

For many people, in all lands, the year just ended has been a year of stress and strain, and its wingless days have left a mark on human spirits which will not be easily removed. Only the very insensitive, today, are blind to the threat under which our civilization welcomes another year. This is a time when neurotic fear has grown to such dimensions that it well-nigh shadows the life of nations everywhere.

"What time I am afraid, I will trust in Thee," said the psalmist of old. Here is the sure way to the conquest of fear. It is the way of faith, faith in God. This is not just blind optimism: the mood of the unthinking who simply affirms that everything will come all right. Faith in the true sense is alive to the tragic problem of evil. It sees all the ugly facts of life. But it sees also the saving purpose of God and His grace in Jesus Christ. It knows that in His cross and resurrection, God broke the power of evil at its heart, and that His purpose for the world cannot fail. Therefore it faces the ugly facts of life with defiant hope and confidence.

This is our rightful inheritance in the Gospel, and history confirms it. It is not without value to remember that both our Lord Himself and the early church lived as we have been called to live in a grim and foreboding period of world history. They lived in a world in which, to look at the outward facts, was to despair. Yet, such is the marvel and paradox of history, they matured a more splendid civilization, and freer and purer civic life, and a more righteous rule, than Egypt or Greece or Rome ever knew.

Instead, then, of being fearful of the future, let us be of those who trust. Standing on the threshold of a New

## *Facing the Year in Faith*

*by Joseph Wasson*

*What time I am afraid I will trust in Thee. Psalm 56:3*



*THE SANDS OF TIME*

Year, we look wistfully down its dim and curtained corridors, and we ask, "What does it hold for us?" It is bright with the sunshine of hope, or dark with vague and ugly fears. We would like to know. "Show me," we whisper. But God is too merciful to grant our request. He asks that we go forth to meet the shadowy future, not with fear, but with trust. The very uncertainties of life should remind us of our helplessness, and keep us reverently humble and prayerful. They should compel us to the life of simple trust which, after all, is just a venture on the promises of God the Father as revealed in our Lord Jesus Christ.

Let this New Year, then, be for each of us the beginning of a new and better life — a life of trust. Let us determine to make it marked by more faithful devotion to the worship and service of God; richer in generous purposes, and devoted to more helpful deeds. Whatever comes to us of happiness or of sorrow, may we never let ourselves be betrayed into wrong-doing, or grow

weary in well-doing. To begin in this way is to secure that poise of spirit that can face the heat and the burden of today and tomorrow with gallant and high-hearted cheerfulness. All the world knows what blessings lie in such beginning.

Faith in God, as Christianity interprets it, is the most perfect antidote to fear. And that is why, in every crisis of darkness and terror, Christian men and women have stood up in defiance of terror and uncertainty with the great cry upon their lips: "I believe, and therefore do I hope."

### **Prayer**

O God, Thou hast made us for Thyself, and there is no rest for us till we find our rest in Thee. When we feel overwhelmed by fears and anxieties, lead us to the rock that is higher than we. Give us such peace of mind and heart that we may meet the coming days with highhearted courage, giving thanks to Thee at all times for all things.★










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# *The Presbyterian Record*



*OUR MISSIONARY PHARMACIST  
In the dispensary of Queen Elizabeth Hospital in Eastern  
Nigeria Samuel W. Harder gives directions to a nurse.*



# Moods of the Soul



*Why art thou cast down  
O my soul?  
... hope thou in God.  
Psalm 42:11*

*by  
Joseph  
Wasson*

The soul of man is subject to many moods. It is not many-sided but many-mooded. Not only are these moods numerous, they are ever changing like the moods of the sea. The Bible is the book of the soul's moods. Every shadow that has ever flitted across the face of the soul is reflected there. They who know it best would say that this is its glory.

One ventures to affirm that this fact accounts for the popularity of the Psalms. Men and women engaged in the fierce struggle of life, knowing days of hope and despair, joy and sorrow, are naturally drawn to words that reflect so faithfully the moods that fasten upon their own souls, and so from the experience of others, learn guidance for themselves.

There is just one way of describing the mood of the psalmist here, it is the mood of depression. The writer was one who in former days in his own land had taken part in the services of the temple. He was now an exile from home, a prisoner with his people in the hands of an enemy.

His exile was hard to bear, but harder still was it to listen to the bitter laments flung at him by his captors, "Where is thy God? If your God is all you declare him to be, why has he let this thing come upon you? The living present contradicts your faith."

Such scorn has been poured out on faith, and on men and women of faith in all ages. In modern days it is of a more subtle character. It has been incorporated in propaganda that aimed at depressing God in man's thought of His supremacy over the world, and reducing Him to a vague idealism, subservient to the totalitarian need.

But stranger still! Even amongst our own people we can detect a tone of reproach. Few would deny that we are living in a time when faith in God is not the warm and living thing which it was in time past. In fact it is not uncommon to hear people speak of "the decay of faith." Some speak in sorrow, but others suggest little grief or distress at its passing.

We sometimes speak of "the ease of forming wrong judgments." Never are they easier formed than in the mood of depression. When the soul is cast down it is always dangerous, for they are nearly sure to be wrong. One can imagine that the scorn of his captors would have mattered very little to the psalmist if his soul had not been "cast down."

The psalmist, however, escaped from

his mood. There is no hint of depression in his soul when he brings his song to a close. How he did it is clear. If we can put it in one word, that word is "reflection." He recalls past days in the temple when he led the worshippers in the song of thanksgiving as they kept festival. It is not that he indulges in the recollection of the past as a luxury of grief, because "a sorrow's crown of sorrows is remembering happier things." Rather is it that in retrospect, he finds the best antidote to depression. He realizes that God, in whose service he once found delight, will not desert him and he will yet praise Him for deliverance. Remembrance thus becomes the antidote to fearfulness. It still is for every Christian man and woman today. The purpose of God in Christ for a fallen world may be thwarted, it can never be destroyed or defeated. Achievements in the past inspire confidence for the future. "Hope thou in God," says the psalmist, "for I shall yet praise Him who is the health of my countenance and my God."

In the 16th century when the Renaissance came, it led to widespread revolt from all the conventional ways of thinking and living. It looked as if every measure of man must be melted down by the acids of criticism. Older folk were horrified at many things that were done and said. But God overruled events to usher in the great reformation, and religion like everything else broke away from its old moorings, only to enter upon a richer voyage of discovery in the things of God. We can learn courage from the past. A great new world is being born and it is for us Christians so to live, work and pray that we may be useful and help in making the better day for the nations of man, and above all for the church of God.

But we must rest our faith for the future on the great fact of God's redemptive purpose in Christ. It is something quite independent of our own moods and fears. God has pledged Himself in the cross of Christ to the salvation of our race, and trusting in Him and yielding our lives to His disposal we go on with confidence and hope abounding.

## Prayer

O God, who hast loved us with an everlasting love, and called us to Thy service, may no trial or circumstance hinder us from knowing Thy will and no weakness from doing it, but that in Thy light we may see light clearly, and in Thy service find perfect freedom, through Jesus Christ our Lord. Amen.★



# The Presbyterian Record

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## *in this issue*

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- 2 **On the opposite page** is the monthly devotional article by Rev. Dr. Joseph Wasson.
- 
- 4 **Is the Church Losing Out on the Campus?** asks the Rev. Donald F. Collier, minister of St. Mark's Church, Don Mills, Ontario, who is a member of the committee on higher learning.
- 
- 7 **The Story of Uburu** is that of a hospital which was first built in Scotland, then carried in sections by ship, by canoe and on men's heads to Eastern Nigeria.
- 
- 10 **What Will I Do With My Life?** is a question for young people. The answer comes from the convener of assembly's committee on recruitment, Rev. Dr. C. J. MacKay of Montreal.
- 
- 12 **The Profile of Mr. Justice A. M. Manson** is a partial picture of a busy life, now devoted largely to the Presbyterian Church.
- 
- 13 **Tribute to the many who stay** in the ministry is the theme of one editorial. The other deals with the inequalities of the Income Tax Act.
- 
- 14 **I Believe in the Trinity** is the second of the series on the Apostles' Creed, written especially for the Record by the Rev. Dr. John A. Ross, dean of St. Andrew's Hall, University of British Columbia.
- 
- 18 **Presbyterian women in West Toronto** serve as volunteers in a mental hospital canteen. Both photos and story are by staff member Valerie M. Dunn.
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## *cover story*

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**Photographer Leon V. Kofod** shows that missionaries today are found in many places other than the pulpit. Samuel Harder is a dedicated pharmacist who plays an important part in the Christian service rendered by the Queen Elizabeth Hospital in Umuahia. An architect and an engineer are among our other missionaries in Eastern Nigeria.

---



Donald F. Collier asks:

IS

the church

LOSING OUT

**T**he communicant class listened with renewed interest as a note of pride and enthusiasm came into the voice of the Reverend Mr. X. "One of the great strengths of our Presbyterian Church is its emphasis on the importance of education. John Knox wanted a school beside every parish church because he believed that the people had to be educated if they were to be responsible members of the Presbyterian Church. Presbyterians have been active at every level of education, and not least in the universities. Our forefathers helped in the founding of many of our Canadian educational institutions. With pride we still see our sons and daughters taking their place in university faculties . . . . ."

How many of our ministers and laymen too have expressed themselves like that? And with justification, for our church has a proud tradition in the field of education. As a fellow-servant in the service of truth it has worked together with schools and universities and contributed much to their progress.

But, of late years, we have been guilty of resting on our traditions, for the church and the university which once were such staunch friends and allies have become estranged — so much

so that they appear to each other as foreigners speaking unintelligible tongues. The Evanston assembly of the World Council of Churches was so disturbed by this estrangement that it described the universities as one of the two great neglected areas of the church's witness to the Gospel, (the second being the working classes.)

How serious is the neglect? Look at the situation in Canada. Observers estimate that in some Canadian universities less than ten per cent of students are actively related to the church. Others accuse students and faculty of leading a double life: in their home communities they are active church-goers, but in the universities they are unrecognizable as Christians, making no attempt to work out the relationship of their Christian faith to their studies, and not identifying themselves with any university Christian group. Certainly anyone who has worked with students knows that there is shocking ignorance of Biblical doctrine, an ignorance which is shared by many Christian laymen among the faculty. The elementary understanding of the faith possessed by most of the graduates of our church schools is no match for the sophisticated anti-Christian theories and the agnosticism common in the universities. Instead of seeing these theories as challenges for which the Christian

faith has answers, many students jump to the conclusion that Christianity is something you outgrow, like Santa Claus.

Parents are seriously disturbed by anti-religion reports they hear from universities. Some doubt that they should allow their children to enroll. Others prefer to send them to American colleges which are clearly Christian in their teaching.

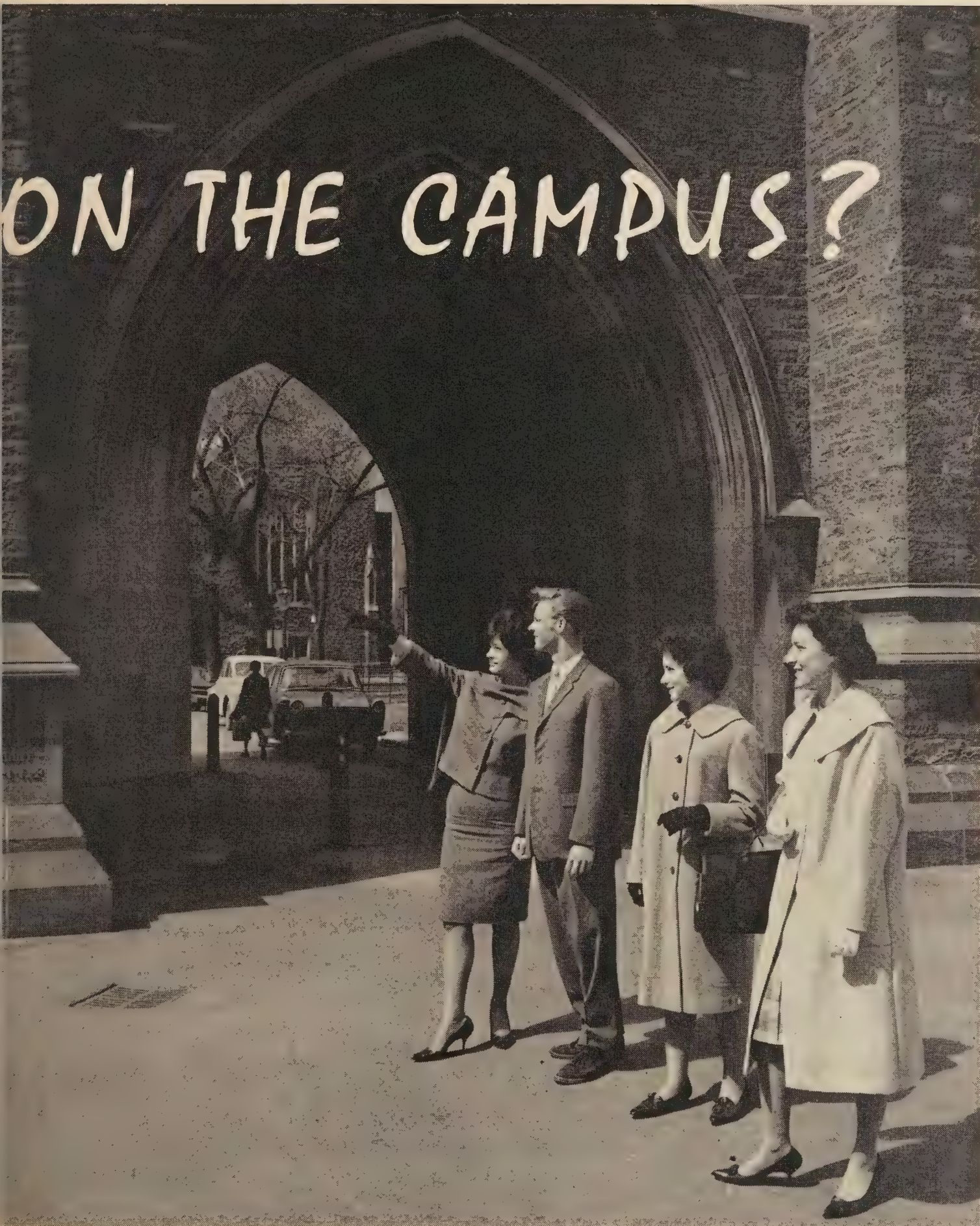
We cannot doubt that the church's neglect of its responsibility within the universities has had grave consequences. The shortage of fully qualified ministers is in part due to the fact that few students hear a call to the ministry within the universities, and others who have intended to enter the ministry have been diverted from their purpose. Also, the fact that the Christian faith makes so little impression on the science, economics, and politics of our whole culture has some of its main root causes here.

*The plain fact is that the Christian faith is inadequately represented on our university campuses.*

Having said this, I must at once rush to the defence of the valiant few who are at present ministering there. There are some university professors who are earnestly trying to work out the relevance of their faith to their teaching and learning. Our own theological professors do try to maintain conversations with their fellows in other faculties, de-



# ON THE CAMPUS?



—Photo courtesy of Ontario Department of Travel & Publicity.



# is the church LOSING OUT ON THE CAMPUS?

(Continued)

spite the church's insistence on drawing them away from the university community for time-consuming work on church boards and committees. We have a few deans and chaplains doing admirable work — but they can be counted on the fingers of one hand. There are three or four churches situated near to universities which have developed good programs for students. Perhaps most important of all, we have the Inter-Varsity Christian Fellowship and the Student Christian Movement with long and distinguished histories in the witness to the Gospel among students. With very little support from the churches, financial or spiritual, they have carried on the work.

There is little doubt of the quality of the work that has been done or of the sacrificial zeal of the few faithful servants. But how few they are! We are told that in the ten year period between 1955 and 1965 the Canadian university population will double to reach a total of 130,000 students. And yet our Presbyterian Church in Canada has deployed only a tiny handful of its ministry to answer this challenge. *There are not sufficient protagonists for the Christian faith within our universities.*

If we rely on congregations adjacent to any campus to reach the students then we are in for a disappointment. This is not the age when students travelled miles to hear a good preacher. Most of them can scarcely be bribed to attend church. If they do go, they seldom find programs which answer their needs, because the average church congregation does not have the interest, the resources, or the energy to develop such a program for a minority group within its membership.

The great majority of Presbyterian laymen who are university teachers and thus have a greater opportunity than

anyone else to represent the faith, nevertheless keep their faith to themselves. Perhaps they are victims of the popular cliché, "one's religion is a private affair." At any rate they are not recognizably Christian in their teaching or personal witness. I still remember the surprised expression on one student's face when I put forward for an S.C.M. advisory board the name of a professor whom I knew to be a regular church attender in a suburban congregation. The student's question expressed volumes: "He has been one of my professors for two years. Is he a Christian?"

But the whole church must share the blame for the neglect of the universities. It is only six years ago that a committee was formed to study the church's responsibilities in the field of higher learning. That committee on higher learning has had hard going. Initially it was difficult to find interested people for its membership. After two years, when it came to report to the general assembly, it was put off to the last moments of the last sederunt — just edging out the committee on neglected cemeteries for priority.

But the committee has come a long way. It no longer has membership problems. University professors now constitute a large proportion of its members. Its chairman is a layman, Professor David Stewart of McMaster University. These men are particularly interested in the involvement of university staff in the church's ministry, which is the layman's ministry, and in encouraging conversations between theologians and members of other fields of learning. As one professor said, "We want to learn to speak each other's language."

After many difficult meetings over its six years of history, the committee on higher learning is gradually forming a

policy and plan for the church's action. It is delighted to hear many voices within the church now urging it on. Basically its aim as adopted by the general assembly is to stand with the other churches and with the student movements to make a unified witness to the Christian faith while giving full representation to our own tradition — "the responsible, ecumenical approach." Its aim is not to protect Presbyterian students from atheism, but to offer to them and to all students a mature presentation of the faith in all its relevance and challenge for the modern university. We dare not underestimate the magnitude and difficulty of this task. Nor can we ignore the clear call of God to face up to it.

This is a work for the whole church to share. I conclude with a few suggestions for immediate action by any concerned Christian or congregation.

1. Go to the aid of Christian groups within local universities and support them financially. Encourage your university young people to be involved in them, even when it means they do not attend your own young people's society.
2. Prepare your students for university life by encouraging them to express their doubts and questions within the Christian community.
3. Introduce your students to Christians within the university.
4. Develop specialized church programs for intellectuals and for people interested in particular vocations, such as medicine, social service, etc.
5. Offer active support to your local university or college as it faces the great problems of rapid expansion.

All the world is God's world. All truth is God's truth. Let the church stand beside every seeker of knowledge to proclaim the truth that is Jesus Christ.★



From  
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the  
**STORY**  
of  
**UBURU**

**U**p the river from Calabar and across the Uburu Plains lies the Uburu Hospital of Eastern Nigeria which celebrates its 50th anniversary this year. To this hospital has been given the efforts of many dedicated people, both black and white, united in Christ to serve the physical and spiritual needs of the Ibo tribes.

Scottish missionaries started the first mission in 1846, at Calabar, by the mouth of the Cross River. It was Dr. John Hitchcock who in 1913 travelled up river to Afikpo and across the plain to Uburu. At that time the area was *(continued)*



noted for its salt lake and huge market. To Dr. Hitchcock it was more notable for its appalling need for medical help. The conditions of poor health and widespread disease that he discovered led him to begin a medical mission. Within a year it was in operation.

Starting a mission this far inland was not easy. The only transportation was by river. It was necessary to pre-fab the hospital in Scotland, transport it by canoe up the Cross and Asu Rivers, then carry it by headloads ten miles to Uburu. A doctor's house and dispensary were among the first buildings. They were erected on iron stilts—the only way to protect them from white ants, the termite scourge of the tropics. But despite difficulties the task was well done, for these structures are still in use.

Dr. Hitchcock's success with the people of Uburu sprang from his love and concern for them and the love they gave in return. Fluent in the Ibo tongue, Dr. Hitchcock found time to sit and talk to the people in their own language. As news of his mission spread through the area, large numbers came to him for treatment.

Dr. Hitchcock was only in his early thirties when called to fill a vacancy in Itu Hospital. Weakened by years of overwork and fatigue, he died from fever soon afterwards.

Without him the Uburu hospital floundered, operating only sporadically until Dr. H. Hastings arrived in 1923. During his 24 years there the hospital became firmly established and its outreach grew.

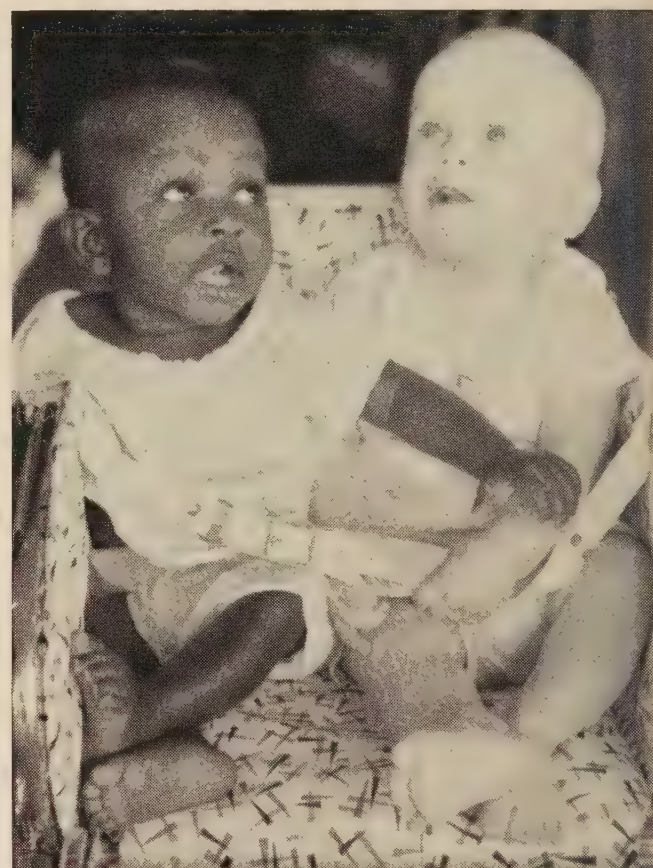
With the help of his wife, a trained nurse, Dr. Hastings made major strides in the treatment and cure of yaws, an infectious disease of the skin and bones. Until his coming the disease had run rampant without treatment, bringing suffering and death. When the Africans heard about the mission that would treat yaws, they flocked there from throughout the eastern regions of Nigeria. Most stayed a week before they were allowed to return home. On the busiest days several thousand stricken patients crowded the hospital, awaiting treatment.

Recognizing the pressing need among lepers, Dr. Hastings established a leper colony a mile from the hospital. In 1948 Dr. J. C. P. Logan arrived to help. Mobile clinics known as the S.O.L.S. (South Ogoja Leprosy Service) travel throughout Ogoja county, treating lepers in their homes. Dr. Roy Ward of Saskatoon, until recently the medical superintendent of Uburu Hospital, is now in charge of the mobile clinic. Thirty-nine clinics and segregation villages serve 3,200 lepers in an 85 mile area.

Emergency operations are frequent occurrences. Recently Dr. Ward removed an ovarian tumor weighing 24 lb. 10 oz. under local anaesthetic, from a woman who had waited 10 years before coming for treatment. Her village had ostracized her, thinking she had a curse placed on her so that the child she was thought to be carrying would not be delivered.

When Dr. Hastings retired others followed him to Uburu—Doctors Burnet, Ridge, Hogerziel, Shepherd, Brown, Orr, Reijnierse, Ward. Well known to Canadians are Sir Francis and Lady Ibiam. Sir Francis, a Nigerian who was knighted by the Queen, is governor of Eastern Nigeria. Many will recall the Ibiam's visit to Canada in 1957 and the warm response they received. Their appeal to the hearts of two Canadian friends resulted in the gift of an X-ray machine and incubator for the hospital.

Together, Sir Francis and Lady Ibiam achieved much for the people of Uburu. Through their efforts new buildings



Godwin, an orphan, plays with Brian, son of Dr. Ward.

and concrete wards were added. Lady Ibiam turned her attention to women and children of the tribes. Maternity and baby welfare services were urgently required. She convinced the women of their need for pre-natal care and hospitalization at the time of confinement. Thousands flocked to her pre-natal clinics and stayed to have their babies.

In the hospital itself there was no place for worship, a sanctuary from the hustle and bustle of hospital activity. Under the direction of Lady Ibiam the Sunday school children staged a nativity play to help finance a chapel. An appeal for help brought aid from large numbers of churches and individuals in Canada. The Presbyterian Hospital Chapel, now completed, seats up to 100 worshippers.





*Photos courtesy  
of Dr. Roy V. Ward.*

**EXTREME LEFT:**  
Miss Elsie M. Taylor  
serves at Uburu.  
Miss E. Anne Howson  
recently began nursing  
at the Itu leper colony.

**LEFT:** In front of  
his home, Dr. Roy V.  
Ward holds son Brian.



**A large variety of wares are offered for sale at the Uburu market, which is open once a month.**

Constructed of concrete blocks (the modern protection from white ants), the chapel has a corrugated steel roof. The Communion table and cross are set off in bold relief by a skylight. An extra room at the back can be used as a classroom.

Uburu Hospital is still expanding as it reaches its 50th anniversary. In honour of these years of service and growth, a Jubilee Fund is being established. An urgently needed maternity building will be erected using money from the fund.

There are still so many people to reach, needing medical services, who cannot come to Uburu. Plans are

under way for other out-clinics. They will be conducted in rural areas and outlying districts, stressing, among other things, pre-natal care and baby welfare.

A Christian hospital is one of the important avenues of service for the church in Nigeria. Despite great strides in the last 20 years, vast areas are still largely dependent on native medicine. The Christian hospital can demonstrate first, that modern medicine can work where native medicine fails, and second, that the hospital is there because of Christian compassion for those in need. The hospital's task is to present both sound medical care and the love of Christ.★



**BY CLIFTON J. MacKAY**



# WHAT WILL I DO WITH MY LIFE?

◆◆◆“What will I do with my life?” This is a question no one can evade. A Christian must answer it in the light of his faith in the sovereignty of God, the lordship of Jesus Christ, the guidance of the Holy Spirit and the gifts and opportunities given to him.

A timely article in the last issue of this magazine contained some observations made at a Y.P.S. synodical convention. Presbyterian young people are asking, “How does a call to the service of the church come? Is it through a vision, or like a bolt from the blue?”

God calls people in various ways. He is not limited in His method or bound by any set pattern. Sometimes He calls us through our abilities and talents. Young person, if you are wondering what to do with your life, carefully examine yourself regarding life's purpose and mission. Consult your parents and minister as well as vocational high



school counsellors regarding your own talents and potentialities.

Take an active part in youth work. Through a young people's group you may share in the church's ministry to youth and may also discover yourself. Such groups bring out qualities of leadership, organization, public speaking and communication with others. And here you will discover how to deal with success, and failure. Many full-time workers in the church today first heard the call of God through their activities in the church school and Y.P.S.

Are you responsible for planning young people's programs? Include a study of the meaning of the church at home and overseas. As resources, use the literature, and filmstrips listed at the end of this article.

If you are definitely interested in full-time service, get additional information about courses and requirements from one of the three colleges operated by The Presbyterian Church in Canada. Training for the ministry is offered at Knox College, Toronto and Presbyterian College, Montreal. Young women interested in deaconess training may contact Ewart College, Toronto.

Sometimes the call comes through a great emotional and spiritual upheaval and we find our vocation wrapped up in our conversion. This does not mean that God writes something in the sky or speaks to us in an audible voice. The call may come as an impression in the soul, deepening into a conviction. Paul's call came as a sudden dramatic conversion, but Timothy's came as part of a gradual unfolding of his spiritual growth.

God sometimes calls us through the needs of the world and the work of the church. When Nehemiah saw that the walls of Jerusalem required rebuilding, he asked God to rebuild them. But God said to Nehemiah, "You do it." When Isaiah wondered why "they" didn't do something about the plight of the nation, he soon learned that *he* was one of the "they" people. If you are wondering what to do with your life, we beg you, pray and listen for God's voice, search your own soul and analyse your spiritual gifts. Then in the light of your desire to serve God's kingdom and the degree of your surrender, you will be guided as to how, where and what you can do.

The January article "Who is at fault?" suggested that the ministry lacks financial advantages, and that parents and teachers discourage young people from entering it. Since we live in a realistic, practical world money is important. But a person's real worth, his real measure of attainment and success does not begin nor end with his pay cheque.

Another barrier was the image people have of the ministry. Apparently we of the cloth do not give too good an impression of the worthwhileness, the challenge and the meaning of the ministry. We are often regarded as being out of touch with the real issues of life, unable to communicate with the average man because we use archaic language that fails to make clear our Christian faith and practice. We have learned, not only through these normal, sincere young Presbyterians but through students in uni-

versities and workers in offices and factories, that we as ministers are not presenting either an attractive image or a challenging one.

This is difficult medicine to swallow. We realize that generalizations are often dangerous and unfair. Yet in the light of these observations we clergymen will have to do some deep heart searching and ask ourselves some vital questions. What kind of image am I presenting? Am I too professional in my ministry? Do my people feel free to approach me with any problem and feel assured of an understanding, honesty and confidence that will deepen that person's love for Jesus Christ and loyalty to the church? Is my ministry on Sundays and week days related to the needs, the homes, the situations and the challenges people are facing? Do they find in the Sunday service a deep sense of the presence of God and return to their work-a-day world enlightened, inspired, challenged and convinced about the realities of our Christian faith and their part in it?

But there is another side to this ministry, that of the congregation. The modern minister is cast in many roles — preacher, pastor, administrator, teacher, counsellor, evangelist, family man and community man. Because he so often tries to be all of these things, he is under heavy emotional and mental strain. He needs love and encouragement. We complain about short pastorates. Many a minister leaves his church in search of tenderness, as many people go from one marriage to another in search of the same thing. Love calls love into being. We need to grow more sensitive to each other's needs, to be so yoked together in Christ we are best able to serve His kingdom in fulfilling the functions of His church.

Young people, if you want an easy life, stay away from full-time service. But if you want to be part of a great Divine adventure that will demand everything you have, and when you have given it will ask for more, think well about your life work. You have only one life to live. It may be that God is saying to *you* what He said in the burning bush to Moses. "Moses, this is your holy ground, not back in Egypt, but here, not some other time, but now — not some other person but *you*."★

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#### FOR FURTHER REFERENCE:

PAMPHLETS (Available free from sources listed)

*The Call to the Ministry*

*The Ministry as a Life's Work*—from Board of Evangelism and Social Action, 229 College St., Toronto 2B, Ont.

*The Church's Mission Requires Trained Women*—from Board of Stewardship and Budget, 63 St. George St., Toronto 5, Ont.

*What Will You Do with Your Life?* — from Board of Christian Education, 63 St. George St., Toronto 5, Ont.

*You Are Needed* — from Committee on Christian Vocation, Canadian Council of Churches, 40 St. Clair Ave. E., Toronto 7, Ont.

FILMSTRIPS (Available from the Audio-Visual Department,

63 St. George St., Toronto 5, Ont. each with recording and script, rental \$1.)

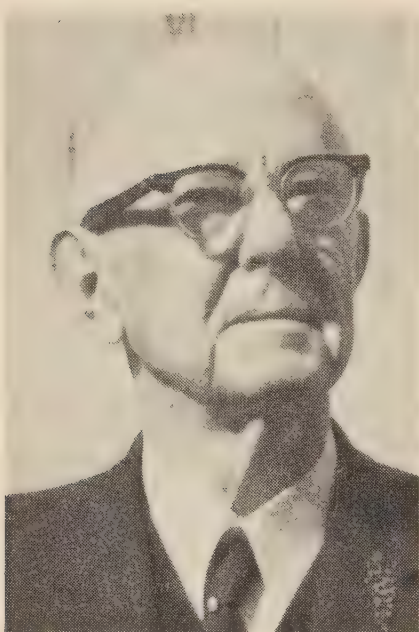
*Such as I Have* (Knox College)

*The Future Beckons* (Ewart College)

*Ring the Jubilee* (gives background of the church's mission)



# **P**resbyterian profile



## *Mr. Justice*

## **A. M. MANSON**

*By DeCourcy H. Rayner*

Any poll of public opinion to determine the leading Presbyterian layman in British Columbia would come up with the name of Mr. Justice A. M. Manson. Along the west coast, and far across the country he has been known for decades as a loyal elder of The Presbyterian Church in Canada. Unashamed and enthusiastic, Judge Manson has often spoken out and led the way when forceful leadership was needed urgently.

To activate the church — this has been the personal concern of the eminent jurist. To encourage congregations and arouse the ministry to effort worthy of the greatness of the Christian mission. Time and again he has challenged the synod and general assembly to move forward in faith, to seize present opportunities and catch a vision of what the future holds.

A visible example of his enthusiasm is St. Andrew's Hall, the splendid Presbyterian residence and student centre on

the campus of the University of British Columbia. Before this judge of the supreme court of British Columbia took over as chairman of the campaign committee in 1955, others had spoken in presbytery and synod and general assembly of the need for a building at U.B.C. and of the danger of losing the site assigned to the Presbyterian Church.

Then the judge went into action. First he enlisted leading business men as members of the St. Andrew's Hall committee. A previous general assembly had agreed to give \$100,000 if the presbytery raised \$50,000. The response locally was so generous that assembly added \$25,000 to its share, obtained as a ten year loan from a bank. With the cost guaranteed the building began.

When St. Andrew's Hall was completed in the autumn of 1957 the vision became a reality. Today the \$356,000 building at U.B.C. houses 40 students and provides a chapel and other facilities. It is a fellowship centre for all Presbyterians on the campus, an increasing number of whom are heading towards the ministry.

Another concern of Mr. Justice A. M. Manson is the Presbyterian Extension Fund (B.C.) Limited, of which he has been secretary-treasurer for the past five and a half years. In this short period the fund has established enough capital to guarantee \$206,800 in loans for eight new church buildings. Of the contributions totalling \$81,372 more than \$33,519 was given by individuals, who obviously had to be sold on the idea of church extension.

Now that he is no longer active on the bench Judge Manson may be found six days a week in an office at Central Church in downtown Vancouver, working voluntarily for the synod and the extension fund.

What leads this distinguished citizen to give so much time to the church? Largely a deep conviction that Christ is the only Saviour of sinful men. He believes that the church has *the* message for the world, and that the Gospel should be made known eloquently and effectively.

"Sexual perverts, psychopaths and other offenders against society need an atomic dose of religion," Judge Manson says. "Christianity is the only antibiotic for such cases."

On one occasion he pleaded with the Hon. Davie Fulton, then federal minister of justice, to put half a dozen chaplains in each penitentiary instead of the two now provided. "The government would

be money in pocket if it took this step," he claims. "Man needs an anchor to windward. Parole boards should stress religion as an antidote to crime."

Alexander Malcolm Manson was born in St. Louis, Missouri of Scottish parentage 79 years ago, and moved to Glencoe, Ontario at five years of age. He was a student at Niagara Falls Collegiate before entering the University of Toronto, where he graduated in arts from University College in 1905. After three years in law at Osgoode Hall he went west, and was called to the bar in British Columbia in July, 1908.

By steamship the young lawyer travelled to Prince Rupert, where he practised for 14 years. In 1916 he was elected to the B.C. legislature from the riding of Omineca. For 19 years he sat as a Liberal member in the parliament at Victoria. In 1921 he served as speaker of the house and for the next six years held the dual post of attorney-general and minister of labour. He became a K.C. in 1922.

Then A. M. Manson moved to Vancouver to practise law. Seven years later he became a judge of the supreme court of British Columbia. He resisted the federal government's attempt to retire him in 1961 with the claim that judges are appointed for life, and still signs his monthly cheques "without prejudice."

He and his wife, the former Stella Beckwith, live in a modest but spacious home on University Hill. They attend West Point Grey Church, where the judge is a member of session. The Mansons have two daughters and one son.

Back in his student days A. M. Manson came under the influence of two great Christian leaders, John R. Mott and Robert E. Speer. He has deep respect for men who give their lives to the ministry, but becomes impatient at times with those ministers who seem to have lost contact with the needs of their people.

"Quit preaching to those in the front pews," advises Judge Manson, "their souls were saved long ago. Preach out the window to the man in the street, he needs the Gospel."

He is just as critical of the folk in the pews. "Too many of our Presbyterians are four-flushers when it comes to giving to the church," he claims.

While on the bench the judge often emphasized the need for parental guidance and example in the home. He acknowledges with feeling his own debt to his father, a skilled craftsman whose sense of vocation was built on the foundation of unshakeable Christian faith.★



### *Many Don't Quit the Ministry*

Much publicity has been given a magazine article entitled "Why I Quit the Ministry." Human nature being what it is, some men do leave the ministry, but not in the "unprecedented numbers" claimed by *The Saturday Evening Post*.

Credit should be given to the vast majority of ministers who stay with their calling despite difficulties and discouragements. In our own church the loss in recent years has been well below one half of one per cent. Almost all of these returned to professions which they had left in the first place to enter the ministry.

One of the great books of 1962 was written by a man who found his life's answer as he faced the meaning of existence in a prisoner-of-war camp in Burma. On the last page of the thrilling volume *Through the Valley of the Kwai* Ernest Gordon, who is now dean of the chapel at Princeton University, sums up his experience:

"Looking back, in all the chaos and confusion, I could see a splendid purpose being worked out.

In my time of decision, nature and reason were neutral. They did not speak to me of anything that made possible a significant understanding of myself and my fellow man. They did not show me the vision of the Infinitely Great.

Jesus, however, had spoken to me, had convinced me of the love of God, and had drawn me into a meaningful fellowship with other men as brothers. Because of Him I had come to see the world in a new way as the creation of God — not purposeless but purposeful.

He had opened me to life and life to me."

An experience of this sort, in some form or other, comes to all men and women who give themselves to full-time service. It is a call, strong and sure, that lays hold of a life and never lets it go until the course is finished and the faith is kept.

### *Income Tax Inequalities*

Under Section 27(2) of the Income Tax Act exemption from the tax is granted to members of religious orders in Canada who have taken the vow of perpetual poverty. This means that an increasing number of Roman Catholics who are employed as professors, teachers, nurses and in other capacities enjoy privileges not granted to their colleagues. Their salaries, even where paid from the public purse, are exempt from income tax.

The loss in revenue to the federal government through this exemption has been estimated at 12 million dollars or more by Mr. V. E. Nordlund of New Westminster, B.C. in a brief to the House of Commons on the subject. He points out the injustice of paying a subsidy of this amount to religious orders at the expense of Canadian taxpayers.

The brief emphasizes the fundamental principle that income tax is a tax on income received, without reference to what the recipient does with his income. Should not religious groups of all creeds, as good citizens, take their place among those Canadians who willingly accept the responsibility and privilege of sharing in the tax support of the government of their country?

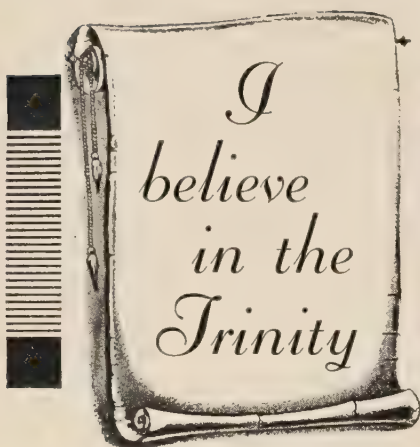
Mr. Nordlund claims that the preference granted to Roman Catholics has made it easier for them to expand in the field of college education, at a time when Protestant

universities and colleges are being handed over to provincial control because of the heavy teaching expenses involved. Protestants established eight universities in Canada before the Roman Catholic Church founded its first university. Now there are only four Protestant-controlled universities and three arts colleges, while the Roman Church controls nearly half the universities in Canada and 80 arts colleges.

Presbyterians are interested in this matter because it is a denial of complete equality of religion to all Canadians without discrimination or preference, a principle provided for in the Disestablishment Act of 1851. In fact our general assembly in 1961 urged the federal government to delete Section 27(2) from the Income Tax Act for the purpose of removing "the inequalities, abuses and discriminations grounded therein."

We hear much of the winds of change that are blowing through the Roman Catholic Church. We suggest to our fellow-Canadians of that faith that they join us in an appeal to the government to remove what is obviously a piece of unfair legislation. The exemption granted to religious orders simply means that the burden of taxation is shifted to the shoulders of other citizens who are already carrying their share.





## My Notes on the Creed

● So *I believe in God!* But doesn't everyone believe in God? All men have some ultimate basic belief that shapes their attitude towards themselves and their world. Atheists are only self-crowned gods who merely want no rivals. The nations offer me show-cases full of gods. Which one shall I buy? If gods are buyable, then I who buy them am greater than they. Then I must be God! No! The true God will be the one that buys me and possesses me. I *do* belong to one God whom I know as Father . . . Son . . . Holy Ghost. That's why I believe that *He* is God. No other God came for me or bought me but He who came in Jesus Christ.

● *What other God is there* besides this, my God? There are many strong forces around me, and pressures that drive and pull me. Some men worship them, but I can learn to use them and conquer them. These are no gods. In the end, both they and I shall come to nothing, all conquered by death. Then is death to be my god? No! There is One who is stronger than death! In all the world's authentic history, only one solitary Figure fought His way back from the utter humiliation of His deadness to become alive again for evermore. I believe that this One must be God Himself, the very creator of life.

● *How did the Church come to believe in God the Father . . . Son . . . Holy Ghost?* Men who knew the risen Jesus well had to acknowledge Him as "My Lord and My God!" They rejoiced to know that Someone of such wonderful compassion was truly God over all, and that such a One would have the last

word about their destiny. It was the best news ever! Their Risen Lord showed them that their holy writings were all about Himself. It was truly exciting to realize that they knew the God of their fathers in an entirely new way, as the *Father* of the Lord Christ, the *Son* of God. One day He told them to tell the whole world their Good News. Then He was gone. But His words still echoed within them and when they prayed to God, they believed that somehow they were talking to the Lord with whom they had so recently spoken face to face.

When they were thus praying at Pentecost, they suddenly realized how remarkably alive, alove and alert they had come to be. It was as though Someone had turned something on within them. They began to feel that they had been caught up by the same Power that had carried Jesus along. They had begun to Live (with a capital L) as Jesus had Lived, in reality and compassion. The God who had been with them in Jesus had now taken possession of them by Christ's Personal *Spirit* (Ghost) and was now living and working in them. They had come to know the God of their fathers in another new way. Now their One God had a threeness about Him in their experience: Father . . . Son . . . Holy Ghost. The only way they could explain to people what had happened to them and what God it was they were talking about, was to tell of this One God who was composed of three living elements who worked together in perfect unity. Their God was a Tri-Unity, a Trinity: Father . . . Son . . . Holy Ghost.

Pagans with simple, easy to understand, home-made gods laughed at the

queer arithmetic of those stupid Christians who seemed to be saying that three ones are one, or that three and one are the same. The Jews felt called to do away with Christians who seemed to be uttering the blasphemy that God had a Son who was also God. Two Gods indeed! But nevertheless the church stood fast. They knew that they were a people whom God possessed in three ways: by right of creation, by the costly victory of Jesus over sin and death, and by the inner working of His Spirit. The Christians simply could not account for their existence, or their faith, hope and love apart from a story of how God had bought them, a story involving every aspect of the Holy Trinity of God. The New Testament told how God the Father planned from the beginning to bring men together with Himself and each other in willing love by sending them His Son and His Spirit. Church councils expressly declared the truth of the Trinity to be the heart of the Gospel. It was "In the name of the Father, Son and Holy Ghost" that the Good News was preached and men were baptized and confirmed as members of the church. Christians began their worship by praising "Father . . . Son . . . Holy Ghost," and ended their services with the "Apostolic Benediction": "The Grace of the Lord Jesus Christ, the love of God the Father and the communion of the Holy Ghost be with you all. Amen."

And so it has been, down through the ages. Without its belief in the Trinity, the church has no Gospel and no hope. If God has not come in Christ, the gap between the Holy God and sinful man has not been bridged. Men



*I believe in God the Father...  
in Jesus Christ His Son...  
and in the Holy Ghost.*

*The second in a series  
on the Apostles' Creed  
by John A. Ross.*

would still be struggling hopelessly to satisfy a hidden, unknowable God. Because the church knows the true source of its life, it believes in God the Father . . . Son . . . Holy Ghost. That explains why the church's enemies attack its Gospel first by trying to topple the Trinity.

● *I believe in God the Father . . . Son . . . Holy Ghost, the God of the New Testament.* The men who wrote the New Testament were men whose lives had been changed by their new experience of God in His Son and His Spirit. Their faith in the Triune God underlies everything they say and explains everything they do. To this day the Trinitarian formula is the only one that takes account of all the facts about Jesus and His apostles, and makes sense out of them. Any other theory of God always eliminates something from the New Testament, explains it away, adjusts it, drastically re-interprets it, plays it down, enfeebles or mutilates it somehow. I may dream up all sorts of interesting notions about God, but only those which square with the God revealed in Christ and the New Testament church may be considered as valid. Strange psychic experiences may come upon me, but if the results are not like the Christian life in the New Testament, I must suspect that these experiences are not the working of the true and Triune God.

● *I believe in God the Father . . . Son . . . Holy Ghost* because the very kind of thing that happened in the church of the New Testament is happening in me. This is also happening in others today as it has happened down through the centuries. Christ's Spirit is really using His

Word, the Word which has been implanted in me by faithful parents, friends and servants of God. He is rebuking me and growing me day by day, subtracting here and adding there. The Creator Spirit is still at work shaping up in me something of Christ's compassion and love of reality. How can I refuse to believe in the Father if the depths of me are now reaching out to Him? How can I refuse to acknowledge His Son if I know that it is His Son's Spirit in me that has set my no-good heart a-yearning for His Father and home? I believe in this God because I am a product of the activity of Father . . . Son . . . Holy Ghost. It is in terms of the Triune God that I understand myself, how I came to be what I am, such as I am. If I as a Christian am not something of a proof of the existence and activity of this God who was in Christ, then no other proofs I might devise will be of much use. In making Christians, God proves Himself. The Trinitarian form of the creed expresses exactly what gives meaning to my life. In the Trinity are grounded my whole faith, my only hope, and my outreach in love.

● *I believe in God the Father . . . Son . . . Holy Ghost*, the outgoing God who so loved all men that He left His own glory and came into the thick of human life. In me and His church He is still going out to all men with the Good News. Their guilt has been overcome; victory over sin and death is now available for them in Christ. The church's outreach is the work of the Trinity, and its Gospel of the Trinity is relevant to the

whole human race. All men are creatures of God the Father. All men wrestle with the same kind of human nature that was worn by God the Son. His church is being moved out with His message to all men by God the Holy Ghost. This creed of the Trinity is a creed for Apostles: men sent out by God. It is the *Apostles' Creed*.

● *I believe in God the Father . . . Son . . . Holy Ghost.* God has *always* been this kind of God. He did not become a Father for the first time when Jesus was born. In His eternal self-knowing, he always understood Himself as being the kind of God whom I dimly discern through Christ the Son. The Holy Ghost did not come into existence for the first time when Jesus left this earthly scene. It was by the Spirit of God that God created the worlds in the beginning for purposes enwrapped in His Son. Because God has always been, and eternally will be, Father . . . Son . . . Holy Ghost, I know that He will not change His mind towards me or the rest of His world, nor will His Word in Christ ever become false or outmoded. Because God is eternally the Holy Trinity, I can go about the business of living with a good deal of joyful confidence that I have some stable knowledge about Him who has the last word in this universe. His last word will be the same as His first word. I therefore know why I am here and where the resources lie to accomplish my task. My God is not utterly unknown, nor fickle, nor man-made. He is the eternal Trinity; Father . . . Son . . . Holy Ghost. I must get on with His job!★



A memorial organ was dedicated in Albion Gardens Church, Thistletown, Ont. Left: Rev. J. Cooper, Rev. F. Slavik, minister, C. Robinson, members of the Canadian Legion.



At the dedication of the Christian education building, St. Andrew's Church, Strathroy, Ont., left: Dr. M. D. Fletcher, M. McKellar, Rev. R. T. A. Marshall, minister, Rev. D. St. C. Campbell and Rev. Dr. J. M. Macgillivray, both of Sarnia.

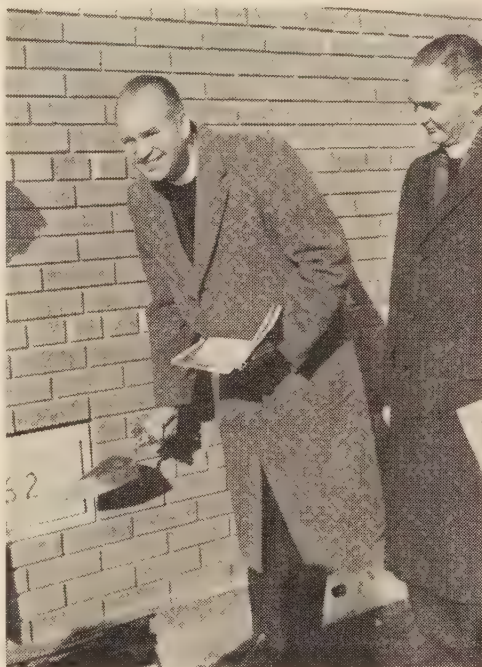
◆ Copies of the Book of Praise were presented to *Breadalbane Church, Prince Edward Island*, by Mrs. Julia MacInnis on December 2. Memorial gifts from Mrs. Beatrice Graham in memory of her husband were dedicated by the Rev. George Killen.

◆ At *Armour Heights Church, Toronto, Ontario* memorial gifts from Prof. Arthur C. and Mrs. Davidson in tribute to his mother, the late Mrs. Edith Grace Davidson were dedicated on December 16 by the Rev. W. Scott Duncan.

◆ At the *Presbyterian Church, Benalto, Alberta*, 11 young people became communicant members on December 16. The congregation is ministered to by the Rev. John Yoos of Sylvan Lake.

◆ Dining room furniture, a side-board and extension table were presented to the manse of *First Church, Seaforth, Ontario*, by Mrs. James G. Mullen, in memory of her parents, Mr. and Mrs. Leonard McFaul.

◆ Offering plates were presented to *St. Andrew's Church, Wingham, Ontario* by the ladies' aid on December 2, in memory of the late Rev. A. A. Nimmo. With the moderator, Dr. Ross K. Cameron, preaching, centenary celebrations concluded that Sunday.



The datestone of the new Wexford Church, Scarborough, Ont., was laid on December 16. From left, Prof. A. L. Farris and Rev. J. G. MacGillivray, the minister.

◆ Fifty-nine Bibles were dedicated at *St. James Church, Manitoba* on December 30, presented by L. C. Todd, clerk of session, on behalf of several contributors. The service was conducted by the Rev. J. H. Bishop, the minister.

◆ Communion chairs were dedicated on December 16 in *St. Columba Church, Lancaster, N.B.*, in memory of the Rev. Dr. W. M. Townsend, a former minister.

◆ An honorary membership in the W.M.S. was conferred upon Mrs. J. Stanley Kerr of *St. John's Church, Toronto, Ontario*, on December 19th. The presentation was made by Miss Jessie L. Kay in memory of her sister, the late Mrs. G. W. Ferguson, who served for 19 years on the staff of *The Presbyterian Record*.

◆ The mortgage on *Forbes Church, Grande Prairie, Alberta* was burned on December 15. Taking part in the ceremony were J. Hodges, charter member; John Lowe, elder and trustee; and the minister, the Rev. J. Bruce Robertson.

◆ At *Hamilton Road Church, London, Ontario*, carpeting was dedicated on December 23 in memory of Mr. and Mrs. S. McFalls, given by the family. The Rev. J. Murdo Pollock is the minister.

## Church Cameos



# You Were Asking?

**Q** *Who determines whether or not smoking is permitted at church sponsored events or in church buildings?*

**A** Sometimes the fire department, but normally the kirk session. Outside organizations using the church buildings should always honour the practice of the congregation and observe the regulations laid down by the kirk session unless special arrangements are made.

**Q** *What guidance does The Presbyterian Church in Canada give to her members on the matter of smoking?*

**A** Our church has never made any official pronouncements on smoking to the best of my knowledge. Churches of the Methodist persuasion have always made an issue of smoking but Reformed churches (Presbyterian) have always been inclined to think there are much larger and more serious questions upon which to make pronouncements. In raising the question of smoking there is, of course, always a subtle temptation to make smoking or not smoking a test of valid Christian experience. This is dangerous because we are not saved by works but by grace through faith. Moreover, the fruits of the Spirit which accompany salvation are positive virtues, not negative subtractions.

However, those who do smoke must have due regard for their neighbours, particularly in crowded quarters, and observe certain common courtesies such as asking permission to smoke in another person's car, home or office. Further, it seems clear that there is a question of stewardship of money involved here. If one's smoking, for example, makes a heavier demand upon one's pocketbook than does one's Lord, then one must ask some serious questions about the quality of one's discipleship.

Recent medical studies on the relationship of smoking to the incidence of lung cancer raises another consideration. The Christian who is required to honour his body as a creation of God and the temple of the Holy Ghost will be concerned about smoking as a health hazard. But if he is consistent at this point he will also be concerned with intemperate eating, infrequent bodily exercise, insufficient sleep, etc., which also contribute to physical breakdowns and bodily ailments.

**Q** *I would like to know the position of the Presbyterian Church on the liquor question?*

**A** Write to the board of evangelism and social action, The Presbyterian Church in Canada, 229 College St., Toronto 5, Ont., for the pamphlet *The Church and Alcohol*. It states

the official position of our church and expounds it.

**Q** *In Matthew 21:19 Christ cursed the fig tree. What lesson is to be learned from this seemingly childish act?*

**A** Christ reasonably expected upon seeing this tree to procure sufficient fruit to satisfy his hunger, but none was forthcoming. The destruction of the fruitless fig tree undoubtedly has reference to the failure of the Jewish Church to bring forth the fruits of obedience and faithfulness which was their responsibility in the covenant relationship with God. The judgment of God therefore can be expected to fall upon them for this failure. Similarly the Christian church which is the continuance of the Old Testament church and the heir to the new covenant is expected to produce fruit to meet the needs of a world hungry for real Christianity. Failure to produce such will likewise invite the judgment of God.

This is an illustration of an acted truth of which there are many examples in the Old Testament. See Jeremiah 18:1-10, 27:1-11 and Amos 7:7-9.

**Q** *Who in the Bible saw God?*

**A** See John 1:18.

To: Prof. A. Farris, Knox College, 59 St. George St., Toronto 5, Ontario

Dear Prof. Farris: This is my question—

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From:

NAME

ADDRESS



Patients and staff crowd the canteen each morning and afternoon.



■ ■ Under the sponsorship of the West Toronto Presbyterial, W.M.S. members are helping to rehabilitate mental patients in the Ontario Hospital, on Queen Street West in Toronto.

Each week the women spend a day managing the canteen, the only one in an Ontario mental hospital staffed by volunteers. Besides giving patients a chance to buy tea, coffee and refreshments, the canteen brings the everyday world into the hospital. The patients meet people under conditions similar to those outside.

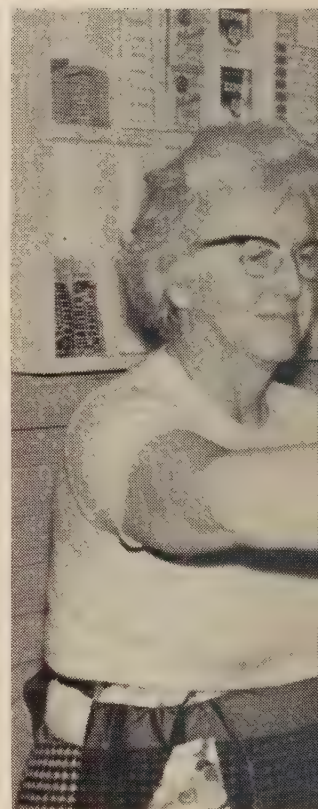
When we visited the canteen it was a hive of activity. Ladies were rushed off their feet, hurrying to keep up with demands of their customers. Mrs. S. A. Milne of the presbyterial executive is responsible for assigning Presbyterian volunteers. "When we first started last July, the patients were hesitant, afraid to come in. Now so many are old friends, when one leaves one feels a real sense of loss," she says.

Women from most of the Presbyterian churches in West Toronto are participating. Anglican, Baptist, United, Roman Catholic and Jewish women also serve a day every week.

## *Church women serve in a*

## *mental hospital*

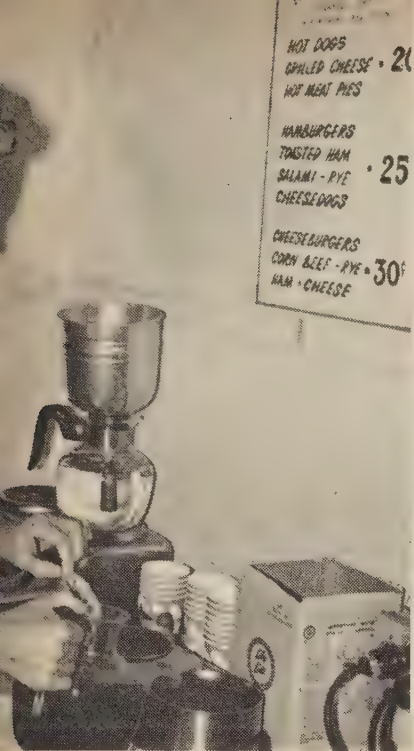
At the cash register, Mrs. S. A. Milne, Mrs. T. I. Wilcox, Miss Jean McKechnie.



Mrs. Wilcox makes change for one of the patients.







*Photostory by Valerie M. Dunn*

**Everyone lends a hand in making coffee. Mrs. J. F. Pogue prepares a fresh pot.**



**Mrs. Milne and Mrs. Ruth Creeper, staff director of volunteer services.**



**Miss Dorothy Findlay helps keep the kitchen in good order.**





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## THROUGH THE VALLEY OF THE KWAI, by Ernest Gordon.

● This book does a rare thing, it combines lively interest and excitement with spiritual adventure. It is a story full of suspense, down to earth in ghastly detail, and yet with a message that is genuine because it is based upon personal experience. A young Scottish soldier who prides himself upon being an agnostic faces up to the realities of life in a grim jungle prison camp in Burma during World War II. The result, as the editorial on another page points out, was a call to the Christian ministry. The author and many of his comrades were lifted gradually, as the sub-title puts it, "from death camp despair to spiritual triumph." It is a wonderful book, and deserves wide reading. (Musson, \$4.35)

## THE DIVINE PROPAGANDIST, by Lord Beaverbrook.

● An interesting "study of Jesus" written—as the author himself points out—by one who is not a theologian. Pointing out that "the Jesus of the Gospels is not the Jesus of the church" (p. 17) Lord Beaverbrook nevertheless attempts to do that which the church has done—interpret the mission message and significance of the Jesus of the Gospels. His mission—to tell mankind how to achieve happiness; to present an ideal; to show us perfection. The "Divine Propagandist" is, however, not all there is to be seen in the Jesus of the Gospels: it is an "angle shot". To see the Jesus of Christian faith we need also the insights of the theologians. (British Book Service \$2.75) Victoria, B.C. (Rev.) J.L.W. McLean.

## SUN HEE AND THE STREET BOY, by Audrey McKim.

● Every morning in the city of Seoul, Korea, eight-year-old Sun Hee walked with her three-year-old sister, Agga, to nursery school. They walked along a shadowy lane which wound down a hill between broken down buildings and tumbledown shacks.

One day a gang of street boys jumped out at them, grabbed Sun Hee's lunch and ate it. All but one of the boys, Kim Ho, or Tiger as he was called by the gang, ran away. Sun Hee and her mother became interested in Kim Ho and tried to help him. For some time he lived in their home, but runs away when he is accused of stealing a watch. It is learned that Kim Ho did not steal

the watch. Sun Hee's family search for him and finally find him in the yard of a children's home. They ask permission to take him to their home and he becomes part of their family.

The numerous festivals that take place in Korea add to the appeal that this story will have for children six to eight years old. (Ryerson, paper, \$1.75) Toronto Mabel Booth

## STEWARDSHIP UNLIMITED, by John S. McMullen.

● This book is aimed at the young adult with the purpose of emphasizing that Christian stewardship is not limited to management of money but extends to the management of the whole of life.

For each of the 13 sections, the author has provided a series of questions as well as a good bibliography, indicating that this is a study book, designed for small group discussion rather than for private reading. The study group leader who is looking for good material will find this book most useful. (Ryerson, \$1.35) Toronto H. F. Davidson

## TIME FOR ALL THINGS, by Charlie W. Shedd.

● In this busy world this 96 page book is appropriate reading for those of us who are saying, "I have so much to do, I just don't have enough time!" In ten "affirmations" written in a free, readable style, we are given insights into the Christian use of time. Each is centred around a Biblical passage. The author is minister of Memorial Drive Presbyterian Church, Texas. (Welch, \$2.20)

## WHAT A BREAK! by Catherine Blanton.

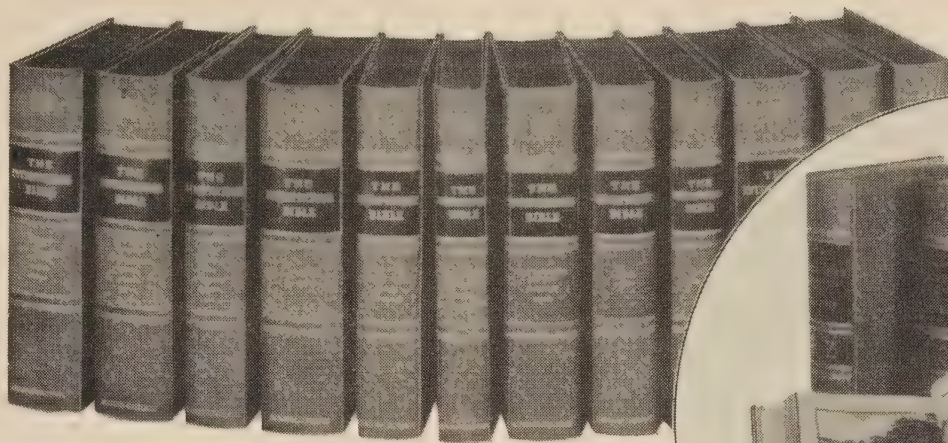
● An old hearse, a broken leg, excess energy, and a group of keen teens—put them together and stir well. The result—a captivating story of how one youth group undertook an extra special project that cost more than the usual gift of money.

Written for the 12-14 age group *What a Break!* tells the ups and downs of a youth group's attempt to do something for the plight of handicapped residents of a small town. The reader will be forced to stop and think about how his town and church welcome and help the handicapped to life in his own community.

This book may be used for personal reading or become the basis for group discussions and projects. (Ryerson, cloth \$3.75; paper \$1.75) Toronto Helen Tetley



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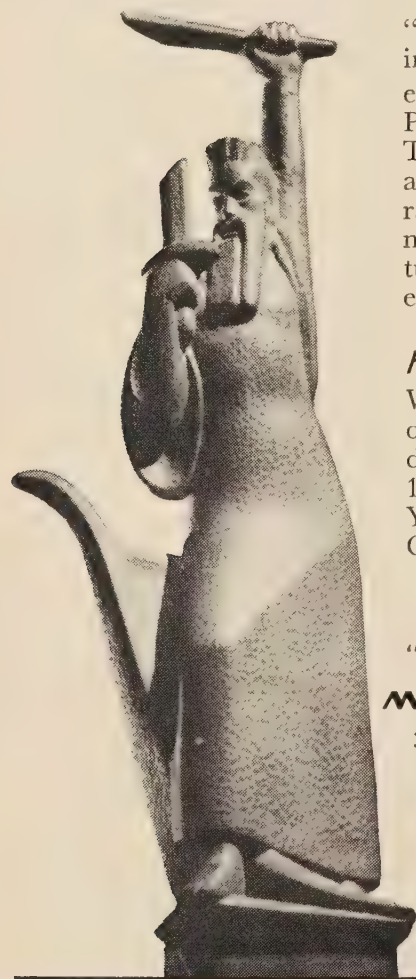
"... this is the best film on the subject we have seen."  
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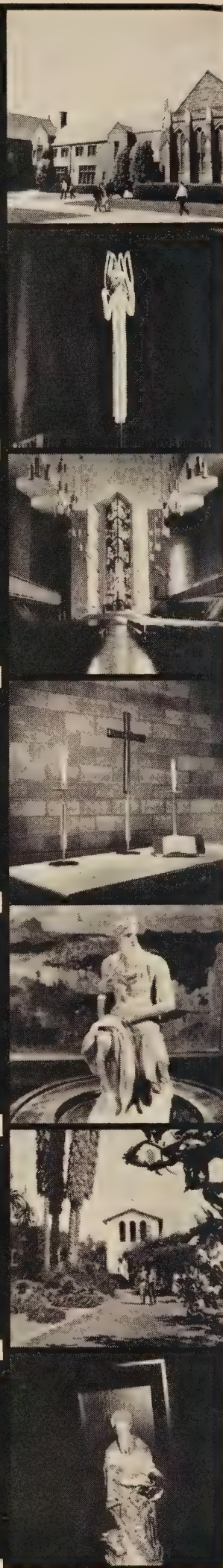
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## Unmarried Missionaries Proposed as More Dedicated

BUCK HILL FALLS, Pa. — A suggestion that future Protestant missionaries could be more effective if they remained unmarried, at least for a limited time, was made here by a World Council of Churches executive whose specialty is training missionary personnel.

"Do the present needs of Christ's church in some countries demand a company of men and women prepared to remain single . . . for a limited number of years?" Dr. Gwenth Hubble asked in a speech to the annual assembly of the National Council of Churches' division of foreign missions.

Dr. Hubble quoted well-known anthropologist Margaret Mead as foreseeing the possibility of missionaries "so dedicated that there is no room for the particular engrossing loyalties of family life, so dedicated that complete fulfilment of the individual is often more possible than it would be if life were lived out in the family. . ."

"We need a reinstatement of the possibilities of single-blessedness, a climate of opinion where dedication to the single life, whether religious or secular, can be protected and given honours," Dr. Mead was quoted as saying.

Dr. Hubble also suggested that future missionaries may spend most of their lives in one foreign country, get the major part of their training after they arrive in that country, be able to speak and write the language as fluently as their own, have technical skills they can teach to others, and be able to transcend traditional denominational loyalties for loyalty to the whole church.

She emphasized that these suggestions were designed to "provoke thought and discussion" as part of a study now being made on the recruitment and training of missionaries.

## Cubans Attending Church Baptist Superintendent Claims

ATLANTA, Ga. — A report from the superintendent of Southern Baptist missionary work in Cuba revealed here that attendance has increased in churches on the island.

Superintendent Herbert Caudill said the "sense of urgency" prevalent in Cuba is responsible for the greater number of people at church services. Mr. Caudill's report was read at the Southern Baptist Convention's home mission board meeting here. This marked the third year that the Baptist official had been unable to attend the mission meeting.

He and five other Southern Baptist missionaries in Cuba have not left the island for fear of being unable to return. They constitute the largest Protestant mission force still in Cuba. Mr. Caudill noted that the churches had "suffered losses" because of the numbers of people fleeing Cuba. But he said that "others have come along to fill the breach." Southern Baptists have 84 churches and 201 missions in Cuba.

## French Protestant Leader Elected to Exclusive Academy

Pastor Marc Boegner, world-famed for his work in the ecumenical movement, has drawn one of the nation's highest honours by being elected a member of the French Academy. For 35 years he has been a leading figure in French Protestantism.

Bestowal of the highest honour that can be accorded an intellectual in France is regarded by observers in Paris as a tribute to Pastor Boegner and an indication that the Academy is taking a special interest in the problems of the churches. Pastor Boegner is a past president of the Reformed Church Council and of the Protestant Federation of France. He is a former president of the World Council of Churches.

## Cuba and Other Caribbean Areas To Come Under Canada

Bible Society work in the Caribbean will become the responsibility of the Canadian Bible Society in a new arrangement made for administration. For the first time since its organization in 1904 the Canadian society will administer work outside this country in an agreement made with the British and Foreign Bible Society and the American Bible Society.

The area to be administered from Canada includes Cuba, Bermuda, Antigua, Bahamas, Barbados, British Honduras, British Guiana, Grenada, St. Vincent, St. Lucia, Dominica, Jamaica, Trinidad, Tobago, Saba, St. Eustabius, St. Martin, St. Croix and St. John. Bible Society secretaries are located in Havana, Cuba and Kingston, Jamaica.

Half the cost of Bible Society work in Cuba, the West Indies and Central America, amounting to \$170,000 per year, will also be paid by the Canadian Bible Society. The new responsibility is in addition to the extensive distribution program in Canada and support of the world-wide translation, production and distribution of Scriptures.

Rev. Dr. Kenneth G. McMillan is the general secretary of the Canadian Bible Society.

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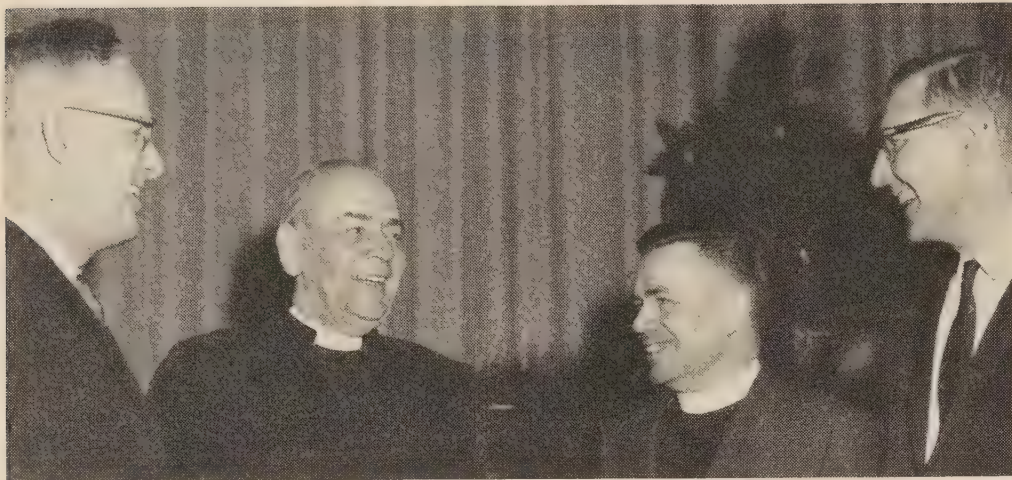
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*\*In a future column, we will discuss dividends—watch for it.*

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Rev. Dr. Ross K. Cameron, moderator of the 88th general assembly (second from left), at a congregational tea in St. Andrew's Church, Sherbrooke, Que. With him are, left: George Jobel, clerk of session, Rev. R. Sandford of Scotstown, and Adam Houston.



At the dedication of the Christian education building, Margaret Rodger Memorial Church, Lachute, Que., December 8, are, left: Rev. Dr. Ross K. Cameron, Rev. Dr. Andre Poulain, presbytery moderator, Rev. James Armour, minister, and Rev. J. S. McBride of Montreal.

## Christianity Fulfills Needs of Man — Billy Graham

WASHINGTON, D.C. — Christianity fulfills all the spiritual needs of man as defined by modern psychologists, evangelist Billy Graham said here.

The psychologists have discovered that every man and woman needs recognition in order to feel spiritually satisfied, Dr. Graham pointed out in a sermon at the National Presbyterian Church. Man also has a deep-seated need to be loved and a hunger for security, he pointed out.

"When a person accepts Christ he becomes a citizen of heaven," Dr. Graham said, "and in heaven he is recognized and God gives him all the recognition that any man's heart could desire."

"If he accepts Christ, God will love him and will lead him to love his fellow man," the evangelist continued, "and he will have all the love for which the human heart hungers."

"When he accepts Christ, a man builds up for himself a treasure that no human hand can destroy, a treasure that will be his forever through eternity," Dr. Graham added, "and this is more security than anything on earth could give him."

"Thus, a man or woman can obtain through Christ everything that the modern psychologist says on the basis of scientific study that he needs for a sense of happiness and fulfillment."

The evangelist said that it is not sin that keeps many persons away from

church, but egotism. "The ego stands in the way," he warned. "Men and women are too proud to admit that they need God and need God's guidance in their lives."

"The ego must come under the control of God and no man can come under God until he makes a sacrifice of his ego," he said.

## Correction Regarding Congregational Pension Rates

On page 20 of the January Record it was stated in error that "the pension fund rate for congregations is 1½% of the minister's salary." Actually the assessment is against the amount raised for all congregational purposes, with certain deductions permitted.

To quote from *The Book of Forms*: "All charges having the services of a minister and paying stipend, shall by act of the general assembly pay into the pension board treasury, before December 31st of each year, 1½% of the amount reported as 'amount raised for All Congregational Purposes' for that charge in the last statistical report of the general assembly. Congregations are allowed a deduction from 'amount raised for All Congregational Purposes' of such amounts as have been included in that total amount on account of payment in reduction of mortgage, or capital raised for the erection of a new church or manse, before computing 1½% due the pension fund. If unreported for any year, the last amount reported by the charge under that heading shall be used."

## Toronto Presbyterian Church to Hold February Mission

Dr. Leighton Ford will conduct a nine day mission at Knox Presbyterian Church, Toronto, from February 9 to 17.

Dr. Ford is an associate evangelist with the Billy Graham team. He will be accompanied by the Rev. Irving Chambers as mission soloist and choir leader. The mission is being sponsored by Knox Church with assistance from a number of other interested churches.

## Favourable Response To Radio Evangelism in India

NEW DELHI, INDIA — The Bible Society of India and Ceylon, encouraged by favourable responses from Asian countries to its recorded radio evangelism program, will add more major Indian languages in its broadcasts.

Since January, 1961, the society has recorded Bible readings in India for broadcast to several countries by a powerful 50 kilowatt transmitter in Manila, the Philippines. The transmitter is owned by the Far East Broadcasting Company which co-operates with the Bible Society.



By  
**Roy T. Hunt**



## re: PRODUCTION

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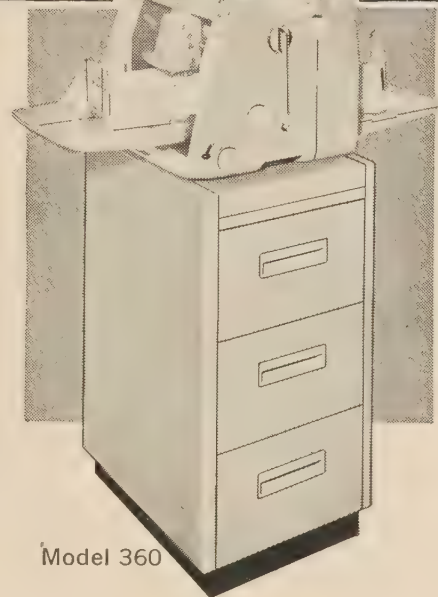
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## NEWS / continued

### Red Dean Of Canterbury Will Retire in May

LONDON — Dr. Hewlett Johnson, who as the "Red Dean" of Canterbury has been a controversial figure in the Church of England since his appointment in 1931, announced his retirement effective in May.

The 88-year-old clergyman's resignation has been accepted by Queen Elizabeth. He will leave the pulpit of Canterbury Cathedral, mother church of the Anglican communion, to go on lecture tours and complete an autobiography.

Dr. Johnson, who for many years has endorsed and defended communism, was appointed dean for life or until his retirement. His ecclesiastical superiors often agreed that the Church of England would have to endure his outspoken championship of communism as the price of free speech.

### Church Union Endorsed In Northern India

KOLHAPUR, India — The general assembly of the United Church of Northern India, (UCNI) at its 14th session here, unanimously endorsed a plan of union that would form the United Churches of North India and Pakistan.

This was the strongest support yet given to the plan, which is running into opposition among other churches participating in union talks.

The North India and Pakistan proposal suggests a union of the Church of India, Pakistan, Burma and Ceylon (Anglican); Methodist Southern Asia Central Conference; British and Australian Methodist Conference; Church of the Brethren; Disciples of Christ; Council of Baptist Churches and UCNI.

The United Church is itself a union of Presbyterians, the American Evangelical and Reformed Church, the Congregational Churches in Bengal and the Moravian Brethren.

Among those who spoke out here in support of the North India union plan was the Rev. William Stewart, who assumed office as the new moderator of the United Church, succeeding the Rev. C. H. Hazlett, who retired.

The assembly went on record as repeating "its conviction that the plan, the product of over 30 years of formal and informal conversation, represents a fair and adequate basis for union."

It noted that "in particular it is proposed to unify the ministries by submitting them all alike, totally and humbly to God. This should fully meet the scruples of those (e.g., Anglicans), who cherish the 'historic episcopate,' while not violating the deeply-held conviction

of others (e.g., ourselves) that God, in His mercy, has also granted them a true and effective ministry within the holy catholic, or universal, church."

The assembly voiced the hope that the authorities of other negotiating churches, and particularly the general council of the Church of India, Pakistan, Burma and Ceylon (Anglican), due to meet in Ranchi, Bihar, India, this month "may also find it possible to proceed on this basis."

In an editorial hailing the United Church's endorsement of the union plan, the *United Church Review* said: "The decision did not come as a surprise for the UCNI has always from its inception looked beyond its own walls to the greater church to which, with its neighbouring churches, it truly belongs. We know something already of what union means, and we have always been restless in a situation of division."



John Cuthbert (right) was given a transistor radio in recognition of 50 years service in the Sunday school of St. Andrew's Church, Merritton, Ont. With him is R. McPherson.

### Council Shifted Attitudes of Protestants, Catholics

NEW YORK (RNS)—Two leading religious journalists who covered the first session of the second Vatican Council agreed here that the council has resulted in a shift of attitudes, from negative to positive, by Protestants toward the Roman Catholic Church and by Catholics toward Protestants.

The assessment was made by Father John B. Sheerin, C.S.P., editor of *The Catholic World*, and Dr. Claude D. Nelson, special correspondent at the Vatican Council for Religious News Service. Both were in Rome for the eight-week proceedings.

Father Sheerin, asked whether the council had meant the end "of the counter-Reformation or of counter-Reformation theology," said that while there was no basic theological switch, the "manner" in which Catholic teaching would be expressed henceforth had



been changed by the council from a "belligerently" anti-Protestant approach. He thought that Protestants, too, had put an end to a Reformation-born "negative and anti-Catholic attitude."

Dr. Nelson said that the most significant word for both sides was "attitude" and went on to note that under guidance of the Holy Spirit the council "has already brought about a new climate" on both sides. It cannot be arrested, he said.

The panelists agreed that Pope John XXIII was "in a certain sense a providential man, just the right man for the present time" in calling the council. Dr. Nelson said that he had been conscious in Rome that even "men of no faith, anticlericals and communists," showed "great pride and respect" for the 81-year-old pontiff.

Father Sheerin noted that upon hearing of the election of his longtime friend to the papal throne, Ecumenical Patriarch Athenagoras, supreme head of Eastern Orthodoxy, was reported to have reacted with a sentence from the first chapter of the Gospel of John: "There was a man sent from God, whose name was John."

On the question of freedom of discussion at the council, Dr. Nelson said that while "many Protestants" were greatly surprised at how the 2,600 bishops argued things without inhibition, he himself was not because he knew the variety of suggestions upcoming and how various prelates felt about them.

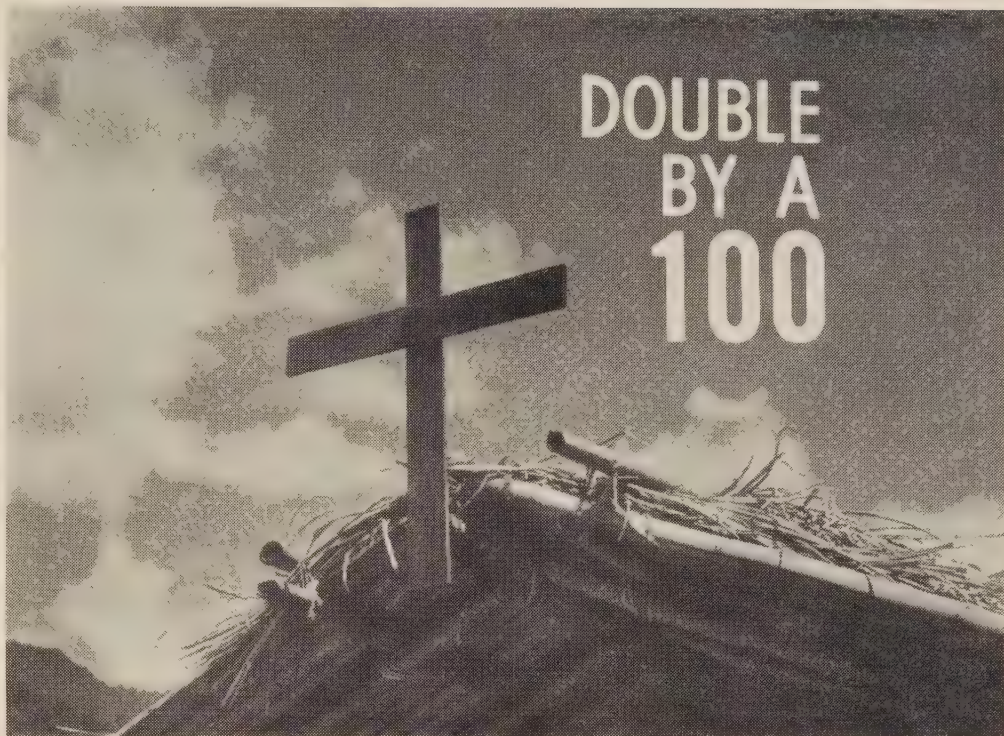
"Those Protestants who previously regarded the Catholic Church as a monolith," Father Sheerin said, "were impressed by the diversity of rites at the Mass each day."

The panelists said they thought it wise that Pope John intervened when the bishops came to an impasse in their discussion of a much-debated document on the sources of revelation at the council. The deadlock came when the bishops voted 1,368 to 822 to suspend debate — not enough for a required two-thirds majority — and the Pope the next day ordered the draft withdrawn for re-working by a special commission.

Asked whether the pontiff might have solved the problem in some other way than by using his supreme power, Dr. Nelson commented he could not think of a "quicker, more simple or more justified way." The Pope had that power as president of the council, Dr. Nelson noted. Father Sheerin characterized the move as a "triumph of common sense over legalism." The vote proved to be a show of strength for council progressives.

Dr. Nelson said that while some Protestants are still skeptical, the Protestant observers are cordial and even enthusiastic with regard to the council.

Father Sheerin said Protestant observ-



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## NEWS / continued

ers appeared to be "very grateful" for the privileges of good seating, council documents and services of translators, and especially "the hospitality at the coffee bar."

"They were very cautious in expressing their reaction, and justifiably so," Father Sheerin noted. "Suspensions may have grown up in their denominations about the council and perhaps their constituents might be saying, 'Oh, you're going over to Rome.'"

Dr. Nelson said the observers felt possibly "more bound by their pledge of secrecy than the bishop did."

The absence of Greek Orthodox observers from the Council is "a very complicated situation" with some aspects that are "still obscure," Dr. Nelson observed. One reason for this might have been that the secretariat for promoting Christian unity was late — February of 1962 — in assuming responsibility for sending bids to the Greek Orthodox Church, he suggested. There are also "complications" within Eastern Orthodoxy, with some churches free and some not, he said. Also, the Eastern Orthodox have been "late in restoring unity of action" in their own ranks, he said, and have cultural differences.

"It was a heartbreak to the Pope when the Greek Orthodox failed to show up," Father Sheerin said. Dr. Nelson said Augustin Cardinal Bea, head of the unity secretariat, was also deeply disturbed. Dr. Nelson said he was "not at all sure there is time" for the Eastern Orthodox to accept bids for the next session starting Sept. 8.

Father Sheerin said he felt the most important feature of the council was the opening address of Pope John, with its plea that the gathering should prepare the path for unity, act in a pastoral way and use a positive rather than a negative approach to Christian teaching. Dr. Nelson said the pontiff's intervention in the sources-of-revelation impasse was highly significant because it assured that fruitless debate would not go on.

Father Sheerin, asked whether council Fathers took any "definite steps" toward Christian reunion, said that by approaching the first chapter of a document on liturgy, the council demonstrated that the church would be willing to take "serious acts" in that direction.

"Every time a document was proposed for discussion," he said, "the bishops subjected it to an ecumenical test: Did this document help or hurt the cause of unity?"

"The presence of observers," Dr. Nelson continued, "makes it easier to think that the time will come when we will all be under the same roof, not juri-

dically but confessedly. Also, the adding of Cardinal Bea to the enlarged theological commission (to re-study the sources of revelation proposal) gives assurance for Biblical scholarship on the basis of the uninhibited search of philology and history."

### Learn Use Of Leisure Time Says U.S. Churchman

ST. LOUIS, Mo. — Churches must help Americans learn how to use their increasing amount of leisure time, a National Council of Churches meeting was told here.

After striving for years to gain more free time, Americans now have leisure in abundance and "don't know what to do with it," William G. Doty said.

Mr. Doty, a research assistant at the San Francisco Theological Seminary's Institute of Ethics and Society in San Anselmo, Cal., spoke to a meeting of the National Council's division of home missions and department of stewardship and benevolence.

"Nothing could be further from true leisure than the frenetic activism of much of our free time," he said. "Rather, it reflects a loss of composure, of a sense of the rhythm of life, perhaps of a loss of meaning to life."

Churches must go beyond condemning such meaningless activity and must point to a "higher and total meaning of life which places it all in perspective," Mr. Doty said.

He defined leisure as a "spiritual and mental attitude . . . of non-activity, of inward calm, of silence."

"The importance of leisure is the aid which it provides to understand the wholeness of this world," he added.

Teaching people how to use leisure must begin with youth, Mr. Doty said.

"Insofar as the church, educators, and parents can guide the direction of education and recreational programs toward the proper emphasis on true creativity and personal expression in leisure activities, the nation tomorrow will be led by mature, civilized men who are the youth of today," he declared.

### Refusal to Baptize Children Urged as Church Law

An Anglican clergyman has urged that the church refuse baptism to children whose parents "do not take God or the church seriously."

The Rev. Ewart Roberts, vicar of St. Mary's, Dover, and rural dean of Dover, writing in his parish magazine said he hopes the Church of England will promote legislation which would allow priests to refuse to baptize children until they are satisfied about the sincerity of the faith of their parents and godparents. Similar suggestions have been made by Anglicans in other parts of the world.



## Church Membership in U.S. Shows Slight Decline

NEW YORK — The percentage of the American population that belongs to churches and synagogues has declined for the first time in almost a century, according to statistics in the 1963 Yearbook of American Churches published here by the National Council of Churches.

Although the decline was small, only two-tenths of one per cent, this, combined with other trends, may indicate a levelling off in the growth rate of religious bodies.

Total church and synagogue membership for 1961 was reported as 116,109,929, or 63.4 per cent of the total population, as compared to the 1960 percentage of 63.6.

Records of church membership since 1850 show that a percentage decrease occurred only once before, in 1870, when the drop was from 23 to 18 per cent of the population.

Although both Protestants and Roman Catholics reported an increase in membership, their percentages of the total population showed a decline. Both were reduced by two-tenths of one per cent.

Of all the 258 religious bodies supplying membership figures, 228 were Protestant with a total membership of 64,434,966. This was a gain of 766,131 or 1.2



Stuart Hamblen, (right), singer and former movie actor, visited Emmanuel Church, Toronto, on December 9. Mr. Hamblen, a member of First Presbyterian Church in Hollywood, spoke and sang several Gospel songs which he has composed. With him is the minister, Rev. Archibald Brown and members of the choir.

per cent over 1960. Protestants made up 27 per cent of the total U.S. population in 1926; 33.8 per cent in 1950; 35.4 per cent in 1960; and 35.2 per cent in 1961.

Catholic membership was given as 42,876,665, an increase of 771,765, or 1.9 per cent, over last year's total. The percentage gain was less than the 3.2 per cent registered in 1960. As a percentage of the total U.S. population, Catholics were 16 per cent in 1926; 23.6 per cent in 1960 and 23.4 in 1961.

(The Catholic Church counts as mem-

bers all baptized persons including infants while Protestant bodies count only those who have attained full membership, usually persons over 13.)

### Evening Groups of the W.M.S.

The biennial conference of evening groups of the Women's Missionary Society will be held in St. Andrew's Church, Kingston, Ontario on May 3, 4 and 5. Information may be had from Miss Mildred A. Clow, in care of the Kingston Public Library.

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*Personality*



**Leslie Hiscoke**

This month's personality in the Presbyterian Men's movement is the president of the East Toronto presbytery council. Coming to Canada from England in 1953, Leslie Hiscoke and his family moved to their present location in

1954, where they are members of the Trinity, York Mills congregation.

Leslie was educated in London, England and Geneva, Switzerland. He served for six years as a lieutenant in the Royal Navy during World War II and except for these years has held the position of a court reporter. He is now a reporter in the supreme court of the Province of Ontario.

When the PM Movement was founded in 1957, Les Hiscoke was one of the first men in his presbytery to accept the responsibility of giving leadership. He has served with distinction ever since and was elected president of the presbytery council last September. As an elder in his congregation he has shown keen interest in all the work of the church. In addition to his work with men's groups, he is giving outstanding leadership to a teen-age Bible class.

Les and his wife Maureen are proud parents of a son Anthony Keith, who is attending Teachers' College and daughter Janet, who is in Grade XI. When he gets a chance between travelling around Ontario to supreme court sessions, and performing his other work as a Christian layman, Les likes to do a bit of woodwork, photography or just to spend time on his farm planting a few trees.

\* \* \*

Contact with Presbyterian Men in Jamaica was made by Prof. W. Stanford Reid of Montreal in December during a visit to that island. In Kingston he spoke to a group of 17 men, and in one of the rural churches addressed a meeting of 72.

Material is being provided by our national office to help set up leadership training, and the possibility of a conference of Presbyterian Men is under consideration.

## **Church Organ Wanted**

A new church on an Indian reserve would appreciate the gift of a good reed organ. Please contact the Rev. L. MacLean, 208 Water St., Kenora, Ontario.



# YOUTH IN THE NEWS



Young people of Hamilton and London Synod held a weekend retreat January 4-6 at the Horseshoe Farm, Caledon, Ont. Rev. Stuart Coles (centre) led discussion on the theme of recruitment and Christian vocation.

## Service Opportunities

Opportunities to serve and learn in areas of social service, mental hospitals, industry, international seminars in the U.S.A., Canada and overseas are described in *Invest Your Summer*. The 32-page catalogue lists a variety of summer service projects open to young people 15 to 35. For a copy write to Commission on Youth Service Projects, 475 Riverside Drive, Room 753, New York 27, N.Y. Single copies are 25 cents.

## Rockets Start Controversy

JOHANNESBURG, South Africa — Rockets, those which produce rain and not satellites, have started a new religious controversy in South Africa.

The rockets, manufactured by a factory in Capetown, are used by farmers in South Africa's desert regions at \$25 a piece to "seed" rain clouds. Many farmers have been able to save their crops from drought in this way, while others, through misjudgments, have started downpours on neighbouring farms instead of their own.

Now members of the Dutch Reformed Church have objected in their church magazine that it is against the Bible to "make" rain and send up satellites. Years ago similar objections were heard when rainmaking experiments were undertaken from aircraft in some regions. The experiments were stopped because of the objections.



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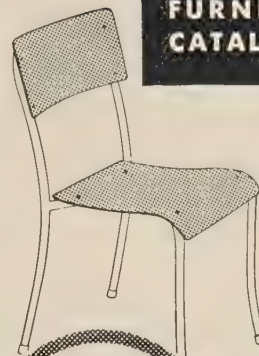
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The Rev. J. Charles Hay received the Ph. D. degree from Edinburgh University on December 14, following post-graduate work in New Testament. He is supplying for six months at Aldershot Church, in the presbytery of Hamilton. Dr. Hay's address is 919 Condor Drive, Burlington, Ontario.

The Rev. Dr. A. Gordon MacPherson and his wife were honoured at a reception at Riverdale Church, Toronto, December 30. Presentations were made to the couple to mark the retirement of Dr. Macpherson after 27 years as minister of that congregation.

John Mungham, a member of St. Giles Church, Kingsway, Toronto, was leader of the opposition in the annual December session of the Ontario Older Boys' Parliament. John is interested in the ministry as a vocation.

The Rev. Canon H. L. Puxley will become the first director of the Canadian School of Missions and the Ecumenical Institute when it comes into being on June 1, 1963. Dr. Huxley has been president of the University of King's College, Halifax, N.S. since 1954.

The Rev. Dr. S. Moore Gordon, former missionary in Formosa, has become assistant to the Rev. D. Crawford Smith, minister of Knox Church, Guelph, Ontario.

At Pictou, Nova Scotia, the Rev. and Mrs. David Mawhinney celebrated their 25th wedding anniversary on December 27. A son, David Laurence, is studying arts in Montreal in preparation for theology. Mr. Mawhinney has been minister of First Church, Pictou for the past five years.

Prof. James S. Stewart is the official nominee for moderator of the next general assembly of the Church of Scotland, which meets in May.

### Anniversaries

179th—Stamford Church, Ont., Jan. 27  
(Rev. W. J. Walker)  
80th—Cooke's Church, Markdale, Ont.,  
Dec. 30 (Rev. H. T. Colvin)

### Bible Readings

February 1—Genesis 46: 1-7  
February 2—Genesis 46: 28-34  
February 3—Titus 1: 1-9  
February 4—I Cor. 3: 1-13  
February 5—Titus 2: 7-15  
February 6—Titus 3: 1-7  
February 7—Titus 3: 8-15  
February 8—Philemon 1-7  
February 9—Philemon 8-17  
February 10—Philemon 18-25

February 11—II Timothy 1: 3-7; 4: 6-8  
February 12—John 9: 1-12  
February 13—John 9: 13-23  
February 14—John 9: 24-34  
February 15—John 9: 35-41  
February 16—John 10: 1-7  
February 17—John 10: 8-18  
February 18—Isaiah 40: 21-31  
February 19—John 10: 19-30  
February 20—John 10: 31-42  
February 21—Deut. 1: 5-18  
February 22—Deut. 1: 19-25  
February 23—Deut. 1: 26-33  
February 24—Deut. 1: 34-46  
February 25—Matthew 16: 13-21  
February 26—Deut. 2: 1-9  
February 27—Deut. 3: 21-29  
February 28—Deut. 4: 4-13

## In Memoriam

MOORES, THE REV. ROLAND T. — After several months of illness the Rev. Roland T. Moores, 70, died in hospital in New Glasgow, Nova Scotia, December 30. He had been minister of the Hopewell, Eureka and Middle River charge in Pictou Presbytery since November, 1956.

A native of Newfoundland, Mr. Moores was educated at Victoria College, Toronto and in Boston, Mass., where he received the degrees of B.R.E. and S.T.B. in 1923. After serving in the United States he came to Canada in 1940. His previous charges included Cote des Neiges Church, Montreal, Athelstan, Upper Melbourne, and St. Andrew's, Lachine, all in Quebec. He is survived by his wife, a brother and three sisters.

SINCLAIR, THE REV. DR. N. R. D. — A retired minister of our church, the Rev. Dr. N. R. D. Sinclair, 85, died in hospital in Ottawa, January 5. He was a former president of the Ontario Education Association and was moderator of the Synod of Toronto and Kingston in 1934.

Dr. Sinclair graduated from Knox College in 1901, and completed his M.A. at the University of Toronto before ordination in 1903. He served successively in Ontario at Little Current, MacLennan, Cochrane, Belmore and MacIntosh, Tiverton and then at Essa Road, Barrie and Stroud. After 20 years in this charge, during which he was given an honorary D.D. from Knox College, Dr. Sinclair retired in 1949.

He leaves his wife, the former Adeline Shand; three sons, Rev. Robert A. of Madoc, Rev. Donald R. of Oshawa and John of Ottawa; and three daughters, Dorothy of Ottawa, Mrs. J. H. (Jean) McKibbin of Ottawa, and Mrs. E. J. (Mary) Morin of Port Arthur.

STEWART, THE REV. ROBERT GEORGE — After 11 years in retirement at Markham, Ontario, the Rev. R. G. Stewart, 85, died on November 1. He came from Scotland in 1907, and after studying at Manitoba College,



Winnipeg, was ordained in 1914. His ministry was in Manitoba, British Columbia and Ontario, the last charge being Carluke and Binbrook. His wife survives.

ALLEN, WILLIAM R., 83, elder, Olivet Church, Toronto, December 20.

BROWN, ROBERT WILLIAM, 77, elder, St. Andrew's Church, Thorold, Ont., December 16.

COUTTIE, DAVID, 68, elder, Northside Church, Regina, Sask., December 7.

CRANSTON, DAVID LOUDEN, elder of Melrose Park Church, Toronto, Ont., brother of the late Rev. R. A. Cranston, Rev. J. A. Cranston, Rev. W. R. F. Cranston, December 1.

DALZIEL, JOHN WILLIAM, 87, clerk of session, Woodbridge Church, Ont., November 28.

FERGUSON, STANLEY, 73, elder, Knox Church, Ottawa, Ont., December 21.

GRAHAM, DR. J. WALLACE, One of the world's authorities on arthritis, and president of the Toronto Academy of Medicine, Dr. J. Wallace Graham, 56, died suddenly on December 14. He was the son of the late Rev. Henry S. Graham.

HERROD, MRS. R., 74, mother of the Rev. R. B. Herrod of St. Andrew's Church, Brandon, Man., W.M.S. worker and member of Knox Church, Moose Jaw, Sask., died on December 4.

McRAE, ALEX D., 58, elder, St. Andrew's Church, Sarnia, Ont., December 23.

McVITTIE, MRS. THOMAS J., 76, MacVicar Memorial Church, Outremont, Que., December 24.

MUIR, MRS. GLASSFORD G., 93, on January 1, wife of the late Rev. Glassford G. Muir, who served at various charges in Saskatchewan. Surviving are three daughters, Mrs. H. Thompson, Moose Jaw; Mrs. S. Keating and Mrs. E. Wakefield, Victoria.

SPRATT, CHRISTOPHER J., 91, elder, St. Andrew's Church, Lethbridge, Alta., January 1.

TORRANCE, PETER, elder, Central Church, Vancouver, B.C., December 11.

WATERMAN, JOSEPH, 76, former Toronto fire chief, member, Runnymede Church, father of Miss Margaret Waterman of the church office staff, December 11.

WILSON, MRS. JAMES, 84, active in women's work in Boston Church, Ontario, January 4.

WOODRUFF, MRS. JAMES R., 95, charter member of St. David's Church, Ont., December 10.

NOTE: Material for this column should include name, age, office, church connection and date of death, and be sent within two weeks.



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A Municipal Finance Branch is being established to direct studies and research into the characteristics and trends of municipal debt, municipal revenues and expenditures, the procedures for debt control and long term financial management and planning.

The activities of the Municipal Accounting and Auditing Branch are being expanded to include an extensive review of the financial statements of the municipalities and local boards and increased promotion of standardized methods of accounting and auditing throughout the Province.

Community Planning activities of the Department will be extended by the establishment of: (1) a separate regional study and research division to provide basic data for local community planning and development, and (2) the establishment of field offices in order to increase the technical assistance to local planning boards and to accelerate the organization of new planning boards in the Province.

As Minister of Municipal Affairs it is, and will be, my duty and privilege to direct and control this expanding Department, with the sole aim in mind of increasing the opportunities of all communities to enjoy responsible local government.

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# Church Calendar

## INDUCTIONS

Clinton, Auburn and Blyth, Ont., Rev. Robert U. MacLean, Jan. 18.  
Hartney-Melita, Man., Rev. D. S. Patterson, Jan. 4.  
Lloydminster, Knox, Alta., Rev. David W. Paterson, Dec. 6.  
Thedford, Warwick and Watford, Ont., Rev. Edward S. Hales, Dec. 4.  
Toronto, North Park, Ont., Rev. George C. Vais, Jan. 17.

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## DEATHS IN THE MINISTRY

Moore, Rev. Roland T., Hopewell, N.S., Dec. 30.  
Sinclair, Rev. Dr. N. R. D., Ottawa, Ont., Jan. 5.  
Stewart, Rev. R. G., Markham, Ont., Nov. 1.

## Budget Receipts

*Since we go to press before the closing date for budget receipts for 1962, it is impossible to give a complete report on the revenue of The Presbyterian Church in Canada in December.*

*In our March magazine the total budget receipts for the year 1962 will be announced.*



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# for boys & girls

By A. Norman McMillan

**D**uring February Boy Scouts, Girl Guides and their younger brothers and sisters will be observing Boy Scout-Girl Guide Week.

I thought I would pass on to you a true story — the story of Woody — a story of courage and amazing accomplishment.

The 1st Ontario Hospital School Scout Troop is a part of the life of the boys in residence at the Ontario Hospital School in Smith's Falls, Ontario.

Last summer the troop under their Scoutmaster Cliff Bennett held its eighth annual camp at Camp Opemekon on Christie Lake. It was a successful camp. There was, however, an added success this year which outshone all others; three members of the Robin Patrol who are all spastics attended. These were Paul Tauvette, Donald Casnig and Donald Wood.

Paul gets around very well on his own, and Don Casnig was partially mobile, but Woody, as the boys affectionately called him, is completely immobile, and cannot talk. This story is about Woody.

Woody, for a boy with such a handicap, is one of the most cheerful and enthusiastic Scouts in the troop. He struggled through his tenderfoot rather admirably by the use of grunts, nods, and sign language, and was invested as a Scout in May 1962.

He is very observant and learned all the visual tests quickly. He worked steadily with his unco-ordinated hands for four weeks on the six tenderfoot knots and finally mastered them.

When the troop entered camp training Woody was quick to ask if he could go. One has to have a full appreciation of the highly active camp life this troops leads, and of the rugged Christie Lake terrain, in order to understand the decision facing the leaders. But they agreed to try it and Woody was on his way.

There were many problems. How he would get there, how he could stand sleeping in a tent, how he could get around and what he could do. Each problem was overcome. A folding chair was arranged so it could be put on the bus and a mattress was taken for him to sleep on. A former Scout, Robert Perrault, agreed to come along and be his personal valet. The Eagle Patrol volunteered to take him into their patrol as a member and look after him.

Friday the 10th arrived and Woody's excitement grew as Robert carried him aboard the bus, all 140 lbs. of him. He was soon on his way to his great adventure.

Woody's Patrol was situated on the smoothest available ground and his chair could be manoeuvred without too much difficulty around the trees and stones. On his arrival, he was assigned to a tent, his gear stowed and his camp life began. And so did the problems.

After two days, Woody's chair broke down. Even with emergency repairs, its use was now limited. Finding things to do for Woody was quickly overcome. His patrol leader taught him how to break firewood, how to soak, rinse, and drain the dishes. He had his regular daily chores to do. He already knew how to make his bed and the Scoutmaster

taught him how to whittle. He passed his tracking and Kim's game and learned how to lay and light a fire. He had a daily ride to the beach in the Scoutmaster's little station waggon, to watch the boys swimming. Next year he might even get in the water.

One of the highlights of Woody's camping was his participation in the campfires. He delighted everyone by his silent charades, in which the others had to guess what his actions meant. Another important moment came when he received a visit from his sister "Boo", whom he had not seen for five years.

Camp ended all too soon for Woody, and he returned to the Hospital School with the other Scouts, his broken-down chair, some carved sticks, brown face and a grin a mile long.

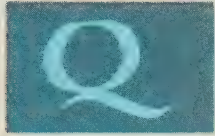
The leaders were happy over the results and will certainly plan on taking Woody and other members of the Robin Patrol next year. Experience gained from this year's trials in camping with the physically handicapped will undoubtedly prove helpful next year. The satisfaction of watching a boy in a wheel chair, camping in a normal Scout camp setting under severe handicaps, more than merits the extra difficulties involved.

Woody's story does not end here for he will be receiving an award at the next March Past at the Ontario Hospital School. He was voted by the court of honour as the "Camper of the Year" and will receive a trophy. In addition, his patrol won the honour pennant and he will receive an honour patrol crest. Well done, Woody. Good Scouting always!



At Weston Presbyterian Church, Ontario, Cub John Heath is shown at his graduation to the Boy Scouts. He won 14 proficiency badges and the religion and life award.





What shall I do with my life?



God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. – I Corinthians 12:28, R.S.V.

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# *The Presbyterian Record*

MARCH, 1963



YOUNG INDIA PONDERES THE FUTURE



*"Self-reverence, self-knowledge, self-control,  
These three alone lead life to sovereign power."*

Many of us perhaps will remember these lines from Tennyson's *Oenone*. One ventures to say that of the three virtues which he names, self-knowledge is probably the rarest and the hardest to acquire. Nevertheless, a duty which we owe to ourselves is that from time to time, we seek to assure ourselves of our heart, our character and our daily work and conversation.

Traditionally the season of Lent is regarded as a time for self-examination. We do not mean by this a time of morbid self-scrutiny, a thing altogether at variance with the healthiness and reasonableness of the New Testament. It is a time for a wise evaluation of our character and controlling motives.

"Let a man examine *himself*," said the apostle. It is a counsel which is never out of date. To examine one's neighbour is a pleasure of which many people never appear to tire. Some folk, indeed, would seem to find in this the only real pleasure that their life affords. And one of the amazing things about

their examination is that they seem to find so little good in anybody else. Sometimes the judgment is malicious. Sometimes it is just the feeble attempt of dull people to make themselves interesting. Always it is hurtful to someone.

One of the Puritans used to say, "The windows of the soul should be like the windows of Solomon's Temple, broad inward." We are counselled to watch ourselves, to condemn ourselves far more severely than we would do others. Self demands attention as well as society.

Furthermore our examination should be concerned with what we are rather than with what we seem to be. Many a person who has reason to be satisfied with his reputation, what he seems to be, has no reason to be satisfied with his character, what he really is. The Chinese are said to be fondest of the dress that most effectually conceals the true figure, and not a few people are satisfied with that side of their nature which is more seeming than real. But genuine self-examination must deal with the real self. You want to discover what your inward thought is, for that is how God examines us and it is our duty to know as we are known.

It is rather a common thing for people to judge themselves by a past experience, by what they knew and felt and did in a day long ago. This living on past experience is one of the most effective ways of destroying all moral and spiritual growth. There is no such thing as inevitable progress, there may be retrogression. How silently and imperceptibly the selfish, the worldly, the pleasant and the profitable can rob the soul of all spirituality and put an end to real Christian living and service! Our great concern then is not what we were but what we are, our present position in regard to the faith we profess.

But there is something deeper than all this. At best our self-examination is far from satisfactory, for only God Himself can reveal to us the deep things of the soul. "Cleanse thou me from secret sins," was a prayer of the psalmist, and what he had in mind was the sin and fault hidden from himself.

In his story of the life of the white ant, Maurice Materlinck describes how secretly, silently and cunningly a myriad of these creatures will go to work. Eating away the wood of a tree or house from within they will continue until nothing but a thin shell remains. Yet by no outward observation can the inward havoc be detected. Only when the tree or house collapses is the disintegration revealed.

So it may be with the soul. Faults may be crowding into our lives, but we do not dream of their existence. The more we learn of our unconscious and subconscious selves, the plainer becomes the duty and privilege of prayer and meditation. God, if we seek His will, can and will help us when we are too ignorant to help ourselves. We shall not forget then to pray the prayer of God's ancient service, "Search me, O God, and see if there be any wicked way in me, and lead me in the way everlasting." Only where there is faith to ask can there be fitness to receive.

### Prayer

O God, whose Spirit searchest all things, help us to draw near to Thee in sincerity and in truth. Save us from the useless labour of attempting to conceal ourselves from Thou who searchest the heart. Make us strong enough to bear the vision of truth. Enable us to look upon the love which has borne with us and the heart that suffers for us. And with penitence in our hearts may we go forth to live in Thy light and walk in Thy ways, through Jesus Christ our Lord. Amen.★

## *Self-Examination*

*Let*

*a man*

*examine*

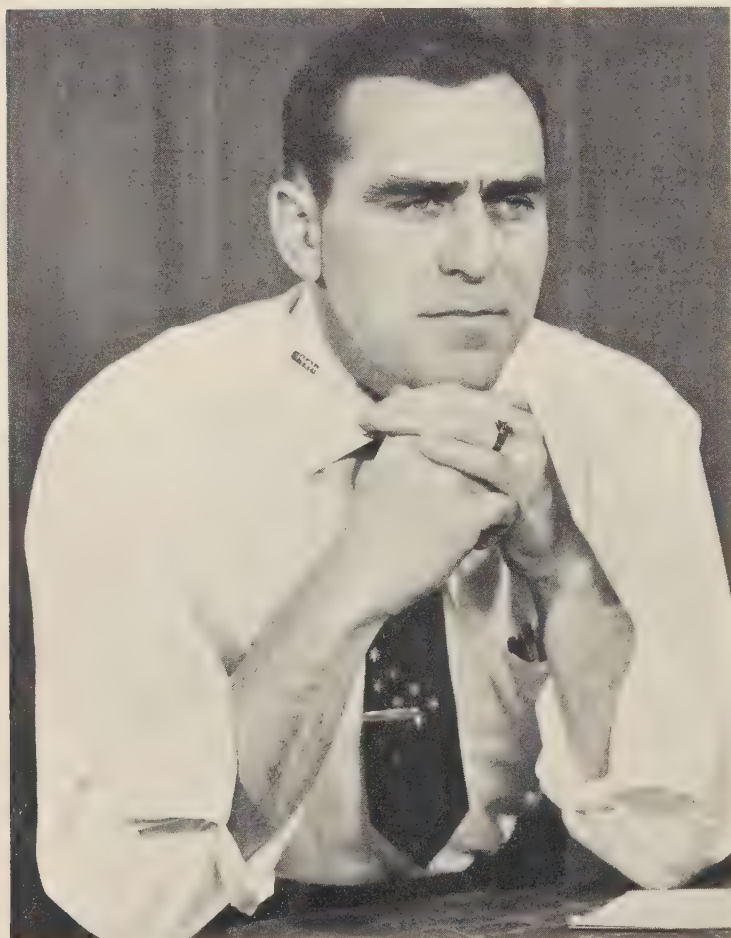
*himself.*

*I Cor. 11:28*

*by*

*Joseph*

*Wasson*





# The Presbyterian Record

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- 2 **Self-examination** is the Lenten theme of Rev. Dr. Joseph Wasson.
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- 4 **When the moderator of general assembly** formed a special committee to study public education the result was this brief to the government of Ontario.
- 
- 7 **Training for graduate nurses** is an important part of the church's work in India. Staffer Valerie Dunn describes the school at Indore headed by Miss Bessie MacMurchy.
- 
- 11 **A photostory from Newfoundland** describes the Older Boys' Parliament.
- 
- 12 **Good news about the budget;** and a story from Hamilton on the Gordons of Formosa.
- 
- 13 **Stewardship Sunday in Knox Church, Ottawa** is suggested to congregations in similar circumstances as an experiment that proved successful.
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- 14 **The Fatherhood of God** is the third in the series on the Apostles' Creed by Dr. John A. Ross of Vancouver.
- 
- 16 **The editor points out Canada's positive role** in the nuclear age; then opens the question of a two-division W.M.S. for discussion.
- 
- 17 **The convener of Inter-Church Aid and Service to Refugees**, the Rev. Eoin S. Mackay of Rosedale Church, Toronto, opens the door on The Ministry of Compassion.
- 

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## *cover story*

**This child** caught the eye of the editor on his visit to New Delhi some months ago. The babe was under the care of a very young brother while mother worked as labourer on a government restoration project nearby.



# the Presbyterian position PUBLIC

---

**T**he Roman Catholic bishops of Ontario presented a brief on education to the prime minister and members of the legislative assembly of that province in October, 1962. The brief sets forth the nature of Roman Catholic separate schools and makes some requests for additional support. While the demands are primarily financial, they are based upon a distinctive concept of education.

Public interest in the brief prompted the moderator of the 88th general assembly of The Presbyterian Church in Canada, Dr. Ross K. Cameron, to call together a special committee to study the brief and prepare one of our own for presentation to the Ontario government.

Over the past two months the committee has attempted to discover what the Roman Catholic bishops are proposing, it has tried to ascertain the present position in public education in Ontario, and to state what it believes to be the position of Presbyterians in this critical field of public life.

---

**W**HEREAS, we seek to encourage a climate of awareness, good will and mutual concern among all, including Roman Catholics, who debate the issues precipitated by the bishops' brief, and

WHEREAS, we need to listen attentively and alertly, to be certain we understand precisely what our Roman brethren are saying to the government of Ontario, and to us, and

WHEREAS, we are bound to present positively the classical Presbyterian or Reformed affirmation of the church's relation to civil life and specifically to public education, and

WHEREAS, the decisions which are made should be based, not upon ignorance or hostility, but upon our faith in God and our responsibility before Him for the public welfare,

NOW THEREFORE, in a spirit of Christian concern, we do hereby present to the prime minister and members of the legislative assembly of Ontario the following brief:

**L**et us examine what the Roman Catholic bishops have to say. First, they make certain assumptions about the public school system in Ontario. Second, they set forth a Roman Catholic philosophy of education. Third, they present what they believe to be the legal rights of their separate schools. Fourth, in the light of the above they make requests for:

- (a) A larger share in planning curriculum and selecting textbooks.
- (b) A larger share in training and forming Roman Catholic teachers, extending to possible separate teachers' colleges.
- (c) Extension of the present provisions as found in the British North America Act of 1867 to provide tax support of separate schools in classes higher than grade 10.
- (d) A larger share of corporation tax revenue for Roman Catholic separate schools.

These claims have been analysed in detail in the brief submitted by the Inter-Church Committee on Protestant-Roman Catholic Relations with which we are in complete agreement. We support the Inter-Church Committee in its opposition to any further special privileges such as separate high schools and separate teacher training at public expense. We agree that the interests of Roman Catholics with respect to curriculum and textbooks are sufficiently safeguarded.

Corporation property taxes pose another problem, as your government is aware. In recent years millions of dollars



on

# EDUCATION

## a reply to the ROMAN CATHOLIC BISHOPS

in taxes have been paid by corporations to the provincial treasury in addition to those paid as property and business taxes to the municipality. From the former the provincial government has helped the separate school and poorer public school boards which receive little or no revenue from corporation property taxes. The time has come to re-examine the general equalizing structure of the legislative grants. However we would agree with the Inter-Church Committee that "we steadfastly oppose any solution to the corporation-property tax problem which would result in local taxes levied on the property of and paid by public school supporters being turned over to separate school boards."

### The Nature of the Public School

**T**he School Act of 1846 contains the words: "As Christianity is the basis of our whole system of education, that principle should pervade it throughout."

Egerton Ryerson, one of the chief architects of the educational system of Upper Canada, has spelled out the principles which guided the formation of our public schools: "I assume also that Christianity — the Christianity of the Bible — regardless of the peculiarities of Sects or Parties, is to be the basis of our system of Public Instruction, as it is of our Civil Constitution." It is clear that Ryerson expected that the Christian foundation of public schools would enable all denominations, including the Roman Catholics, to participate fully. He regarded the formation of separate elementary schools, whether Roman Catholic or Protestant, as an exceptional element within the one system. He saw their purpose merely as providing protection from insult, and never encouraged their growth. He insisted that separate schools should come under the public school regulations.

At first Ryerson received a good measure of support from the Roman Catholics. Bishop Power, the Roman Catho-

lic Bishop of Toronto, became the first chairman of the Council of Public Instruction (the forerunner of our Department of Education,) and endorsed the principles of public education set forth in the School Act of 1846.

These historic facts show that the public school system of Ontario is designed to be Christian and not secularistic in its basis. The development of separate schools within this system was due largely to the desire of the Roman Catholics to have a denominational emphasis in education. When the schools came together under a united public system this was understood by all as a Christian — though civil — administration. This is a heritage that we should not forfeit.

The brief of the Roman Catholic bishops speaks of "secular" public schools. It also refers to the "non-denominational" public school system. No less significant is the use in the brief of the term "separate public schools."

It is easy and obvious for us to question the validity of the Roman Catholic claim to the title "public" for their schools. But deeper down there is another more difficult question posed by their association of the adjective "secular" with public schools.

Ontario public schools are secular only in the sense that they are not under control of the church. They were never intended to be secularistic — Presbyterians believe that the majority of our population has never favoured a system of education that is, either knowingly or unknowingly, operated from non-Christian suppositions. Any system of education from which Christian presuppositions are removed cannot pretend to be a neutral system. It will in fact become a competitive system, based on and operating from humanistic or other philosophies, of this world, of the nature and destiny of man, and of history.

The question here is really whether God is to be acknowledged in the schools of Ontario. We say that the earth is the Lord's and the ages are the theatre of His action.



Then knowledge of God must be basic to all true knowledge of ourselves, our neighbours and the world. Church education and secular education are partners in ministry under Jesus Christ who is the source, the substance, and the unity of all truth. The wisdom of the Gospel and the wisdom of this world are necessary to one another. Without the church, the world has no clue to self-understanding. Without the world, the church loses the knowledge of its own true nature and calling as the servant of the worldly-minded God of the Gospel. Christians must ever be willing to expose their faith to the dangers and ambiguities of a contemporary situation.

### The Philosophy of Education

**T**he Roman Catholic bishops take the position of much of the discussion to date, namely, that there are but two major views regarding the philosophy of education. They set forth their own philosophy in words that deserve careful study:

Much more is involved in a child's education, particularly . . . at the elementary level, than intellectual insights. A whole way of life and attitude must be developed at this moment or risk never to be known. Ours is a religion with precise tenets and a strong and positive moral code. It is no easy thing to live up to the responsibility which the love of God places upon us in response to His benefits. We feel that it is the duty of every human being to know God in the fulness of His revelation and to know Him operating in each of our lives.

This means a whole philosophy of life and action. It means an understanding of the ways of God with man in His creation and His providence. It means also a full recognition of the plan of man's salvation as worked out and developed in the Incarnation, through which God has chosen to manifest Himself and to operate on the human level. It means also an awareness and penetration of the mystery of the Church through which, in our belief, Christ continues to work among us and with us.

This results in what we consider to be our absolute need of a framework and an atmosphere of education in which these truths can be propounded in themselves, but, in particular, in which the attitudes and frame of mind of children can be developed and formed so that the total response of their lives may be in accordance with the requirements of their belief. This cannot be done simply by released time or even by the academic subject of religion. It is something which, according to the will of God, is transmitted from one generation to another. Consequently we require Catholic teachers and a Catholic framework of operation in which these truths in all their glory can be brought to the mind of the child. "Catholic philosophy of education sees the school as guiding the child to right understanding, attitudes and habits in relation to his fellow man, to nature, to self and to God. All these relationships are involved in practically every subject of the school day. To limit 'religion' to a special period would not only place it in a wrong perspective, but would also impede effective teaching in all fields."

Having expounded their own position, the bishops assume that the only other philosophy of education is outright rejection of this Roman Catholic concept in the name of a "neutral" or "secularist" theory of education. The latter is the authentic and logical stance of the atheist and the agnostic in public life. Unfortunately it has too often been innocently accepted and even supported by many Protestant people.

We would draw the attention of the government of Ontario to a third major doctrine of education. It is the classical Reformed understanding of church and state to which Presbyterians are committed. It underlines the relation of church and state when these two meet on a frontier of mutual concern. Such a frontier is public education, which in the province of Ontario is at one and the same time for children of the church and for children of the state. Our

fathers in this province understood the Reformed view and applied it to contemporary issues, as shown in the way in which the public school system was worked out through the legislation of 1841 and the years following.

We believe that it is inappropriate for the church to dominate the state. We also hold that it is inappropriate for the state to dominate the church. Most of all, it is inappropriate for these two to ignore or disregard each other.

Both of these basal orderings, church and state, have their origin and authority from their common Lord, Jesus Christ. The Bible proclaims that the Man, Jesus, the Son of God, the Saviour, is Lord of all being, Lord of all powers, Lord of church and Lord of state. Complete separation of church and state is therefore unrealistic and contrary to God's purpose. Church and state are partners, partners in implementing the sovereign grace and justice of God.

### Implications — Positive and Negative

**I**t was with this bold understanding of the Christian faith and its implications for human life both private and public, that our fathers took a full share in the educational and political ferment which gave birth to the Ontario public school system. We confess with shame that we have neglected this inheritance. If Protestants today concede that our public schools are to be labelled neutral or secularist, then we ought not to be irritated with our separated brethren of the Roman persuasion when they likewise distort the original philosophy of the public school. We share the blame for what is now a far-reaching threat to Christian foundations in our public life.

The bishops have called the public schools "secular." In honesty we must admit that our own people, with their dichotic tendency to split Sunday and worship and God apart from the other six days of living, have given the bishops some reason for this false label.

The real peril is not that we be called secularists, but that we and our schools and our children are in fact becoming secularistic. Tremendous pressure against the seven-days-a-week Christian faith is developing on the part of an undeclared but aggressive anti-Christian humanism. It has invaded the ranks of educationists and teachers so that many fail to acknowledge a clear sense of Christian vocation in their ministry of education.

The time has come for us to put aside our mutual fears and enter with our Roman Catholic brethren into a common Christian witness for the welfare and renewal of public life. Compromise is not suggested. We must speak plainly and cogently against those parts of the bishops' brief which arise from defensiveness and anxiety, such as the proposals for separate high schools, textbooks and teacher training.

With equal plainness and cogency we must associate ourselves with the bishops' request for discussion of all of these issues at depth with the educational authorities. Together we should face a deadly enemy, the secularistic doctrine of the secular, of which the public school is a concrete case in point.

The issue is in the open, thanks to the bishops' brief. Let us, together, consider all of its implications for the sake of the future of education in Ontario. We call upon the government to provide an occasion for friendly consultation. We implore all legislators to join in restoration of the original purpose and intention to the public school system of Ontario. ★



# IMPACT

on the life and health of  
**THE NEW INDIA**

By Valerie M. Dunn



Students at work  
in the laboratory  
at Indore Hospital.

✠✠✠ She was a young woman in her thirties, the Christian nurse who decided after much hesitation to enrol in the Graduate School for Nurses at Indore, central India. We will call her Chandra, although that isn't her real name.

The missionaries with whom Chandra worked in a small mission hospital urged

her to go. "You have great promise for administrative work," they told her. The ward administration course at Indore would give her just the preparation she needed for a senior position!

But Chandra was afraid. Although a graduate nurse, she had a limited education. "How can I manage an advanced



course," she wondered, "even though it is taught in my own language of Hindi, not in English as at other such schools."

Chandra had been at the school for scarcely two weeks when she came to see Miss Bessie MacMurchy, the director. "I can't go on," she said, despairingly. "It's just too difficult! I try, study hard, but I just can't remember it all!"

This was the first of numerous interviews in which Miss MacMurchy encouraged Chandra to continue. They had prayer together. Miss MacMurchy and Chandra discussed the problem, again and again. And Chandra persevered. By the time she was mid-way through the six month course Chandra had adjusted and felt she could manage.

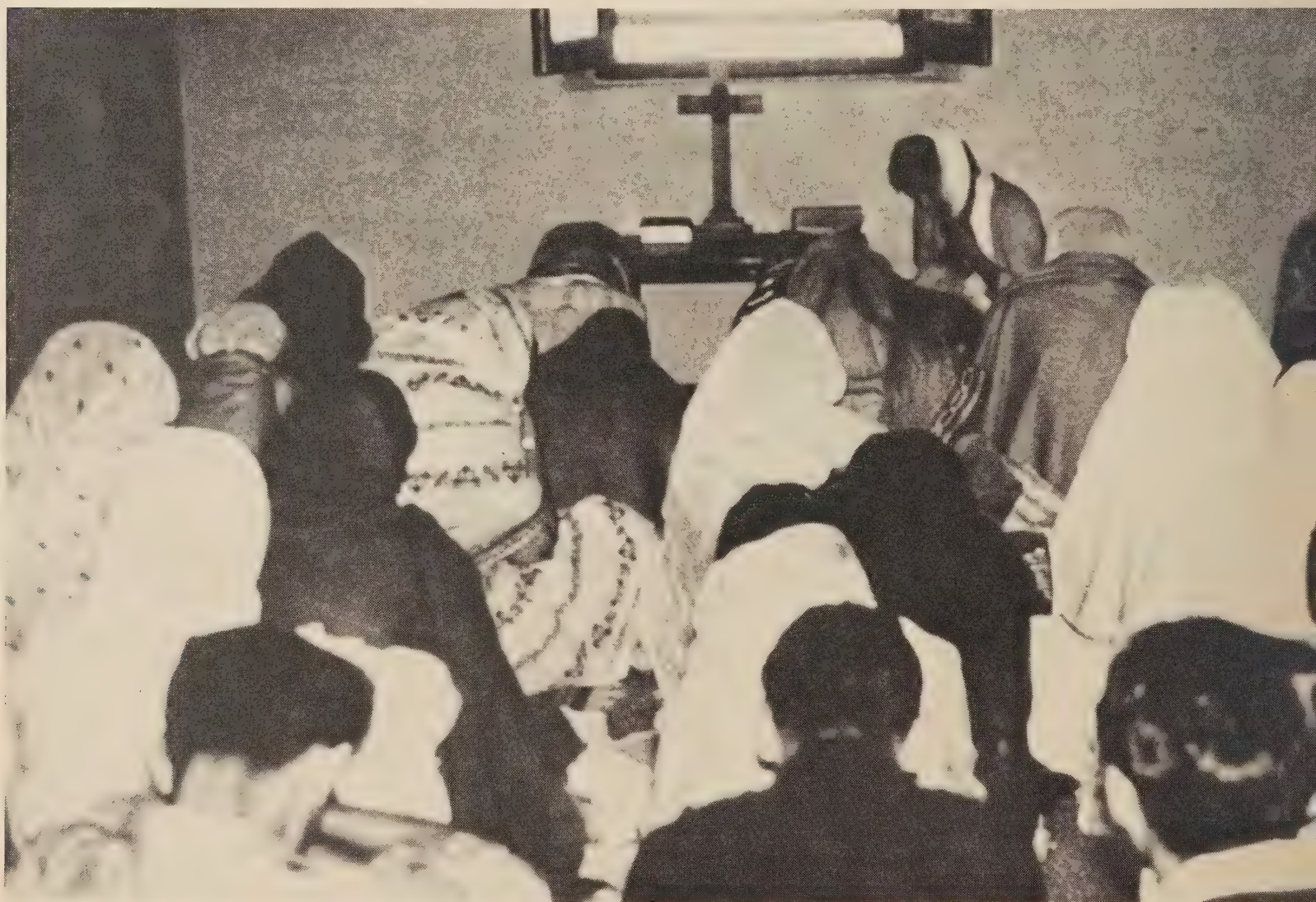
"Chandra was challenged with the fact that God could use her so much more effectively if she had this preparation, and she was the type of person who could respond to a challenge like that," Miss MacMurchy says. "I had a letter from her not long ago saying how grateful she is that she was helped to get through the course, and is now

nursing superintendent at the small hospital." Several weeks after she left Indore, Chandra sent 100 rupees for the school, more than half her monthly salary.

Chandra's story reflects the significant role of the Graduate School for Nurses at Indore, as it trains men and women for Christian leadership in the new India. For a population of some 430 million, India has only 35,584 nurses — one for every 12,650 persons. In Canada we have one for every 250! At Indore, nurses who have completed basic studies learn how to train others, do public health work and administration, and witness for Christ in the places to which they go.

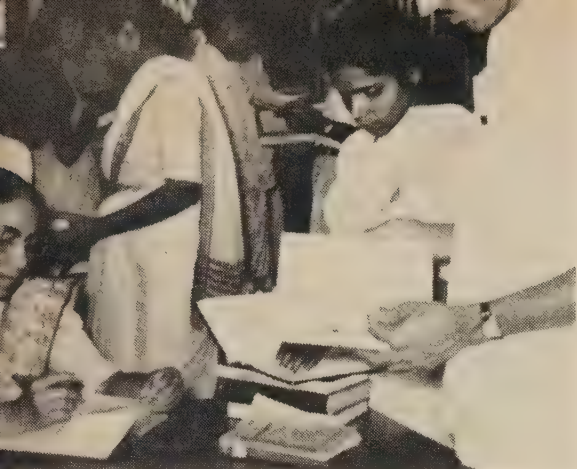
Miss Bessie MacMurchy, who has been permanent director of the school for eight years, is a missionary of The Presbyterian Church in Canada. A co-operative venture, the school grew out of an examining board started by 10 denominations 35 years ago, when there were no government examinations for student nurses who had completed their training.

**World Health Day is an occasion for teaching the public through display and laboratory demonstrations.**



Male and female nurses start the day at Indore with worship in the hospital prayer room.





The only space for the hospital library is on a crowded verandah.

Well-baby clinics are part of the public health service from Indore.



In 1945 the co-operating denominations, seeing the urgent need for a post-graduate nursing course, decided to start a school. In 1955, The United Church of Canada agreed to provide space in its new 150 bed hospital at Indore, just being built. Other denominations assigned staff on a part-time basis. Miss MacMurchy was our church's contribution.

After a decade of gradual growth the school had only 11 students and offered one six month course in ward administration. But when the energetic Miss MacMurchy was able to devote her full time to the school it developed rapidly. Within six years courses in public health nursing, nursing administration and nursing education had been added and there were 30 students enrolled. A number were taking more than one course.

While she was still on the staff of our Presbyterian Bhil field mission, Miss MacMurchy was concerned about the people living in out-of-the-way places. "There was a pressing need to meet

them somehow, so I did a survey of the area in 1951. Then we sent a car to nearby villages, bringing medical aid and Christian instruction to the people. By the following year our mobile medical program was in full swing."

Now 11 villages are visited regularly by two cars, staffed by Indian nurses and sometimes Indore students under the direction of Miss Pauline Brown and Miss Ida White, missionaries of The Presbyterian Church in Canada under the W.M.S. Miss Doreen Morrison, who went to India last fall, will serve the units when she has completed her training.

Clinic day in these tiny villages is an exciting event. It causes quite a stir when the roar of a motor is heard, a jeep appears from the dusty road and several nurses climb out, with the Canadian missionary. An Indian evangelist usually living in or near the village, joins them.

After the nurses make follow-up visits

to people who have been in Jobat hospital, the evangelist leads a short service of Bible stories and hymn singing. In a Bhil village they are certain to sing some of the 60 hymns written to Bhili tunes by one of the first Christian converts. Afterwards the people crowd around for treatment.

Most of the common diseases like dysentery, malaria and skin rash could be prevented by cleanliness, so the people are told about the importance of washing and taking warm baths. Because many cannot read, the nurses teach using illustrated charts or puppets they have learned to make in school.

It's hard for us to believe, but a bar of soap is something many of these villagers can't afford to buy. However, they are told that even one-quarter of a bar is the equivalent of medicine for itch. Soap and medicines are given whether the people have money or not, but even if half a cent is all they can afford to pay, it is accepted. There is more respect for medical care when payment is given.

When the clinics began the work was mostly curative. Now emphasis is being put on preventive medicine, especially pre-natal and child care. Expectant mothers are encouraged to come regularly for examination, something we take for granted in Canada but that is still a new idea in rural India.

Sometimes a call comes when a woman is in labour. Practically every female nurse takes a midwifery course, so delivering babies isn't uncommon on clinic day. Mobile unit nurses brought 90 babies into the world last year. Only abnormal cases go to the hospital.

Mobile unit cars often bring the more seriously ill patients into the hospital. With them come their relatives, who camp outside the building for the duration of the sick one's stay, cooking his meals on open fires near the hospital.

Most of the students at the school are Christian. Why? "For many years only Christians were willing to train as nurses because it was looked upon by others as an inferior type of occupation," Miss MacMurchy says. "Now the situation has changed because people see the need for nurses and the educational standard is rising."

There are male students as well as female. "One of the men, a Christian, came from a small village government dispensary. He feels strongly the benefits he gained from Christian fellowship at the school," Miss MacMurchy recalls. "Both he and his wife are setting fine



*This story of the graduate school for nurses at Indore is concerned chiefly with our church's contribution towards it through the leadership given by Miss Bessie MacMurchy. Credit should be given also to the part played by Miss Ruth Mitchell and Miss Ruth May Harner of the Disciples mission, and by Miss Louise Scott from the United Church of Canada. The photographs are by Miss MacMurchy.*

(continued)

## IMPACT . . . on the new India

examples in their village, spiritually as well as professionally."

The school has a policy of challenging the nurses to more mature responsibility as lay leaders in the church. A devotional committee of students plans worship, morning and evening services and one or two weekend retreats a year. Weekly Sunday school classes for patients and their relatives are led by students. Services are held in the prayer room which was decorated using funds given by the Women's Missionary Society, W.D.

"Of course, not all the students are Christian," Miss MacMurchy points out. "I think of a Hindu nurse who came to us from Punjab. She was an older person who graduated about 25 years ago. Like Chandra, the Christian woman, she was much worried about her ability to complete the course. Although she didn't have a Christian faith she was greatly impressed with what was going on and actually, I could help her. I couldn't appeal to her in the same way I did to Chandra — but there was something there. She didn't become a Christian, even though Chandra gave her a Bible, but who knows?"

"It seems to me," she went on, "that the mingling together of this small non-Christian group with Christians is good for all. They become more tolerant and see one another's problems, they learn to listen to each other." Teaching is done using group discussion, panels and other methods that help students work together.

Social development is another facet of the course. "We stress this," says Miss MacMurchy, "because the students must learn to be at ease with others from a different cultural background." They are taught to prepare and serve western style meals, plan and carry out parties and lead recreational activities.

The future of the school is limited only by lack of accommodation and staff. "We now have to turn applicants away, but we are trying to get funds for a residence," Miss MacMurchy reports. The co-operating churches supply staff for teaching and field work supervision but don't give regular financial grants. Day-to-day operation expenses come from the fees of students. Any extras, equipment or supplies must come from voluntary gifts. Individuals, churches, nursing associations and other organizations have contributed. From Canada came a gift of \$1,000 from the I.O.D.E. Scholarships help a number of students who have little money of their own.

There is a common room, science classroom and units for 30 students. The library has 1300 English texts and 500 Hindu books, the shelves purchased from funds given by Indian nurses. The English books were library discards from Canadian nursing associations, or purchased from personal gifts of money. The library is out on the veranda, a satisfactory arrangement during the nine month dry season. What about the rainy

season? "Well, we do the best we can," smiles Miss MacMurchy.

When she left Indore last year to begin her furlough in Canada, Miss MacMurchy was teaching psychology, science and education in the ward administration course, plus carrying on administrative duties, doing the book-keeping and secretarial work. She and one Indian nurse are still the only full-time staff.

Miss MacMurchy has been in India over thirty years. She was appointed to do hospital work on the Bhil field in 1932, and before going to Indore served at the Vellore Christian Medical College, and other outstanding Christian medical institutions. A graduate of Ewart College, Miss MacMurchy trained as a nurse at Montreal General Hospital. During her furlough Miss MacMurchy is working for a master's degree in nursing administration at the University of Western Ontario. She will return to India this spring.

"When I look back over 30 years in India I see a great difference in the attitude towards the work we are trying to do," Miss MacMurchy believes. "The Indian government gave official recognition to our courses in 1960 and some state governments are sending nurses on scholarships to the school.

The Graduate School of Nurses at Indore is eloquent testimony to the fact that the Christian church is aware of modern India's needs, and is moving forward to meet them.★





*Early training in Christian statesmanship is provided for older boys in Newfoundland as well as in other provinces of Canada.*

**TOP** — Lieut.-Governor the Hon. R. J. Abbot leaves the legislative chambers preceded by Wayne Jones, sergeant-at-arms. Speaker David White follows the lieut.-governor.

**BOTTOM** — Calvin Whalin signs the oath of allegiance in St. Andrew's Presbyterian Church, with the lieut.-governor shown in the background.

Lively debate characterized the third session of the Newfoundland Older Boys' Parliament meeting in the legislative chambers of the historic Colonial Building in St. John's. Twenty-five boys from across the province attended.

Legislation concerning a curfew for teen-agers was defeated, although the parliament agreed that Red China should be admitted to the United Nations. Concern was shown over the need for closer unity among Christian churches. The young legislators urged all to strive for greater co-operation and mutual understanding.

Five representatives were appointed to attend the national older boys' conference in Ottawa this summer, among them Frank Parsons of St. David's Presbyterian Church, St. John's.

The parliament is sponsored by an inter-church committee of six denominations, including The Presbyterian Church in Canada. It has met annually since 1959. The current meetings were held at the end of December, around the theme "Bound . . . to be Free."

**BOYS' PARLIAMENT**

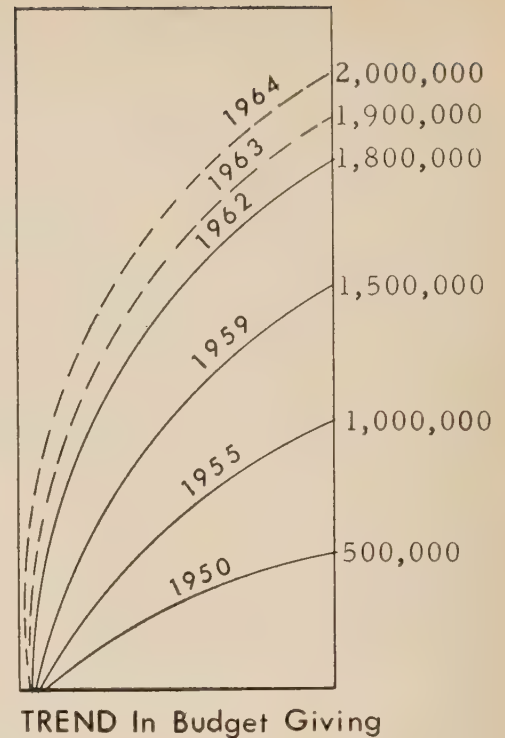


## Budget Record Set in 1962

\$\$\$ The budget revenue of The Presbyterian Church in Canada reached a new high of \$1,802,000 in 1962, an increase of \$67,000 or 3.8% over the 1961 income.

A preliminary survey indicates that this achievement was an across-the-church effort. Apart from a special \$9,000 gift from one Toronto congregation to assist with basic stipend grants, the increase was made up of small amounts from both large and small congregations. This is a healthy sign, and indicates that a \$2,000,000 income in 1964 is well within our reach. But of course we must first reach the \$1,900,000 figure in 1963.

The 1962 budget increase takes on added significance when we remember that many congregations were affected by the new basic stipend rate which went into effect last July. More of these than expected absorbed the increase in stipend without asking for grants, and without decreasing their budget giving. Thus the budget increase tells only part of the story of financial improvement in the church in 1962.



TREND In Budget Giving

## Hamilton Honours the GORDONS OF FORMOSA

Hamilton Spectator photo



On behalf of the Presbytery of Hamilton, Rev. George Lowe (left) presented a cheque to Rev. Dr. and Mrs. Moore Gordon, in recognition of their work as missionaries in Formosa. At the right is Rev. George Malcolm, who has also served in that country.

■■■ In loving appreciation of the ministry of the Rev. Dr. and Mrs. S. Moore Gordon the Presbytery of Hamilton has raised the sum of \$1,500 as a special project. The Gordons have asked that this gift to them be designated for use in Formosa to help three of the mountain churches in Ilan county.

From the Hamilton fund \$1,250 will pay off the debt on the Wu Chieh Church, \$150 will aid a new church at the Fourth Village, and \$100 will go to the Wu Ta Church. When he learned of this gift from Canada Pastor I. C. Ch'en of Lotung wrote to Dr. Gordon: "When I think of Wu Chieh's debt my head is paining. But after I read your letter, the black cloud of my heart flew away."

Dr. and Mrs. Gordon met in China, where they served about 15 years. Then they spent 20 years in five pastorates in Ontario, and have just retired after two terms in Formosa. They have had nine children, and one son, Douglas, is minister of St. Paul's Presbyterian Church, Ingersoll, Ontario.

Because of their fluency in Mandarin the Gordons were able to work in the hill villages of Formosa, and in the last ten years have seen the phenomenal growth of the church there. They have now settled in Guelph, Ontario, where Dr. Gordon is assistant minister at Knox Church.★



As a technique for promoting Christian stewardship Knox Presbyterian Church in Ottawa observed a Loyalty Sunday last November with such success that the story is shared with others.

The first concern was to get every member, adherent and friend of the congregation out to church on Loyalty Sunday. This involved publicity weeks in advance, careful compilation of names, addresses and telephone numbers, and a telephone committee of 75 persons. The committee was responsible for reporting as early as possible the exact number who planned to attend church, the names of those who needed transportation or companion sitters for aged and frail folk at home, and a list of volunteer drivers and sitters.

The program on Loyalty Sunday started with public worship at 11 a.m. when the Rev. H. Douglas Stewart preached on stewardship. The service was shortened so that the congregation sat down to lunch promptly at noon. One member underwrote the cost of the luncheon and the ladies' guild prepared and served it. The church school was moved for the day across the street to the teachers' college, so that both the school auditorium and Iona Hall could be used to accommodate the crowd.

At 12:45 p.m. the congregation returned to the sanctuary of Knox Church. Using a large chart the chairman of the board, David Yuille, in 15 minutes set forth the 1963 financial challenge to the congregation. Then, after prayer by the minister the intention cards were filled in. These were gathered by the ushers, brought to the Communion table,

and dedicated by the minister.

The first achievement of Loyalty Sunday was a new spirit of fellowship and concern among members of the congregation. An immediate result was an increase in offerings in 1962, so that a bank overdraft of \$8,000 was wiped out before the end of the year. For 1963 the highest number of intention cards ever received was turned in. These showed an increase in givings for all purposes that pushed the average per person up from \$52 to \$64 for the year.

Obviously the success of such a Loyalty Sunday depends upon the number who attend church that day. Knox Church got a response beyond expectations, and has followed up those who for various reasons were unable to get out.

The Rev. H. D. Stewart says: "We have experienced an immediate financial expression of loyalty to Christ and His church that overshadows anything that we can find in past records. I believe that most ministers who have been active supporters of the sector program will come sooner or later to a crisis when board and session members will protest that they have had enough of training sessions, flip charts and unpleasant every home visits. Loyalty Sunday is offered as an alternative to sector."

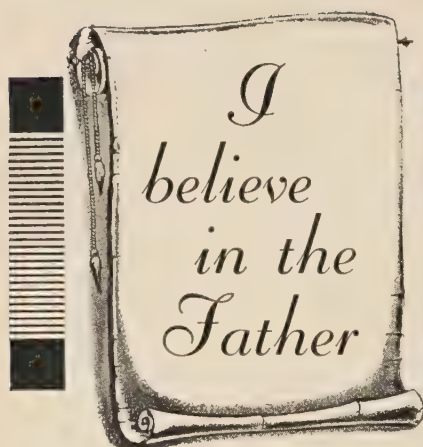
Our stewardship and budget secretary, Dr. Hugh F. Davidson, looks upon a loyalty Sunday as an alternative to sector training, but not to the plan. The important thing is every person visitation annually, and this may be one form of carrying it out provided that those who miss the Sunday service are contacted individually.

## *Alternative to*



# SECTOR?





## My Notes on the Creed

● When Jesus of Nazareth addressed the almighty Creator of the universe as "Father," He said what He meant and meant what He said. Pagans were always inventing tales about gods with their families of godlings. Sometimes poets had dreamed that somehow men might be divine offspring. Behind Israel's deliverances, the prophets believed there was a God who loved them "*like* as a father." But when Jesus called upon *His* Father, He was not using a figure of speech or stretching His imagination. He had really come from the Lord God as life springs from life. Father and Son were of the same kind. A ventriloquist's dummy might call his maker "father," but nevertheless the dummy and his maker are not of the same kind. I and other men are merely God's *creatures*. We are not His kind. We could therefore never properly be called God's *sons* unless the Spirit of His only begotten *Son* came to dwell in us. With the Son-Spirit in me, I *could* call God "my Father" and mean exactly that. "To as many as received Him gave He the power to become the sons of God," says the Gospel. Because I find in me something that holds out arms to the Father and yearns for Him and strives to please Him, I believe that this wondrous possibility has really come to pass in me. I am a son of God! When I have met others who believe that God is their Father in this way, they and I have known a strange thrill of brotherhood and an unspoken understanding that is quite unmistakable. When we Christians realize that God our Creator has become

also our Father, we don't know whether we should shout our joy all over His world, or whether we should be stricken dumb with amazement that it should be so!

● *I believe in . . . the Father*: What does that mean? It means that at night when I look up at the stars and all the universe that God has made, I can say with pride: "All those belong to my Father." It means that when I look at the teeming millions of stumbling wanderers in the world, who don't know who they are or what they are here for, I must tell them, "You belong to my Father." I must share my Father's Word and world with them. It means that when there are others who in truth call God their Father through Christ, I must recognize that they are my brothers, fellow sons of the Father. The real church is the real family of the eternal Father.

● *I believe in . . . the Father* means that I must behave like a *child of the Father*. I must be child-like in the best sense, but not childish. I must recognize how dependent I am upon my Father and trust Him to arrange things so that my needs may be provided for. I may not know what my Father does in His office, but *He* knows what He is doing and it is good. I may forget Him in the rush of many things, but He will not forget *me*. He may be very busy but He always has time for me and a special place in His heart and plans. When I suffer, He suffers. My

problems are His problems. I am His problem — His problem-child. He has so much to teach me, and He leads me to wisdom by the experiences I come through. Nothing ever *merely happens* to me. My Father has His eye on everything. He knows what is going on and why. Whatever men may do, this world is not going to careen and smash its way to utter disaster until my Father is finished with it. My Father is at the wheel, so I can sleep at nights. I know my Father will not go to sleep.

● *I believe in . . . the Father* means that I feel a responsibility for maintaining the dignity of His name, our family name. I must never, never, let Him down! He expects me to be at my best for His name's sake. Think of all He has done for me: He gave me my life and everything that I have; He took me into His family and called me His. If I should be cold towards Him, or cruel towards His creatures, I would bring deep disgrace on His heart of love. If I should be ungrateful, negligent, unfaithful, a fake and a liar, what would this do to Him? Another cross? If I am truly His son, people ought to be able to see in me some family resemblance. If I should take His name on me in vain, this would be the ultimate profanity.

● *I believe in . . . the Father*. I will teach my children to pray to "Our Father who art in heaven." When they hear God called "Father," will they look at their earthly father and wonder if



***The uniqueness of the fatherhood of God***  
***is the theme of this third article in***  
***the series on the Apostles' Creed.***

By JOHN A. ROSS

God is like *me*? Some children hate the very sound of the word "father" because it reminds them of a man who played the fool in their family and blighted their lives. In my children's understanding of their heavenly Father, may I be a window, not a door.

● God's Fatherhood is very different from mine, indeed quite unique. There was a time when I was not a father. But God the Father and God the Son have *always* been together. By myself, without a mate, I could never have been a father. But God is Father in Himself. My children came into being through an unbelievable, complicated process with which I had little to do. But God the Father was entirely and always involved in the being of His Son. I can't really understand the Fatherhood of God by considering my own fatherhood. It seems that there are two kinds of fatherhood, and that's that. My fatherhood after the flesh is only a very pale shadow of God's.

● Perhaps I am only truly a father like God when I have spiritual children. Almost any man could become a biological father. But unmarried people like Paul found that they could father *spiritual* sons such as Timothy. How can this be? Because the Spirit of the Son is the same as the Spirit of the Father. If this Spirit is in me, I can not only be a *son* of God but also a *god-father* to some other person. The Holy Spirit can use me to bring spiritual life to

others. When my children-after-the-flesh become my children-in-the-Spirit, then I am more truly their father than ever before. The unmarried can become parents in the Lord. Thank God for parents who gave us birth, and thank God for parents in the Lord. Blessed are they for whom these two sets of parents are one and the same. These children will find it easy to believe in God the Father.

● *I believe in . . . the Father.* I believe He will always be my Father. Even if I do dishonour Him, He will not cut me off forever. When I come back to my senses and remember whose son I am, He'll be ready for me with open arms. That kind of love can neither be defeated nor forgotten. I wonder why He would love the likes of me? I haven't anything to give Him that He didn't first give to me, except, possibly, my love for Him. But maybe He gave me that too — the love with which His only begotten Son always loved Him. Why does He love me? Just because.....! Just because He *is* Love. He is the Father.

● *I believe in . . . the Father.* I wouldn't like to call Him "Pop!" He's somewhat above hot dogs and baseball games. I wouldn't like to call Him "Daddy" or even "Dad," for He's beyond coaxing and not a bit out of touch with the times. Nor is He "Grandpa!" I'd better not expect God to slip me any illicit favours or privileges. My Father

knows what's good for me and part of His love for me is shown by the way He brings me back to be what I ought to be, and do what I ought to do. He disciplines me, and that's one way I know He cares about me. He knows what He wants me to be and I have to learn what He considers to be important and valuable. There's no use arguing with *Him* about these things. My Father is the Lord God.

● *I believe in . . . the Father.* How can it be that the Lord God would stoop low, and tenderly say to me, "My son!" How can it be that such a One would take such infinite pains to bring me up? Oh Father! My Father! What a shame people think of You as a mere cosmic Force, the Great Reasoning Machine, the Big Push who set the universe in motion. It's too bad they only know You through your unchanging laws and their stern sense of duty . . . God is Father—personal as His Son was personal, for they are of the same kind. Like Father, like Son, they say. God may be *more* than we have seen in Jesus, but He is at least this: *personal*.

● *I believe in . . . the Father.* This is my Father's world. Wherever I go, I am moving about in His house. Some day I'll be leaving this world I have known and loved for so long. People will say I am dead. But don't believe them. I have just gone down the long hallway to another room in my Father's house to have a look at some of His best treasures.



## Canada's NUCLEAR ROLE

IN ALL the debate that is bound to take place on the use of nuclear arms by Canada, let us never lose sight of the peaceful potential of atomic energy and the contribution that the scientists of our country can make to this development.

At the University of Chicago a symposium of scientists, philosophers and theologians has just concluded a four-day discussion of the ethical problems created by man's use of nuclear radiation. One of the principal concerns was "to explore the possibility of finding a common set of rules of social ethics based on reason and moral responsibility so as to unite all civilized peoples." Another question was "how to proceed from common sense and scientific methods of knowledge to the deeper principles of ethics and eventually to a common recognition of a permanent and more than human source of the values of the universe and man and of their destiny." One of the basic problems that emerged was the difficulty of communication between scientists and theologians.

In a concluding paragraph the press release from the symposium said: "While the threat of total war was not underestimated, the positive responsibility of developing the beneficial possibilities of nuclear science was seen to be the greatest challenge ever made to man's free decision for the welfare of all his fellow men."

Canada has done much to further the peaceful use of atomic energy. In the many laboratories of the government plant at Chalk River, Ontario, fundamental and applied

research and development are carried out in biology, medicine, physics, metallurgy, chemistry and engineering.

Canadians were among the pioneers in the application of radioactive isotopes in research, medicine, agriculture and industry. From Chalk River over 300 cancer treatment units have gone out to be installed in clinics and hospitals in 40 different countries.

The Canada-India reactor at Trombay was a joint project of the two countries, arranged through the Colombo plan. In addition to providing the reactor, Canada gave India extensive technical assistance, including the training of operating and maintenance staff. Many other foreign scientists and engineers have taken intensive courses at Chalk River.

One of the main objectives of Atomic Energy of Canada Limited, a crown company, is the development of economic nuclear power, particularly for those regions which have exhausted the supply of hydro-electricity. Not far from Chalk River the first nuclear power plant, an experimental one, is in operation. The lessons learned there have led to the building of a large plant at Douglas Point on Lake Huron, which by 1965 will be producing enough power to supply a city the size of Ottawa.

In Canada we have a team of first-rate scientists working upon atomic experiment and research. So far their concern has been with peaceful uses of nuclear energy, for no weapons are produced at Chalk River. This is a role in which Canada should be proud to perform, the furtherance of atomic development for the benefit of mankind and the improvement of our standard of living.

While we deplore the potential of nuclear weapons for mass murder, we must encourage and support those who have given the atom a distinguished and beneficial place in modern science.

## Separatism— is it justified IN THE W.M.S.?

A amalgamation of the two existing missionary societies within The Presbyterian Church in Canada is under study by a committee of the Synod of the Maritime Provinces. The Presbytery of Newfoundland was brave enough to overture the synod last autumn, asking it to consider resolving the confusion caused by two organizations with similar names and programs.

In the Atlantic provinces it is and always has been the Woman's Missionary Society, Eastern Division. From Quebec west to the Pacific coast it is the Women's Missionary Society, Western Division. Each division has its own budget, its own magazine and to a large extent its own missionaries.

The difference is that the western division, being larger and stronger, has the leadership of salaried directors as well as volunteer officers.

The Presbytery of Newfoundland points out that there is genuine need for unity among the women of The Presbyterian Church in Canada. It suggests that in the Maritime area there is need for leadership over and above that which can be given by volunteer workers. It asks the synod to consider bringing the two divisions together into one stronger missionary society. The committee to which the matter was referred will report to synod next October.

Meanwhile we would welcome comment on this proposal, particularly from members of the W.M.S. We know that the separation was justified in the past, for reasons of geography and local history. But we are concerned with the future of our church, not its past. Are there still valid reasons for division in a society which could weld Presbyterian women into one strong and nation-wide missionary movement?



By Eoin S. Mackay

# THE MINISTRY OF COMPASSION



"I need food  
and clothing,"  
Congolese eyes  
are saying.

AID to those in need is not an extra, something which may be "tacked on" to the regular church program. The ministry of practical compassion in its widest and deepest meaning is the program of the church. In worship we praise and thank God for His compassion toward us. In service we act in the light, warmth and power of that compassion, becoming part of God's outreach which embraces the whole world.

The Division of Inter-Church Aid, Refugees, and World Service (DICARWS) of the World Council of Churches is a means by which our compassion can take form. Through its Geneva headquarters and well-trained staff placed strategically around the globe, human distress is relieved quickly and intelligently. Disasters of nature or the aftermath of political upheavals are met by immediate relief and rehabilitation. Long-range economic and technical assistance is given, usually in co-operation with United Nations agencies. In areas of acute, chronic need where local resources are limited, support is given to church social service and educational programs. To avoid overlapping and insure maximum benefit, work is carried on in close co-operation with other agencies. Services costing over eight million dollars were provided by DICARWS last year.

In 1962 The Presbyterian Church in Canada contributed \$25,303. Of this, \$10,000 was given for the division's ongoing service to refugees. The wide-spread political unrest and upheaval around the world and the length of time needed for rehabilitation makes this a continual need. Our contribution also supports projects administered by the division which continue on from year to year until they fulfil their purpose or can be taken over by local agencies. This includes our share of the cost of maintaining the division's administrative organization.

Three thousand dollars was forwarded to the World Pres-



byterian Alliance for social service work in Hungary and Italy. Five thousand dollars went to Hong Kong to relieve distress caused by the large influx of refugees. Two thousand dollars went to a special self-help project of the U.N. Food and Agriculture Organization in its Freedom from Hunger Campaign. Two thousand dollars was sent to Iran and one thousand each to Indonesia and Madagascar for disaster relief.

Smaller amounts sent powdered milk to India, helped leprosy work in Nigeria, rebuilt a Church of Scotland mission in British Honduras which had been destroyed by a typhoon, and provided relief to 400,000 poverty-stricken Peruvians who crowded the outskirts of Lima, searching for work.

DICARWS gives churches of the world detailed information of such needs, and opportunities to help.

Although contributions can be sent to the DICARWS fund of our church at any time, a special appeal is made each year during the Lenten season. We must give serious reconsideration to our share in this work, so fundamental in the nature and purpose of the church. Last year Presbyterians in Canada contributed an average of 12 cents a communicant, or one cent a month! Can this really be the measure of the compassion of Canadian Presbyterians?

It is true that nationally we help to meet the world's need through taxation. Many of our people contribute generously







Youngsters  
in Korea  
wait eagerly  
for the daily  
rice ration.

*"Inasmuch . . .*

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to use the special envelopes  
provided for an offering  
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March 24*

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Milk is enjoyed  
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children in a  
roof-top school.

to other agencies dedicated to the relief of human distress. And many ministries of compassion are carried on through our support of the general assembly's budget. But surely we can provide greater support for the work of DICARWS which is specifically the responsibility of the Christian church throughout the world, and supplements in so many ways her program of missionary outreach.

As Presbyterians we rightly claim to have a great theology. However the final test of any theology is not its Biblical validity, important as that is, but the degree of compassion created in the lives of those who hold it. All true theology should issue in the conviction born of the revelation given to the world in Jesus Christ, "If God so loved us so ought we also to love one another."

May we who have so much help those who have so little, in the Name and compassion of Him who has called us to express and channel His great love through all the world.★



Twenty-five new members were received in January at Alma Street Church, St. Thomas, Ont. The elders made the first contacts and the minister, Rev. J. K. West (centre) instructed the communicants. They will continue together as a Bible class.



Honoured after 25 years as organist of St. Andrew's, Ottawa, was Carman H. Milligan, holding scroll. With him are Mrs. Milligan, D. Roy Kennedy, music chairman, and Rev. A. W. Currie, the minister.

## Church Cameos



Major the Rev. John W. Foote, V.C. (left), Rev. James D. C. Jack and Mrs. R. T. Mohan at the laying of the cornerstone for a Christian education wing of St. Andrew's Church, Cobourg, Ont. Mrs. Mohan also presented a window to the church in memory of her late husband, who headed the building committee 25 years ago, when the church was burned.





At St. Andrew's Church, Lunenburg, N. S., James H. Swicker (centre) received a New Testament and Psalms in large print to mark his 96th birthday, Jan. 29. Elder R. Ray Schwartz and Rev. John R. Cameron are on either side.

◆ A pulpit Bible marker was dedicated at *Saint Stephen's Church, New Brunswick* on January 6, given by the family of Joseph Thomas in memory of Mrs. Bruce Buchanan. The Rev. George McMichen is the minister.

◆ The congregation of *St. Andrew's Church, King City, Ontario* held open house at their new manse on January 12. Its first occupants are the Rev. Gordon K. and Mrs. Agar, and their children.

◆ A gift of \$1,000 from the family of the late Charles Archibald to *St. Andrew's Church, Westville, N.S.* was announced at the 37th annual meeting of the congregation.

The renovated Christian education centre of *St. Andrew's, Stratford, Ont.*, was opened Jan. 13 with ribbon cutting by Maureen and Bruce Gorvett. With them are Rev. James Ferguson, Warren Fairles and William Gorvett, church school superintendent.

A new minister from Northern Ireland, Rev. W. W. Craig, is welcomed to Bruce Presbytery. Left: Rev. M. McNabb, H. G. Funston, Mr. Craig, R. A. MacLean, H. L. Nugent and F. J. Parsons. Mr. Craig was inducted into the charge of Southampton and Elsinore, Ontario, on January 25.



A lectern and Bible were dedicated in memory of Alexander McCullagh at Bonar Church, Port McNicoll, Ont. Left are: Mrs. Alex McCullagh, Sr., Capt. Alex McCullagh, Jr., Rev. Charles H. Carter, minister, W. R. Elliott, elder.



# YOU WERE ASKING?

**Q** By whom and for what reason was the decision made that The Presbyterian Church in Canada should support financially and morally the Student Christian Movement as opposed to the Inter-Varsity Christian Fellowship?

**A** Decisions affecting grants to various Christian organizations are made by the general assembly with the advice of the administrative council.

The information which prompts this question however is incorrect. In 1962 general assembly approved a grant of \$300 to the I.V.C.F. and a similar grant was approved in the previous year. A grant of \$900 was approved to the S.C.M. in 1962. The larger amount was given to the S.C.M. to help them in their task of erecting a University Christian Movement, which our church is seeking to encourage. A second reason for the larger grant to the S.C.M. is that our church appoints official representatives to its governing body and in this manner we have some voice in deciding how this money will be spent.

**Q** Why do many of our congregations recite the Apostles' Creed today?

**A** Because the Apostles' Creed is an ancient summary of the Christian faith and because this is the one symbol of the church upon which Christians are widely agreed. This creed really is an enlargement of the Trinitarian Baptismal formula, "I believe in God the Father, I believe in God the Son, I believe in God the Holy Ghost."

Each of these articles was enlarged for instructional purposes or for the purpose of correcting false teachings which were abroad. The reformers in the 16th century used the Apostles' Creed along with the ten commandments and the Lord's Prayer for instructing children in the Christian faith. They carefully introduced the Apostles' Creed into their teaching program precisely because they wished to show that far from denying the ancient faith of the church they affirmed it.

**Q** Why should adults who have never been baptized as children be baptized before being admitted into church membership?

**A** Because baptism is the rite by which one enters into membership in the church. No Christian body of competence would question this. When a person who has been baptized in infancy joins the church he does so by claiming for himself the faith into which he was baptized and accepting for himself the obligations which were accepted in his name by his parents.

The service for reception for membership in the Book of Common Order presently authorized by our church is entitled *An Order for Admission to Full Communion or Confirmation of Baptismal Vows*. The service reads in part: "Beloved in the Lord, in the days of your infancy you were by baptism claimed as the children of God, and engaged to be followers of Jesus Christ. God in His mercy has spared you to years of responsibil-

ity; and you have now, of your own choice, come to take upon yourselves the obligations of Christ's disciples and openly to join the Communion of His church."

Peter on the day of Pentecost, sometimes called the birthday of the Christian church, called upon the people saying "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost." One joins the church, the community of forgiven sinners, because of the saving work of Christ focusing on the cross and the empty tomb. Baptism is the sacrament which figures and promises that grace of Christ which alone forgives and renews us and which alone entitles us to membership in His church.

**Q** I have attended a Presbyterian Church for a great many years and have always heard the Lord's Prayer repeated using the words "trespass" and "trespasses." Why doesn't the Presbyterian Church use "debts" and "debtors" as found in Matthew 6?

**A** My experience in a variety of Presbyterian congregations is that the majority do use the form as recorded in Matthew 6. The *Book of Praise* (No. 832) and the *Book of Common Order* presently authorized for use also follow Matthew's model. For a discussion of the use of *trespasses* and *debts* in the Lord's Prayer see my answer in the March 1961 issue, and Dr. Smith's answer in the April 1962 issue of this magazine.

To: Prof. A. L. Farris, Knox College, 59 St. George St., Toronto 5, Ontario

Dear Prof. Farris: This is my question—

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From:

NAME

ADDRESS



## BECOMING THE COMPLETE ADULT

edited by Simon Doniger

● Designed to help young adults know and accept themselves as a basic step in their growth toward maturity, this book is the product of ten authorities who kindly avoid an abundance of technical terms.

Readers looking for unusual insights may be disappointed, for the value of this book lies in its extremely practical nature. Examples of this are the chapters "Choosing a Vocation", "The Meaning of Education" and "Becoming an Adult Sexually." In a discussion of religious and spiritual values we see the relationship and conflict between value systems and culture, custom and history and the individual's "measuring rod." Also included are chapters on becoming an adult physically, emotionally and politically. Though noticeably American when discussing citizenship the book states principles which should be acted upon by every responsible person who wishes to live in a free state.

Of most interest to the 17 to 20 age group, the book is by no means limited to them. It would be a valuable resource for leaders of this age group particularly

since sections could be used independently of one another. (Welch, \$4.95) Toronto  
Gale Kay

REASONS FOR OUR FAITH, by Henry T. Close.

● In this book on apologetics for the layman the standard arguments for belief in God are simply expressed, God's revelation in all its aspects is set forth. It is recognized that people are not won to Christ by the force of argument. There is the warning that ideas must never take the place of personal encounter with God. The value of such a study as this strengthens the Christian's faith. It delivers him from hesitation or embarrassment in discussing his faith with an interested friend, or with his children.

God's answer to the problem of evil and suffering is not an idea or a slogan, a system of logic or philosophy but a person, Jesus Christ. Legalistic and superstitious ideas of God, while having some

amount of truth in them, are shown to be corruptions of true Christianity. The last chapter deals with the communication of our faith, something that should lead to humble testimony and action. A good set of questions and suggestions for further reading follow each chapter. Study groups can spend many profitable hours with this book, giving hard and honest thought to the question, "What are your reasons for belief in God?" (Ryerson, \$1.45) Pickering, Ont.  
Frank Conkey

TIGER TAIL VILLAGE by Nina Millen

● Girls and boys 9-11 years old will enjoy reading this story of a Chinese refugee family. The father is captured by communists during an eventful journey from their home town to Hong Kong. The oldest child, Cheng, learns to get money for food by begging, gathering and selling junk, and stealing. But one day the children discover that Christians in North America will give milk and cra-

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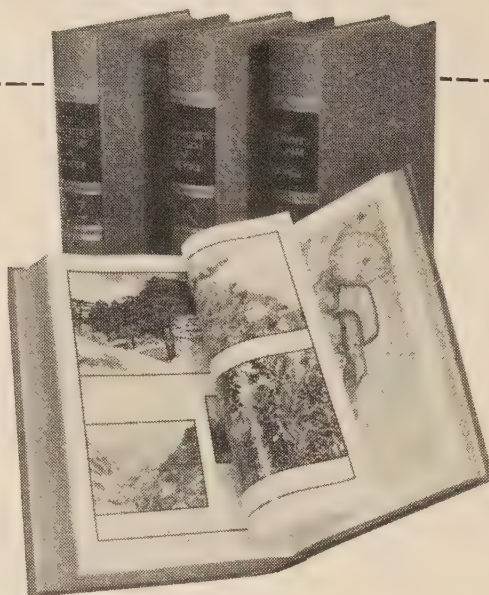
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ckers to hungry refugees like themselves. Through the help of the church one of the children attends a rooftop school. The story ends happily when they locate their uncle and are eventually reunited with their father. (Ryerson, \$1.75, paper) Toronto *Mabel Booth*

### THE TENTMAKERS, by Roy L. Smith

● This appealing little book is built around the story of Aquila, his wife Priscilla and their meeting with the apostle Paul in Corinth. It is simply and beautifully told in fictional form. We catch the spirit of these early Christians to whom the Gospel was fresh and new — a joy they felt compelled to share with others.

Paul, a stranger, seeks and finds employment in Aquila's tentmaking shop. We hear Paul telling Aquila and Priscilla the story of his conversion to Christianity. They believe, and the Corinthian church is born. Then we see how others are won over through the conviction and enthusiasm of these three, and what results. *The Tentmakers* is an inspiring story which reminds us anew of the importance of personal witness. It is well worth reading. (Welch, \$1.10, paper)

### THE PRESBYTERIAN CHURCH OF FORMOSA

● This beautiful little book published in Formosa briefly states key facts about the life and work of the Formosan Church. Medical and educational work, evangelism, theological education and other subjects are vividly described. A useful book for those who want facts clearly set forth in capsule form. (25c)

### CHI OANG, by Margaret L. Copland

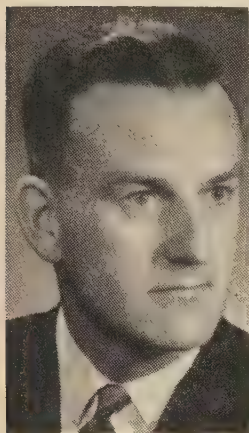
● Chi Oang was a remarkable tribal woman of Formosa who at the age of 52, after a difficult and trying life, became a Christian and the apostle to the Formosan tribes. She was undoubtedly one of the outstanding Christian women of our time and her story is well worth reading. (10c)

### YOUTH IN A YOUNGER CHURCH, by H. A. MacMillan

● A short, lucid description of the work of the TKC (Taiwan Christian Youth Fellowship). This promising organization is making a valuable contribution to the Formosan Church, often under difficult circumstances. Canadian youth groups will find this a stimulating and informative book, with good ideas that may well be useful in Canada. The author, Dr. MacMillan, has recently retired after many years service in Formosa. (25c)

(The three books above, reviewed by Geoffrey Johnston, are available from the missionary education office, 63 St. George St., Toronto 5, Ont.)





**Ralph Yates**

Forty-three men from London Presbytery have begun training as PM discussion leaders in the last two years, with 22 of them now ready to lead their own discussion groups. The man largely responsible is Ralph Yates.

Ralph is a native of Toronto, where he attended Earl Beatty Public School and Riverdale Collegiate and studied engineering at the University of Toronto. He was active in Christian Endeavour at Queen Street East Church where his mother is still a member and W.M.S. worker.

In 1954 Ralph moved to London, Ontario and is now president and general manager of Wakefield Lighting Limited. A member of Oakridge Church he and his wife, Betty and their four children, Linda and Pamela, David and Jimmy are active in the Sunday school.

Ralph Yates and others like him are making a valuable contribution, helping men relate their faith to their daily life and work.



Douglas Tannahill of the national committee of Presbyterian Men, and Roy Hamilton, national director, addressed men of Kingston Presbytery meeting in Strathcona Park Church, Kingston, Ontario the afternoon of January 27. In the evening they attended a layman's service in St. Andrew's Church, conducted by the minister, the Rev. Max Putnam, and broadcast over station CK-LC. Mr. Hamilton spoke on "The Christian Calling."



"The Priesthood of the Laity" was the topic of an address given by the Rev. Walter Kennedy, minister of St. Enoch's Church, Hamilton, Ontario, to men of the presbytery council meeting in that church, February 3.

Officers were elected and installed as follows: president, Dr. Rick Muirhead; vice-president, Douglas Logan; secretary, Robert Stewart; treasurer, Gilles McKenzie; program director, Cecil Jackson; membership convener, Don Norwood; publicity, Lloyd Suggett.

March, 1963

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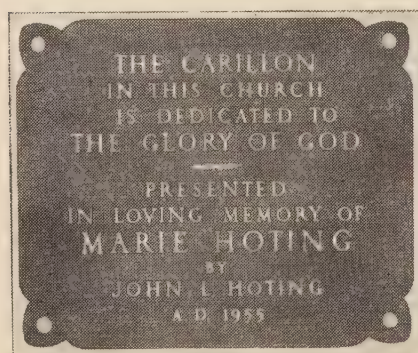
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## Pungent and Pertinent

### Some ideas on BUILDING CHURCHES

**L**arge numbers of churches are being erected by all denominations, including our own. Building committees are asking, "What style should be adopted? What type of decoration is suitable, what materials should be used?"

Materials most readily available locally should be utilized. Frame construction might be appropriate in one section, brick in another and stone in yet another. And modern technology has given us many new materials such as steel, aluminum, glass, laminated woods and pre-cast masonry. All are readily available and may be used effectively and beautifully. We deny the resources and skills of our time when we limit our buildings slavishly to traditional materials.

We are faced with the problem of style. A building appropriate for the Maritimes would not necessarily look at home on the prairie. One appropriate for Ontario's rigorous climate may be out of place in southern British Columbia. A church should, in a real sense, belong to its neighbourhood and locality, not stand out in a glaring way. A great philosopher of architecture has said that good architecture is not noticeable. A classic example is the work of Frank Lloyd Wright, the famous American architect whose buildings are designed to blend magnificently into their backgrounds.

A competent architect should be engaged who will plan and design the building with complete understanding of the congregation's needs. Building committees who conscientiously "save money" in the early stages of their congregations' growth by not engaging an architect have later discovered that this "economy" has cost the congregation many thousands of dollars.

One of our greatest dangers is the speed at which we try to complete our total building program. The great cathedrals were built over a span of hundreds of years and sometimes, when building styles changed during this period, modifications were made in the style of the additions. The results were invariably interesting and harmonious. A good example of this in Canada is the chapel which has recently been added to Knox Church, Toronto. It is completely different in style from the original building, yet the total effect is both good and interesting.

What goals should we seek to achieve

in building our churches? Limiting this to the church sanctuary itself, there are these. A church must look like a place of worship outside and inside. It should be identifiable as a church, yet not so different as to be alien to its neighbourhood. It should be longer than it is wide for both practical and psychological reasons. The minister can command the attention of his congregation more readily when he is at the front of a narrow building, than when he is in the centre of a wide one. From the point of view of a worshipper sitting in the pew, a wide building tends to create a feeling of uneasy loneliness, while a narrower building creates a sense of warmth and security.

Light and colour play an important role in a building designed for worship. Glaring light decreases that subtle atmosphere which is most conducive to worship. And obviously the choice of colour either makes the building appear warm or cold.

Use of Christian symbolism is not only appropriate but necessary in both design of the building and its decoration. Surely the visible symbols of our faith should not be abandoned as being just so much decoration! Without Christian symbolism the church building is simply a meeting-hall in which the Gospel is proclaimed in word only. With symbolism it becomes a place where the Gospel is proclaimed to both ear and eye.

However, the most important ingredient in the erection of a worthy building for the worship of God is the combination of a spiritually dedicated, well-informed building committee and an architect, prepared to use methods and materials with imagination, taste, knowledge and skill to the glory of God.★

*George H. Young,  
Sarnia, Ontario.*

*Contributions to Pungent and Pertinent on subjects of current interest to the church are welcomed, but should not exceed 1,000 words.*

*Letters intended for publication should be limited to 300 words.*

#### Can You Help?

St. Andrew's Church, Elliot Lake, Ontario, a small and struggling congregation, urgently needs an organ. Anyone knowing where one might be obtained, please contact David Scott, Elliot Lake.

PRESBYTERIAN RECORD



# NEWS

## Evangel Hall This Month Marks Fiftieth Anniversary

The 50th anniversary of the founding of Evangel Hall will be observed this month. Evangel Hall is the Presbyterian rescue mission in downtown Toronto.

It was in 1913 that John Wanless, a prominent Presbyterian, purchased the building at 573 Queen Street West and gave it to The Presbyterian Church in Canada for use as a mission. The work of Evangel Hall began on March 31 of that year.

Over the half century the mission expanded its work to include help for the unemployed, the unemployable, old-age pensioners, transients, alcoholics, dope addicts and others. As the area changed so the church adapted its program.

Since 1930 the kirk session of Knox Church has given supervision and support to Evangel Hall, with about 30 Toronto congregations sharing the nightly services. Many Sunday Schools and church groups aid in its mission, which is part of the home mission work of The Presbyterian Church in Canada.

The Rev. R. J. Koffend was the first superintendent, and he and his wife served Evangel Hall for 35 years. For this Mr. Koffend will be honoured at a meeting of East Toronto Presbytery on March 5. During that period Miss Helen Telford was a faithful co-worker for 28 years.

After 50 years of service Evangel Hall is in need of more adequate facilities to accommodate men overnight and to provide room for Sunday School and youth club activities. Another dream of the present staff is of a farm for rehabilitation purposes, so that those who really desire salvation and restoration to a sense of Christian self-respect may have an opportunity of finding a fruitful and respectable place in society.

## A Report from Jhansi On The New Church Council

"We need prayer most of all." These words of a member of a newly formed court of the United Church of Northern India form an appeal to you, the members of The Presbyterian Church in Canada, who have had much to do with the fact that this court exists today.

November 30, 1962 was set apart by the Bundelkhand church council of the United Church of Northern India and the Canadian missionary committee to

mark a milestone in the life of the church in the Jhansi area. A few days before, the mission council voted itself out of existence. Now the church council was formally assuming responsibility which the mission council had held since Canadian missionaries began work in Jhansi.

Although evangelistic work had long been done through a court of the United Church of Northern India, the mission council was the liaison between the field and Canada. Over the past seven years an administrative body developed to take charge of the Helen MacDonald Girls' School. Three years ago the Bundelkhand church council was formed.

The time had come for the new church council to take in name what it had in fact; responsibility for evangelistic work within its bounds. But November 30th was not only a time for recognition of new responsibilities, it was a day of consecration to our Christian calling. In the hours we spent in prayer, meditation and fellowship with one another, the Spirit of God was truly there. We were held in the knowledge that His purpose could be fulfilled, whatever might lie ahead for God's people in the Jhansi area.

We have been asked to pray for the church in Jhansi. We are told that Dr. J. Wilkie built the mission on the strength of the prayers of his supporters. Today, when the church is engaged in a struggle to fulfil its purpose, we too are called to renew our discipleship for Christ in Jhansi.

— Mary E. Whale

## Cold War Limits Liberty Alliance Area Council Warned

The Heidelberg catechism was the major theme for study at the annual North American area council meeting of the World Presbyterian Alliance, held at Lancaster, Pennsylvania, January 15-17. The council met in conjunction with a convocation of Lancaster Theological Seminary.

To mark the 400th anniversary of the Heidelberg catechism a new translation into English has been published by the Alliance. It was the focus of lectures by visiting professors from Germany, Switzerland and the United States.

The secretary of the North American area council, Dr. James I. McCord of Princeton Theological Seminary, reported that the second of a series of theological conversations between Lutheran and Re-



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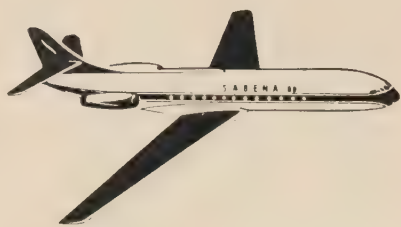
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## NEWS / continued

formed churchmen will be held in Chicago this spring. Twelve North American Presbyterian and Reformed churches are members of the Alliance, and their eight million communicants were represented at Lancaster by 84 delegates.

Cold war limitations of individual liberty may become permanent restrictions on the lives of people on this continent, the council was told by the commission on religious and civil liberty. "The preservation of national security in a cold war situation calls for an amount of intelligence and police surveillance that makes healthy public debate difficult to maintain," the commission warned. "A great many people fail to speak out (on public issues) not because they fear persecution for themselves but because they fear that they will lose orders for their companies, bargaining strength for their unions or members for their churches."

Elected as president of the North American area council was the Rev Richard H. N. Davidson of Fairlawn United Church in Toronto. Mr. Clarence M. Pitts of Ottawa was made a member of the administrative committee and of the commission on civil and religious liberty.

The Presbyterian Church in Canada was represented by Mr. Pitts, Dr. Ross K. Cameron, Principal Robert Lennox, Dr. J. L. W. McLean, Dr. Frank S. Morley and Rev. DeCourcy H. Rayner.

### United Church Committee Sees Benefit in Confession

TORONTO — Confession is as beneficial to Protestants as to Roman Catholics and should be made to a minister or trusted Christian friend, a United Church of Canada committee suggested here.

In a report entitled "Church Membership, Doctrine and Practice in the United Church of Canada," the denomination's committee on Christian faith cited Martin Luther and John Calvin.

Calvin, the report said, supported voluntary, private confession and, while advocating that a man is free to confess to any suitable member of the church, said that "since pastors must be considered more proper for this than others, we ought chiefly to make choice of them."

Luther, it added, also taught confession must be voluntary and private, saying that "if you are too proud to confess your sins, we conclude that you are no Christian."

The United Church committee's report stated many people believed a special advantage of being a Protestant is that "you don't have to go to confession.

While this statement is verbally correct, it could be misleading," it said.

The report added that confession had been abused and had become "the occasion of clerical tyranny or lay exhibitionism, but this is no reason for refusing to make proper use of an important means of Christian nurture."

In its statement, the committee noted it did not believe there is a sacrament of penance.

### Commission Will Study Religion in Manitoba Schools

WINNIPEG — A clergy-lay commission to study the problem of religious instruction in Manitoba's tax-supported public schools was formed by Archbishop Howard H. Clark of Rupert's Land, Anglican Primate of All Canada. The Primate's announcement followed the recent refusal by the Winnipeg school board to permit Catholic students to receive religious instruction at a public school.

In his pastoral letter announcing the study commission, Archbishop Clark cited four alternatives to the question of religious teachings in the schools.

He said these were a "completely neutral" education; schools with no religious teaching or worship, but inspired and informed by the religion of the majority — in Canada's case, Christianity; a reduced public school system, with provision for tax support for any voluntary denominational school that could meet the educational standards; and a public school system with provision for released time for religious teaching by all groups.

"At the present time, I lean towards the solution of released time for the teaching of religion by all groups, Christian and non-Christian," the archbishop said. "This is partly available in Manitoba now, but we are not using it. Therefore, before such a solution can be called realistic we must ask ourselves whether or not we even would use it."

Asked for comment on the Anglican Primate's pastoral, Roman Catholic Archbishop G. V. Flahiff of Winnipeg said Catholics should still look upon denominational schools, supported by the taxpayer, as the ideal solution in Manitoba.

"Archbishop Clark's letter is thoughtful and thought-provoking; it is an encouraging sign that the Anglican Church shows deep concern for the teaching of religion in the public schools and for the importance of the place to be assigned to Christian teaching in education," the Catholic prelate said.

He added that he agreed with Archbishop Clark that released time should be the solution in public schools "only when the establishment of denominational schools is impossible."



## Religious Instruction Barred From Australian Schools

SYDNEY, Australia — A proposal to make religious instruction a part of the public high school curriculum, first urged by the Anglican Primate of Australia, was rejected here by New South Wales' minister for education.

The decision of E. J. Wetherell, the state's highest education authority, was lauded by the New South Wales Teachers' Federation, the Humanist Society, the Jewish Board of Deputies and the Secular Education Defence Committee. All had opposed a plan to provide religious instruction by public school teachers in the state's secondary school system.

Commenting on Mr. Wetherell's rejection of the request by Dr. Hugh Gough, Anglican Archbishop of Sydney, a spokesman for the Teachers' Federation said his group would "continue to oppose dogmatic religious instruction in public schools."

Under current regulations, in effect since 1880, religious instruction is given once a week by visiting clergymen who teach pupils of their own religion. Dr. Gough had asked that the basic beliefs of the Christian religion be taught by school teachers as an integral part of the curriculum. He told state officials that the so-called Wyndham Report (one recommending sweeping changes in the state secondary schools) had proposed such religious instruction.

The Humanist Society announced that "in general, we would like to see schools protected more along the lines provided for in the constitution of the United States, where the courts have upheld that there is no place for sectarian education in public schools."

In announcing his rejection of Dr. Gough's proposal, Mr. Wetherell said he would soon make a decision on a similar issue — whether religious instruction should be deleted from the social studies syllabus for the state's primary schools. This has been in effect since 1959.

Meanwhile, the secretary of the New South Wales Council for Christian Education in Schools, reiterated the organization's support of religious instruction in public schools. He said the member groups (Anglican, Methodist, Baptist, Congregational and Salvation Army) opposed the move to remove such instruction from the primary syllabus. The religious content of the current primary school syllabus was "consistent with past practice," the council spokesman said.

### Anniversaries

157th—St. Andrew's Church, Kingston, Ont., Feb. 10 (Rev. M. V. Putnam)

135th—St. Andrew's Church, Ottawa, Ont., Jan. 28 (Rev. A. W. Currie)

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# LETTERS

## FOR SHAME, MR. EDITOR!

May I express my surprise and disappointment at your choice of subject for the Presbyterian Profile in the January issue. Has our church sunk so low that we can find nothing more worthy to adulate than a beauty queen?

Granted there may be nothing actually wrong or actively unChristian in a lovely youngster seeking a beauty title, although one might well question the good taste, the judgment and the Christian maturity, not only of the girl but of her parents, in so doing. Granted also that there is nothing wrong in rejoicing in the possession of a healthy and beautiful body, although one might seriously question the fitness of using such a temple of the Holy Spirit for purposes of display, personal gain and gratification. But that the leaders of our church should spotlight such dubious achievement, holding it before our young folks as an ideal of Christian behaviour and accomplishment — this is not only sad, but tragic.

Should we as a Christian body of believers not seek to teach our membership, both young and old, to value above all else the beauty of holiness, to study to show ourselves approved unto God, as workmen that need not to be ashamed, to seek the praise of God rather than the plaudits of men? Have we no missionaries, valiant for the truth against tremendous odds, to whom we may point our youth? Have we no devoted laymen, fervent in spirit and serving the Lord as they witness to the power of the gospel in business, in the professions, in music, in art, in literature, to whom our young folk may look for leadership? Are we reduced to searching for our heroes of the faith in the devious byways of Vanity Fair? For shame, Presbyterians!

(Miss) E. Margaret Clarkson

Knox Church, Toronto

## The Church and the Campus

As a product of a Presbyterian home and also of a Canadian university, I am amazed at the suggestions in your February issue under the heading "Is the church losing out on the campus."

In recent times we have heard much about infiltration, indoctrination and brain-washing — big words directed with hostility usually against communists. Yet those are the means implied and even proposed in your article.

Page six, in italics, "there are not sufficient protagonists for the Christian faith within our universities." And, two paragraphs later, "they are not recognizably Christian in their teaching". A university — note the derivation from

"universe" — aims to promote search for truth and, as said at the conclusion of your article, "all truth is God's truth." It assumes a mind free for this search, clear of inhibitions and prejudices. Mentally, we are born again. This is no atmosphere for propaganda cells.

Probably the Christian churches suffer loss of influence due to unconvincing theology, and to refusal to admit any virtue in other faiths or in fields which may extend far beyond them. But definitely they lose prestige and create hostility through their efforts to use schools, universities and other open institutions towards their ends. One can only agree, and regret, that the church is losing out on the campus.

Streetsville, Ont. W. A. McKague

## Bible Readings

- March 1—Deuteronomy 4: 14-24
- March 2—Deuteronomy 4: 25-34
- March 3—Deuteronomy 4: 35-43
- March 4—Luke 1: 46-50
- March 5—Deuteronomy 5: 1-15
- March 6—Deuteronomy 5: 16-21
- March 7—Deuteronomy 5: 22-33
- March 8—Deuteronomy 6: 1-15
- March 9—Deuteronomy 6: 16-25
- March 10—John 11: 1-6
- March 11—Philippians 2: 5-11
- March 12—John 11: 7-16
- March 13—John 11: 17-27
- March 14—John 11: 28-37
- March 15—John 11: 38-46
- March 16—John 11: 47-57
- March 17—John 12: 1-11
- March 18—Ephesians 3: 14-4:7
- March 19—John 12: 12-19
- March 20—John 12: 20-26
- March 21—John 12: 27-36
- March 22—John 12: 37-43
- March 23—John 12: 44-50
- March 24—Daniel 4: 1-7
- March 25—Luke 15: 11-24
- March 26—Daniel 4: 8-18
- March 27—Daniel 4: 19-33
- March 28—Daniel 4: 34-37
- March 29—Daniel 5: 1-12
- March 30—Daniel 5: 13-24
- March 31—Daniel 5: 24-31

## Church of the Air

The Lenten series on the CBC radio network Church of the Air will originate this year from Vancouver, B.C. The first broadcast will be on March 3 from Central Presbyterian Church with the Rev. Edward Bragg speaking on the theme "Christ — By the River."

On March 3 the Rev. Calvin H. Chambers will initiate a half hour local program from First Presbyterian Church, New Westminster, B.C. It will be heard on Sundays on KARI (550 on the dial) at 10 a.m.





Two missionaries of The Presbyterian Church in Canada have been honoured for their service in social welfare work in Formosa. Miss Hildur Hermanson, left, and Mrs. James Dickson received the scrolls shown in the picture from the minister of the interior of the government of Free China. The citations recognized their service to the aborigines as well as to other poor and needy Formosans. The tributes were widely publicized in the press and on radio and television.

## PERSONALS

*Prof. W. J. S. Farris* has been made chairman of the faculty of Union Theological Seminary in Kingston, Jamaica for the year. The general board of missions of our church contributes the services of Dr. Farris to the seminary.

The *Rev. Donald MacMillan*, minister of Olivet Church, Toronto, has received the degree of Ph.D. from the University of Toronto.

*Dr. and Mrs. A. K. Carter* of Windsor, Ontario will leave for India this month. After language study Dr. Carter will relieve *Dr. John A. Williams* at Jobat Christian Hospital on the Bhil field. Since no Presbyterian medical doctor was available Dr. Carter has been loaned to us for two years by the United Church of Canada.

In January the *Rev. T. G. Marshall* completed 20 years as minister of New Westminster Church, Hamilton, Ontario. Mr. Marshall was ordained just over 40 years ago.

A professional engineer, *W. Roger Horrell*, was designated as a missionary in Calvin Church, Toronto on January 27. He and his wife are now en route to India where Mr. Horrell will be associated with the Economic Life Com-

mittee of Vindhya-Satpura Presbytery on the Bhil field. In an effort to better the standard of living for the Bhils, he will make a careful survey of the area to determine whether all the resources are being used to the best advantage of the people.

The *Rev. R. F. G. Campbell*, former assistant at Glenview Church in Toronto, is now doing post-graduate work at Cornell University.

The *Rev. A. L. Sutherland*, Chippawa, Ontario, has been called to St. Andrew's Church, Belleville, Ontario.

First Presbyterian Church, Winnipeg has called the *Rev. Bruce A. Miles*, minister of Knox Church, Listowel, Ontario.

### New Superintendent Named For Penmarvian Home

The Penmarvian home committee announces the appointment of Mrs. James Kingsburgh as superintendent, effective January 1 of this year.

Mrs. Kingsburgh is the widow of a well-known high school teacher who was for many years superintendent of the church school at St. Andrew's Church in downtown Toronto. She is a native of Paris, Ontario, where Penmarvian is situated.

Formerly restricted to retired ministers and missionaries, the Penmarvian residence is now open to retired lay people of the Presbyterian Church as well.



## Five New Booklets About Ontario Government Services NOW AVAILABLE IN 13 LANGUAGES

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A series of five informative booklets which describe the various Ontario Government services available to you have been published by the Citizenship Division of the Department of the Provincial Secretary and Citizenship. The booklets summarize talks given by panels from five government departments at discussion-group meetings attended by representatives of many organizations concerned with newcomer integration.

THE HONOURABLE JOHN P. ROBARTS, Prime Minister of Ontario, in an introductory message, points out that Ontario receives more immigrants than all the other provinces of Canada. "It is logical, therefore," says the Prime Minister, "that the Ontario Government's concern for the well-being of the people should extend to a large number of immigrants whose mother tongue is not English or French, and of whom many cannot as yet be expected to have mastered either language."

THE HONOURABLE JOHN YAREMKO, Provincial Secretary and Minister of Citizenship, whose department has published these booklets, says that they should prove helpful to native Canadians as well as to immigrants.

The booklets are available in: English, French, Italian, German, Polish, Hungarian, Ukrainian, Dutch, Serbo-Croat, Greek, Finnish, Portuguese, and Slovak. The booklets are obtainable free from the Citizenship Division (Room 167, Main Parliament Building, Toronto—Telephone 365-2285). When ordering please state the language required.

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## Youth in the News



100 young people attended a banquet in St. John's Church, Cornwall, Ont., Feb. 4. Standing, left: Carole Esdale, Cheryl Fourney, Gerald Guindon, Sharon Fraser, Gordon Clark, Ron Sullivan. Seated are Lyle McLaren, the speaker, and Dwayne McKinnon, chairman of the banquet program.

Young people overflowed Park Lawn Church, Toronto, when two youth groups visited the congregation on the weekend of February 1 to 4.

The first guests were young people from Hespeler and Kirkwall-Sheffield congregations who came with their ministers, the Rev. Stanley Gentle and the Rev. Ian Raeburn-Gibson. After touring Knox and Ewart Colleges and the Chinese Church, the group joined the Park Lawn young people for a pot-luck supper.

Girl Scouts from Penn Yan, in the Finger Lakes district of New York State were the next arrivals. For the past five years they and the 146th Company of Girl Guides have exchanged visits annually. The Girl Scouts and Guides

conducted a "Guides' Own" service on Sunday evening followed by a camp-fire program.

Rev. James S. Roe, minister of Park Lawn Church, is chaplain of the three district Girl Guide companies.

\* \* \*

Some 200 young people jammed Brampton Church, Ontario for a workshop on vocation sponsored by the students and colleges committee of West Toronto Presbytery, January 20. The program, directed by the Rev. Donald McKillican of Knox College, included filmstrips, and a panel of Ewart and Knox College students interviewed by Miss Margaret Webster, principal of Ewart College.

### Cigarette Advertising Opposed As a Hazard to Health

ST. PAUL, Minn. — The president of the American Baptist Convention said here that church people should rally to the support of a broadcasting official who opposes tobacco advertising on radio and television designed to encourage young people to smoke cigarettes.

Dr. Benjamin Browne of Chicago said "It is rather humiliating to have a layman speak out on the safeguarding of the health of young people at a point where the church has remained silent." The reason for this silence, he suggested, is that "too many clergymen are cigarette smokers themselves and are setting a

poor example for their young people."

Dr. Browne said church people should support Leroy Collins, president of the National Association of Broadcasters and a prominent Protestant Episcopal layman.

Mr. Collins is under fire from the broadcasting industry for declaring that broadcasters no longer could ignore the mounting evidence that tobacco provides "a serious hazard to health" and that advertising plays an important part in persuading youngsters — even in the ninth grade — to adopt the smoking habit.

In a talk at Bethel College and Seminary here, Dr. Browne said "the evidence is now overwhelming that the seeds of



lung cancer are planted by cigarette smoking."

He reported that England is considering a law which would forbid teenagers to smoke. The Baptist leader called for the development of Christian writers who could help shape the future of American life and culture by producing articles for the mass media. "We must not let the advertisers and the culture vultures become the opinion makers of America," he warned.

### **Elderly Clergyman Thrives On "Power-Driven" Heart**

TORONTO, ONT. — A retired Anglican archdeacon here lives happily and industriously with a "power-driven" heart. Archdeacon A. C. McCollum, 75, is one of 12 Ontario residents who have been fitted out with "pacemakers" by Canadian heart surgeons.

The pacemaker is a silver dollar-sized disc, powered by transistor batteries, placed upon the clergyman's back. Two wires connect it to the heart muscle and keep his heart pumping at a steady 73 beats per minute.

Archdeacon McCollum, still active in Anglican programs, was introduced to the press as the Ontario Heart Fund opened its campaign to secure citizen support for research.

Before Dr. Ray Heimbecker operated on him and installed the pacemaker, the elderly clergyman suffered frequent dizzy spells and "blackouts". The new gadget, he explained to the press, permits him to enjoy life to the full. There are some drawbacks — all minor, he said.

"I mustn't use electric razors and I can't allow the barber to use electric clippers on my hair", he added with a laugh. "Can't use an electric blanket . . . or change a light bulb . . . or install a fuse." "But," he said, "this amazing gadget is a godsend."

### **Cornerstone Laid For U.N. Church Centre**

NEW YORK — International statesmen and church leaders gathered here to participate in ceremonies marking the laying of the cornerstone for the church centre at the United Nations.

The ceremonies were sponsored jointly by the National Council of Churches and the Methodist church. Methodists are financing the \$2,000,000 centre, but it will be open to all church groups who wish to lease space there to conduct programs in connection with the UN.

### **MacDonald Memorial Lecture**

"The Personalism of the Christian Faith," is the topic of the Charles A. MacDonald Memorial Lecture to be given at Knox College, Toronto on Wednesday, March 13, 3 p.m., in classroom four. The lecturer is the Rev. Dr. David K. Perrie of St. Andrew's Church, Streetsville, Ont.

## **In Memoriam**

PATTERSON, THE REV. WALTER— Retired from the active ministry since 1952, the Rev. Walter Patterson died on February 3 at the age of 88. He was a former moderator of the Synod of Toronto and Kingston and an active member of Peterborough Presbytery.

A graduate of Trinity College, Dublin and of Assembly's College, Belfast, Mr. Patterson came to Canada in 1920. His ministry was served at Norval and Union, Stayner, Preston, Paisley and Millbrook and Centreville, all in Ontario.

He leaves his wife, the former Louisa M. Hillis, a son, Robert, and a daughter, Miss Edith Patterson.

BELL, ROBERT JAMES, 77, elder, Knox Church, Meaford, Ont., January 30.

BROWN, MRS. W. T., 73, worker in St. Peter's Church, Madoc, Ont., wife of the late Rev. W. T. Brown of Morrisburg and Jarvis, Ont. and Hamburg, N.Y.

CLAXTON, JOHN, 77, elder, Laurel Lea Church, Sarnia, Ont., December 28.

CRAIG, MRS. JANE, 100, life long member of St. Peter's Church, Stanley, N.B., January 18.

DUNCAN, JOHN, 72, elder, Knox Church, Oakville, Ont., January 30.

EMERY, MILTON TELFORD, 59, elder and secretary-treasurer, board of managers, Knox Church, Craighurst, Ont., January 14.

FERGUSON, MRS. ALLAN J., W.M.S. worker, St. James Church, Newcastle, N.B., and St. Andrew's Church, Ottawa, Ont., January 14.

FERGUSON, GEORGE WILLIAM, 83, charter member and elder of First Church, Brandon, Man., January 16.

FRANCIS, MRS. J. H., 83, W.M.S. worker, St. Andrew's Church, Indian Head, Sask., January 24.

HENRY, LEONARD J., 65, elder and manager, Knox Church, Windsor, Ont., January 27.

MacIVER, DAN H., 68, elder, St. James Church, Boulardarie, Cape Breton, N.S., January 8.

MACNAB, JAMES LYONS, 90, elder and charter member of St. Cuthbert's Church, Montreal, Que., January 6.

McARTHUR, MRS. J., 89, Erskine Church, Victoria, B.C., January 16.

RAINNIE, MISS JEAN, 55, Saint Stephen's Church, N.B., daughter of the late Rev. William Rainnie, January 11.

*NOTE: Material for this column should include name, age, office, church connection and date of death, and be sent within two weeks.*



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# Church Calendar

## INDUCTIONS

Hartney and Melita, Man., Rev. Donald S. Paterson, Jan. 4.  
Kamloops, St. Andrew's, B.C., Rev. Ivan Gamble, Feb. 28.  
Southampton and Elsinore, Ont., Rev. W. W. McL. Craig, Jan. 25.

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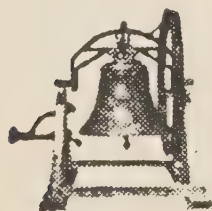
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# CHILDREN'S CORNER

By May C. Smith

## Little things

Little moments make an hour,  
Little thoughts, a book;  
Little seeds, a tree or flower,  
Water drops, a brook:  
Little deeds of faith and love  
Make a home for us above.

### Saint George and the Dragon

Long, long ago, there was a heathen city in Asia Minor called Silene. Near the city was a lake, which was the home of a horrible dragon.

Many times bands of men had been sent out to kill the beast, but they had never been able to do so. Instead, it had driven them back to the walls of the city.

Whenever the fearsome creature drew near the walls, its poisonous breath caused the death of all nearby. So to save the city, it became the custom to throw two sheep to the dragon each day, to satisfy its hunger. This went on until there was not a single sheep left in the countryside.

Then the terrified people began to draw lots, and each day a man or woman and one of their cattle were thrown to the dragon, so that it might not destroy the city. Rich and poor alike had to draw lots—nobody was spared.

Now it happened one day that the princess herself was drawn by lot. The King was horrified! He offered his gold, his silver, and even half his kingdom, if only his daughter might be spared.

The people said "No! Why should your daughter be spared?" So the King knew he must part with his beloved child.

He dressed her in her most beautiful clothes, kissed her good-bye, crying, "Oh, my darling daughter! I had hoped to live to see your wedding, but now I must send you to the dragon!"

The princess wept but she was very brave, and asked her father to bless her. Then she left him and went to the lake where the dragon lived.

In a country to the north, there lived a noble Christian youth, named George. One night he had a dream in which he was told to go to Silene—why, he didn't know.

However he obeyed, and he was now approaching Silene on horseback. He was close to the lake when he saw the Princess standing alone, weeping bitterly.

He asked her why she wept, but she only cried out, "Good youth, go away quickly, lest you perish with me!"

But George said to her, "Do not be afraid. Tell me what you await, and why that great crowd yonder is watching you."

Again she begged him to go. "Oh, no," said George, "I will first hear your story." Then she told him all.

"Fear not!" he said, "It must be for this I was sent. In the name of Jesus Christ I will defend you!"

At that moment the dragon, with a great bellowing, rose from the lake. "Fly! fly! Sir Knight," cried the trembling princess.

But George, with a silent prayer to God, went forward boldly to meet the dragon. He raised his spear, and flung

it with all his might at the neck of the monster. So straight did the spear fly that it pierced the neck, and pinned the dragon to the ground.

Then George told the princess to fasten her scarf to the spear, and fear nothing. She did so, and the dragon followed her like a gentle dog.

George led his horse, and they walked side by side to the city gate. The people began to run when they saw the awful beast, but George called to them, "Fear not! This monster can no longer harm you. The Lord sent me to deliver you." So the people followed them to the palace, where the King was mourning.

When he heard the shouts of rejoicing, the King went out to the porch, and saw his beloved daughter safe, with the dragon at her heels.

Then George took his sword, and cut off the dragon's head, and all the people shouted for joy. They called George "The Deliverer," but George told them they must give the glory to the Lord.

He stayed and taught them the new religion, and the King and the princess and all the people were baptized.

After George died he was called "St. George," and many years later he became the patron saint of England.



STORY TIME ON A WINTER EVENING





#### OPPORTUNITY IN S.W. JAPAN

The Rev. In Ha Lee typifies the vigorous leadership of the Korean Christian Church in Japan which is reaching out to serve a needy minority in the industrial area of Kyushu. Our Church has been asked to help by providing a field worker in 1963.

WHO WILL GO FOR US?



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# *The Presbyterian Record*

APRIL, 1963

"HE HAS MADE EVERYTHING BEAUTIFUL IN ITS TIME."  
—Ecclesiastes 3: 11(R.S.V.)



# The Eternal Hope

*But now is Christ risen  
from the dead  
and become the first fruits  
of them that slept.*

*I Cor. 15:20*

*by  
Joseph  
Wasson*



A tradition tells of two men who had taken a trip to the Pyrenees in order to view the sunrise. As they waited for the event, they were overtaken by a violent storm. Their tent was blown away and stones were dislodged round about them. Crouching on the ground, one asked the other, "Is this the end of the world?" "No," was the reply of the more experienced traveller. "This is how the day dawns on the Pyrenees."

The dawn of the first Easter day was preceded by a storm of a different kind. It was a furious storm, and of such a character that it seemed to the disciples of Christ to be the end of all things. Yet it was out of the gloom and threat of Good Friday that there sprang up the glory of the Easter Day.

We can hardly imagine a more despondent group of people than were the disciples after the crucifixion of Christ. The two disciples on the way to Emmaus suggest the mood. "We trusted that it had been he which should have redeemed Israel." They thought that they had lost everything. Yet in a few days we find them compact, united, exultant and facing the world with a message which rang through the city like a trumpet, and in a few decades proved to be the faith that conquered the world. The secret of the transformation was the resurrection. There is no other adequate explanation, and those who would do away with the physical miracle have still to contend with the unparalleled moral miracle.

"Your sorrow shall be turned into joy" — that was the promise of our Lord, the promise of One who never caused men to hope in vain. The resurrection was a part of its splendid fulfilment. The very thing which brought disappointment and sorrow, the thing which left life lonely and barren, was the deep spring of the most exquisite and fruitful joy. A dead Christ may be the object of a grateful memory, but only the risen and living Christ can be the author of our world's hope and salvation. There are many people in the world willing to pay tribute to the Man of Nazareth. There is no one like Him in all history, they would say, so kind, so gracious, so good. For such, the resurrection, if it is accepted at all, is given such explanation as explains it away. But for the church of Christ the resurrection remains a fact, and a strong incentive in the art of noble living.

It has inspiration for life. We all know how that day by day, even our best faculties are dwarfed and hampered by

untoward conditions. Aspiration outruns attainment, result limps lamely after desire, and the real laughs the ideal to scorn. Even the good that we would do we cannot accomplish. It all means simply nothing if it is not a training for a freer sphere. If, however, our earthly life is a school of discipline for a larger, we can bend to the greatest tasks in patience and hope.

Further, each of us knows that some day the silver cord of life will be broken for us as it has been for those whom we have loved. "Here we know no abiding city." Here then the resurrection is a great Gospel for all, and not least for those who sorrow. As long as there are hearts to love there will be hearts to sorrow, for love is the gate of sorrow to us all. One ventures to affirm that no ministry that can come to human life can contribute more greatly to man's contentment and ambition than that which can create the belief that death is not a real enemy but a friend. This the resurrection of Jesus has done. It has put in place of the grave the sunlit splendour of the new Jerusalem. It has told us that through the darkness of the tomb there is a way to the Father's home and the Father's heart. They whom we loved and have lost await our coming.

The Gospel of the resurrection meets our needs and has power to bring to bear the supreme truths of eternity upon the most concrete and practical experiences of time. It is content with no prosaic secret in which to meet our most prosaic needs. It understands those needs in all their depressing reality. But it knows how to transfigure not only us but them, to sanctify the pilgrim and also glorify the pilgrimage with the light and with the holy fire of an eternal love, a love embodied in a Saviour historically risen from the dead and alive for evermore.

*"He heals the bleeding wounds and  
soothes the pain  
And brings back life, and hope, and  
strength again."*

## **Prayer**

Almighty God, who by the resurrection of Jesus Christ has begotten us to a living hope, grant that the light from the vacant tomb may shine upon our life, interpreting for us its mysteries and illuminating the path of our daily common duties. And at the last, may we be counted worthy to see Thy face and know the fulness of Thy joy, through Jesus Christ our Lord. Amen.★



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## *in this issue*

- 2 **Rev. Dr. Joseph Wasson** deals with a seasonal theme, eternal hope.
- 4 **Mount Sinai as it is today** is described by one of our army chaplains, P. Lyle Sams, who did a tour of duty in the Middle East and is now at the RCEME School, Kingston.
- 6 **British Columbia's modern methods** of dealing with offenders involve the use of chaplains, the editor reports.
- 9 **The story of a runic cross** in Scotland is told by Rev. T. Melville Bailey of Hamilton, Ontario.
- 10 **A new look at Nigeria** is shared by the overseas missions secretary after his most recent visit.
- 12 **An unusual painting** has found a place in Central Church, Vancouver.
- 13 **Taking the World by Surprise** is by Wing Commander James Dunn, command chaplain at Winnipeg.
- 14 **Editorial comment** on our church's financial position, the place of the laity, and readers' letters.
- 15 **I Believe in the Almighty** is the fourth article on the Apostles' Creed by Dr. John A. Ross.
- 17 **The Golden Age Group** is a new form of fellowship in First Church, Verdun.
- 18 **Some interesting church architecture** as seen in Wexford Presbyterian Church.

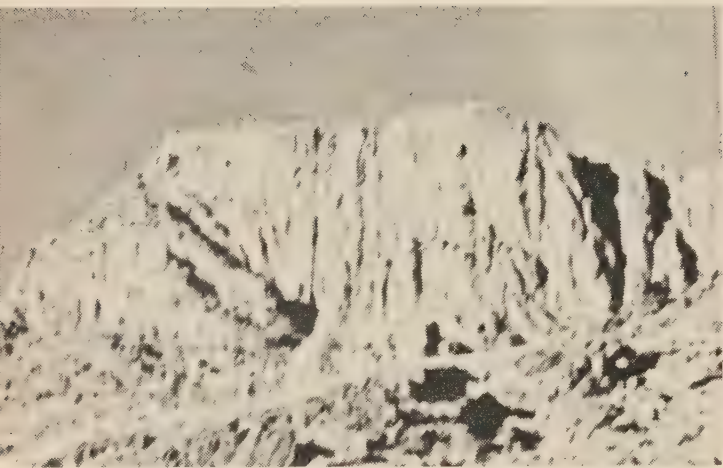
## *departments*

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## *cover story*

**The beauty of spring flowers** in a suburban ravine, as captured by the camera of editorial assistant Valerie M. Dunn.





The mountain where God spoke to Moses centuries ago.

# We Climbed Mount Sinai

Our convoy left the area of the Gaza strip on its way to the southern tip of the Sinai peninsula via the Suez canal area and south along the gulf. □ Midway between the canal area and our destination, the village of Abu Zenima sits on the coast line. Near this point the Wadi Ferran runs into the sea and it was here that we picked up the trail to Mount Sinai and St. Katherine's Monastery.

□ At first the Wadi was wide but further north-east it narrowed. Thirty miles later, we arrived at the Oasis of Ferran, which we found tucked into a narrow gorge between mountains. Here we came upon the first signs of life since leaving the main road, with the exception of several thorn trees and one wild camel. This was the domain of 1,000 Bedouins. There were stone buildings and fences and a stone ditch running along the trail for irrigation water and the many date palms scattered among the stone gave a verdant look to the scene. We visited the monastery gardens where an English-speaking monk invited us in for a cup of tea under a grape-vine canopy. □ On the trail again the way broadened out from the narrow gorge and became smoother with fewer boulders strewn about. One half hour from Ferran we stopped for lunch in the middle of a broad sand plain which sloped to the mountains on either side. We were all alone in the wilderness. Just as it was time to move off we noticed three Bedouins approaching across the desert, but from where they had sprouted we could not wait to see. □ Utter desolation followed for the next 35 miles. Gradually we had climbed to 5,000 feet. The mountains now towered above us. We rounded one of these and caught our first sight of the monastery nestled between two towering peaks, looking like a tiny castle in a story book. In actual fact it was a fortress with immense sandstone battlements 60 feet high, the rock walls of the mountains leaving room enough only for the road and the building. A small garden with cypress trees fronted the monastery. It was a bleak but an inspiring sight. □ We parked under the towering bastions where several Bedouins with camels and one black-robed monk welcomed us. The monk became our host and smiled and bowed and was most pleasant with the bit of English he spoke. We were escorted up a stone ramp, with native porters carrying our things, through a tiny door in the wall. □ Inside the ancient Greek Orthodox monastery of St. Katherine's which dates back to Justinian (525-565 AD) we found a maze of buildings and alleys. One wall of the fortress had rooms built in. Up two flights of stairs and along a wooden balcony brought us to our rooms which were furnished with two beds, running water, electricity, sheets, pillows, quilts and blankets. Everything was prepared for the comfort of weary travellers. □ In the sitting room, we sat and chatted with other guests from various parts of Europe, signed the register (after Cecil B. DeMille), and ordered camels for the climb of Mount Sinai in the morning. □ Early next day we began the ascent. We moved along one wall of the monastery into the narrow gorge facing a high mountain called the Hill of Ithor which was crowned with a tiny



# Story and photos by Capt. P. L. Sams

white chapel dedicated to St. Theodore. Mount Sinai or Gebel Moses was on our right. The trail was hand-laid and not steep. The camels were sure-footed over the rough ground. We were working our way around the mountain to climb it from the rear. At the end of an hour and a half of gradual ascent we were now level with the white chapel of St. Theodore and still Mount Sinai towered above. We climbed on for another hour and came to the end of the camel trail at the foot of the final cliff leading to the top. Now we could see Moses Chapel on the summit 500 feet above. We began the climb up about 300 steps. With frequent stops, we were at the top.

The view was magnificent. High above the other mountains, we saw the cleft of the rock in which Moses hid and the interior of the chapel which has been rebuilt several times.

Our visit of the summit over, we began to descend the 3,000 rock-strewn steps to the monastery, stopping part way down at a mountain spring where Elijah once stayed. Two hours later we were back, tired but thrilled.

We started a tour of the monastery itself with a visit to the charnel house. In this building were stacked and piled all the skulls and bones of the monks who had died in the 1,400 years of the monastery's history. Behind the building is the burial ground with room for six. When a monk dies, he is buried there for a period of six to eight years. Then his body is exhumed to make room for another and his bones are suitably stacked. Consequently there are many bones and skulls. Probably the charnel house is founded upon the desire to bury everybody within the walls with little ground available in the rocky country. Yet I felt that the monks sensed a communion with all of their past in a special way.

We were then shown the Chapel of the Burning Bush and the Burning Bush itself. The chapel was the original one built over the ground where Moses stood when he received the revelation. It is still used and is located behind the high altar of the main church of St. Katherine. Shoes are removed before entering. It is a most highly decorated chapel having hardly a place without gold or silver or icon. Most of the icons are priceless and were produced in the sixth century.

The bush has been transplanted just outside the wall of the chapel. We were told that it is a distinctive plant not belonging to any known species.

The library is magnificent. It ranks second only to the Vatican library with many important religious manuscripts and books in its possession. Among these is the Codex Sinaiticus of the fourth century. Adjacent to the library is the museum which holds vestments, crowns, jewels and many icons dating as early as the fourth century.

The Church of St. Katherine is also highly decorated. Twelve pillars support the roof. The large main doors are of wood carved by the crusaders who lived in the monastery for two decades. There are candelabras and chandeliers in gold and silver, many hangings, icons and precious stones, much of which was presented by the czars.

The mosque has a distinctive history. Oddly, it stands next to the church. While Mohammed was tolerant of Christians, giving a letter promising non-molestation (this letter

hangs in the library), Saladin and the Turks forced them to build the mosque.

In the refectory we saw the emblems of visitors over the centuries carved on the tables. There was a chair of Richard Coeur de Lion. Napoleon had visited also and there is one of his letters in the library as well.

In the days of the past many monks lived in the monastery. Now there are less than a dozen, who attempt to keep together what the glory of past ages produced and who also keep up the age-old task of welcoming pilgrim and visitor.

For us it had been a trying pilgrimage in many ways. It was difficult to picture the pilgrims of earlier years making the journey by foot or by camel. And in a land which has not seen a drop of rain in the past fourteen years, we felt that we were about to see the tracks of Moses or hear the children of Israel crying out for food and water. The utter desolation of this land will never leave our memories.

We left with a deeper sympathy for all who wandered in this land in response to God's call and with a larger appreciation that man's highest and happiest moment is found in the struggle and effort to follow God's "cloudy pillar."★



TOP: The author with a monk at the chapel on the summit.

BOTTOM: The highly decorated Chapel of the Burning Bush.





## "I was in prison

It was 6:25 Sunday evening when the telephone rang. A male voice asked for Padre Hollingworth.

"It's John X, do you remember me?"

Indeed the padre did. When John had first attended church in the correctional institution at New Haven, he said on the way out, "People don't really believe that stuff you're preaching, do they?"

At the padre's urging, John had attended a mid-week bull session at New Haven. It was an informal discussion group under the guidance of a chaplain, but with the purpose of encouraging inmates to speak their minds. For the first few weeks John did just that, and the group members profiting by their own experience let him talk himself out. But when other cynical youngsters joined the group John slowly swung from arguing against Christianity to a pro-Christian position.

Now his term was served and he was outside, trying to adjust to the society where once he had failed. What was his problem?

It was revealed by the question that came over the telephone, "I'd like to go to church tonight, padre, can you tell me where there is one near here?"

The answer was given, but still the youth chatted on. "Is there something else you want to know, John?"

"Yes padre — what does a guy wear to church?"

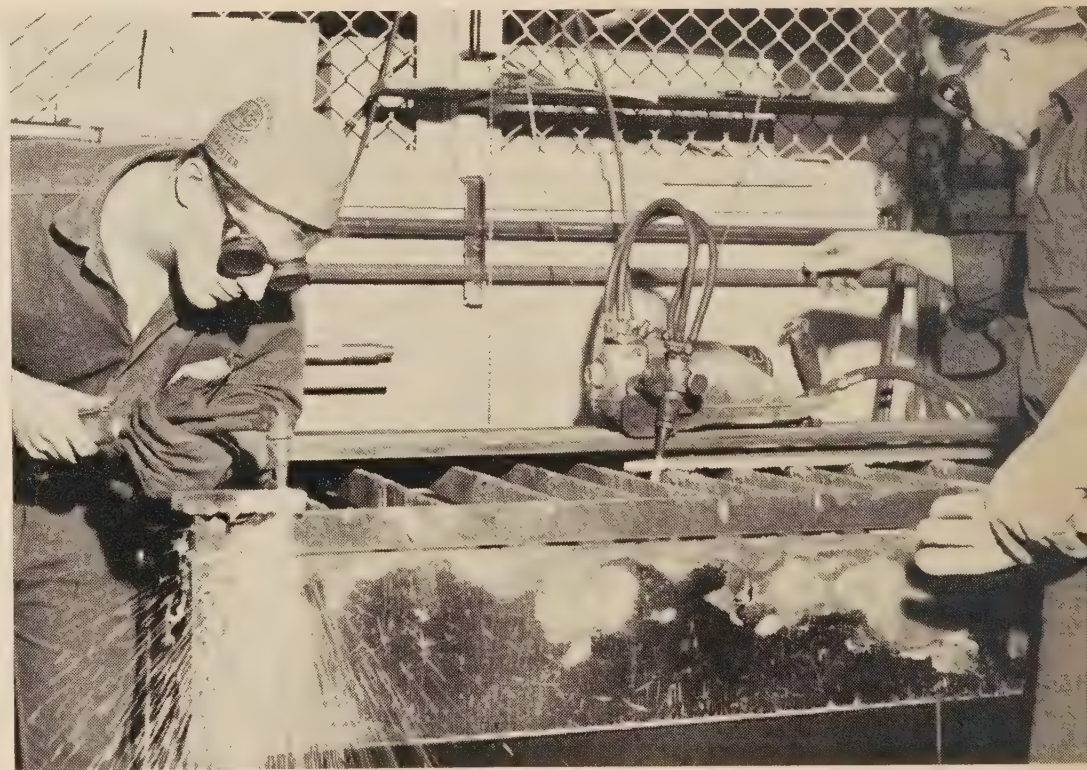
With that query answered the padre said, "You better start on your way John, time is short."

Again a question. "Padre, what do I do when I get there? Should I knock on the door or just open it and walk in?"

Today John X is happily married and the padre has baptized his two children. He has a responsible job, and is a member in good standing in the church where he made his first timid entrance after release from the correctional institution. John X has turned from an enemy of society into a Christian citizen. Such a transformation is part of the goal in the province of British Columbia, where



At Haney entire families are encouraged to visit together in pleasant surroundings.



Intensive vocational training is given Haney inmates. This is the welding shop.



# and ye came unto me''



Building a public park kitchen in their free time.



Inmates painting a forest ranger service station.

—B.C. government photos.

reformatories are now known as correctional institutions, and where the program aims at preparing men to live normal lives in any Canadian community.

The chaplains play an important part in this transformation. In British Columbia the padre is not taken on as a social worker or a secular teacher. The provincial department of correction recognizes him as a spiritual adviser. His primary job is to lead and direct men to a knowledge of God as revealed in Jesus Christ and to a willing obedience to His will.

The senior Protestant chaplain in British Columbia is a Presbyterian who is well qualified for his work. The Rev. W. D. Grant Hollingworth majored in sociology at McGill University while training for the ministry. Most of his service as an army chaplain during World War II was at Basingstoke Neurological Hospital, England. So when the Vancouver Council of Churches was asked by the government to nominate a minister for this special work in 1952, Hollingworth was the logical choice.

In the past 11 years he has developed the chaplaincy service so that there are now three other full-time Protestant chaplains and two part-time padres employed by the government. Students in theology serve as interns and do voluntary work in various institutions and camps.

With Padre Hollingworth I drove the 30 miles from Vancouver to visit the Haney Correctional Institution where the most promising offenders are sent. There in a park-like atmosphere I found a four million dollar building equipped to provide vocational training of almost any type.

But it was the spirit of the place that left its mark. There was no sense of confinement and certainly no staff member assumed the role of a guard. Our guide on the tour was a female social worker who was obviously familiar with the entire institution and its routine. In the staff dining room we ate the same food as that served to the boys, and a good meal it was, with inmates waiting upon the tables in a friendly but respectful way.

The warden at Haney is a young Master of Social Work from the University of British Columbia, John W. Braithwaite. At his desk with senior members of the staff gathered round for a conference he looks like a college president in informal consultation with members of the faculty.

The warden has three basic program criteria. First, to make the environment of the institution not only therapeutic but as apparently normal or community-like as possible. Second, to have members of the community participate in the institutional program, either as givers or receivers of service. Third, to give all the men an opportunity of participating in community life prior to their ultimate discharge.

To accomplish the first aim the institution is made



to correspond to a training school atmosphere and academic set-up. The same standards apply in teaching 14 separate trades as in any community. Apprentice barbers, for example, are taught by a master barber in a spotless shop that would grace a modern suburb. Drafting and art classes are held in a well-lighted room provided with proper equipment. The provincial department of education inspects classes in all subjects and grants graduation certificates.

The family and friends of the offenders are encouraged to visit the institution on week-day evenings and on Saturday and Sunday afternoons. Visiting takes place in a comfortable lounge or if weather permits, at picnic tables on the lawn. Children are welcomed as visitors because of the importance of maintaining the father-child relationship.

Wives and parents of inmates are encouraged to consult with case workers and members of the parole board regarding progress of a husband or son. The strength of the family unit is used to attack the very problem that caused a split in the family.

An example of participation in the program within the institution is found in the church advisory council. The inmates who form the council do more than help to set the church furniture in place for services on Sunday. They keep the chaplain posted on what their fellows think of the services. More important, they take a stand for the Christian way of life despite the ridicule and sarcasm that may come from other inmates.

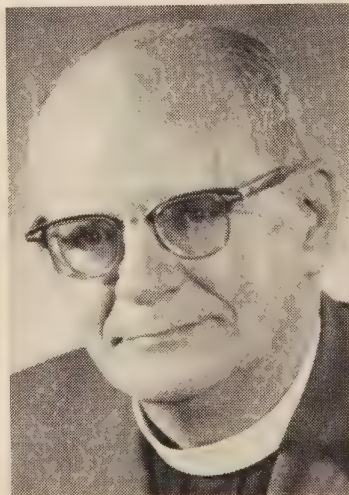
To link the institution with the community around it, there are activities ranging in diversity from recreation to research. Evening classes at Haney are open to male and female citizens from the town nearby. Sports teams and a drama group representing the institution go outside to compete and to perform. In 1961 the drama group won the highest award for a one-act play in the festival at Victoria. This involved a boat trip both ways and a stay of two nights in the capital.

In a forestry camp some 12 miles from the institution at Haney a work program is carried out to help develop a large park. In the summer the men serve as fire suppression crews and range through the forest under minimum security. Warden Braithwaite points out that they thus "serve their sentences while serving the community."

## PRESBYTERIAN CHAPLAINS IN B.C.



Charles E. Jackson



Grant Hollingworth

He says, "If we are to rise above the traditions of the past in institutional programs, we must consider making our prisons more a part of the community. This means that prisons should reflect community conditions in a much more realistic manner. The public must be encouraged to play a more active role in the institutional program. The offender must be permitted to return to the community prior to his discharge, in order to avail himself of the most appropriate resources possible."

The men at Haney do travel to the two large cities nearby, frequently without escort. As part of a pre-release preparation they go alone to seek employment or help solve family problems. In hundreds of such trips only two men have attempted to get away.

In every British Columbia correctional institution church services are held each Sunday. Attendance is voluntary, with the exception of New Haven which specializes in treatment of very young offenders. There they are compelled to attend services, for many of these delinquents have never before been inside a church, as in the case of John X.

In all Protestant worship participation by the congregation is encouraged and for this purpose the military "Order of Divine Service" books are provided. The padre's hour is an important feature of mid-week activities. Moving pictures with a Christian message are often used to supplement Bible study.

Some 15,000 men and women enter the gates of the Oakalla Prison Farm on the outskirts of Vancouver each year. There I talked to Warden Hugh G. Christie and his deputy Graham Watt, a former Y.M.C.A. secretary. Their aim is to endeavour to establish communication with inmates through relationship. This becomes a matter of teaching people, both staff and prisoners, how to use their personality. The Oakalla chaplain, the Rev. Charles Jackson, shares in the rehabilitation program by meeting men and women in small groups as well as counselling them individually.

Drug addiction is one of the problems at Oakalla. At any given time there are 250 addicts in custody. Statistics show a recent increase of 78% in women's admissions. At the time of my visit ten female addicts were segregated in separate accommodation where a research program under psychiatric direction was being used in an attempt to gain insight into treatment of these unfortunate people.

The correctional institutions in British Columbia aim at living up to their title. The prime purpose is to fit men and women for return to normal and useful life in the community. To achieve this goal a staff of high calibre is being built up. I found an example of this in the exploratory shop at Haney, where an Englishman who has a knack for dealing with boys puts individuals to work to discover their interests. He tries them at woodwork, metal work, machinery, sculpture and other crafts. Some reject them all but a surprising number of lads discover talents of which they were not aware until they came under his patient tutoring. This is but one sample of the dedicated type of leader used by the province of British Columbia.

The chaplains are carefully chosen and The Presbyterian Church in Canada can take pride and satisfaction in the fact that two of its ablest ministers are helping to rebuild lives in this modern program of rehabilitation.★



# A

By T. M. Bailey

■ ■ ■ There will always be only one cross. Upon that tree of sacrifice, Jesus Christ brought to the world the promise of redemption, once and for all. Since then, however, the world has seen many such replicas. What may be the oldest representative in the world has been called a "Preaching Cross." You may see it in the parish church at Ruthwell, Dumfriesshire, Scotland.

This district was once known as Northumbria, where King Edwin had introduced Christianity. It became a centre for all who objected to the Romanizing influences in the church. The name Ruthwell may have come from Rood Wald, meaning "the cross erected in a clearing of the primeval forest." There, in 680 A.D., a craftsman of rare ability fashioned from a two-ton shaft a sermon in stone, 12 feet high.

This cross is admitted to be the oldest and most interesting of its kind in the British Isles. Letters of the Teutonic alphabet, called runes, tell its story. On the four sides are sculptured panels, containing such scenes as: the annunciation, washing of the Saviour's feet, healing of the man born blind, and of course the Crucifixion. Here, the Christ has a moustached face of the local king, looking down with calm dignity and noble bearing.

The main purpose of the runic cross was to tell people of that generation the Biblical story of our Lord's life and passion. In that age, church buildings were rare; so, the religious leaders often erected a cross, around which the people gathered for worship, to receive the sacraments, and to pray. The panels taught unlettered travellers their unmistakable lessons. Thus, from the close of the seventh century until today, this preaching cross has brought its message to members of the Celtic Church, the Roman Catholic Church, and the Reformed Church of Scotland.

The general assembly of 1640, anxious to rid the country of Popish images, passed an "Act anent the demolishing of idolatrous monuments." Included were these instructions: "ordaines the said monuments to be taken down, demolish-

ed, and destroyed, and that . . . the care of this work shall be incumbent to the presbytery."

When the Rev. Gavin Young, minister at Ruthwell (1617-1671) heard this, and looked admiringly at the runic gem, his lips tightened in a hard line. To him, it was unfair to call it Romish; it owed its very existence to the original influence of St. Columba. No hand would harm the cross now standing within his church.

But what minister of the kirk could hope to stand alone against the assembly? What father of such a large family (31 children) could risk being deprived of his living? So, in 1642, before representatives of the presbytery, he began to demolish it. Satisfied, the witnesses left. But, with tender hands, he now had it carefully broken. These pieces were buried in a trench dug in the clay floor of the church. Now, the womb of the earth concealed it. So far as the official assembly records are concerned, the cross still lies there!

A hundred years after Young's death, the buried fragments came to light, when workmen made alterations. In time, some pieces were used for seats; others were removed to the churchyard,

where they were either dumped, buried or lost entirely.

The Rev. Henry Duncan became the Ruthwell minister from 1799 to 1843. He was a singular man. In that tiny village, he founded the world's first savings bank, 1810. Meanwhile, the cross absorbed his interest. Scraping the moss from its panels, deciphering the secret writings, and carefully supplying missing parts, he caused it to stand erect once more — this time close to his manse. There it remained for 55 years. Once more, the finest runic cross in the world continued to tell its immortal story to passersby.

Destiny chose to separate Duncan from his prized possession in an eventful way. Once moderator of the general assembly in 1839, he now championed the Free Church movement. The disruption of 1843 saw him deprived of the church, and separated from his beloved cross. In true covenanting fashion, he preached in the open air.

Finally, in 1887, the Rev. James M'Farlan caused an apse to be built, allowing the cross to stand in a pit behind the present pulpit, where it continues to preach its immortal story.★

## after CALVARY



The author inspects the stile over the church wall.



These Nigerian teachers in training are singing at a worship service in the college.



■ ■ IN LAGOS, the capital of Nigeria, a city of 750,000, there are hundreds of Presbyterians but no recognized Presbyterian church. In the booming new cities of this country there are thousands of sophisticated university graduates but, where there are Presbyterian congregations, they either have no minister at all or a minister whose unquestioned devotion cannot overcome his scanty education. The church, once a pioneer in the things of the mind, must now take a poor second place to her ambitious children. The church must be awake to what is happening, for Nigeria is forging ahead and it is not going to stop and wait for anyone.

After my first visit to Africa seven years ago, I entitled my report "Nigeria, Point of Hope in Africa." In preparatory study of Africa and in the experience of visiting Nigeria, it became apparent that this great country stood unique, both in its own development and as a place of hope for Africa. With a population of more than 40 million, with valuable natural resources, with careful preparation for independence both politically and economically, it held the possibility of providing vigorous and stable leadership for the newly emerg-

By E. H. Johnson

## NIGERIA - PLACE



Soon Macgregor College will have a chapel. Here Dr. Johnson lays the cornerstone.

trial corporations have opened big offices in Lagos and American consular representatives are now located throughout the country. Canadian assistance has also developed in the last few years and the high commissioner's office in Lagos is a busy place. To date our assistance has been to education, in the mapping of a large section of central Nigeria on both sides of the Niger, and in the provision of highly skilled personnel in key positions. At present, Canada is looking for a first-class engineer to head up the hydro-electric scheme projected for the Niger valley.

Israel is also making a significant contribution to Nigerian development. Some 100 students are on scholarship to Israel and Israeli construction and commercial enterprises are all over the country. Israel needs the votes of African nations in the U.N. and wants their markets for her growing industrial output.

Further, Nigeria has been discovered ecumenically. Sir Francis Ibiem, a Presbyterian elder, known to many in our church, is now one of the five presidents of the World Council of Churches. The Rev. U. Ubagha, a Presbyterian minister, is well-known in the World Alliance of



ing neighbour-nations on the whole of the continent.

I have called this report "Nigeria, Place of Progress in Africa" because that hope has, in part, been realized. Amid the strife and chaos and problems which bedevil the independence movements and newly independent nations in every part of Africa, Nigeria stands as a great new independent nation moving forward in orderly political development.

On October 1, 1960, Nigeria achieved independence after a careful series of constitutional conferences across some ten years. The transition to independence was a happy occasion both for Nigerians and British and the country continues to enjoy comparative political stability. This is not to say there are no problems. Of course, they are there in abundance. The recent census returns, for example, appear to have been fraudulently inflated in some districts, in the hope of acquiring more seats in the federal and regional legislatures. Perhaps even more distressing is the fact that the leader of the federal opposition is presently on trial for treason. But it is encouraging that the pros and cons of both these issues are fiercely and open-

ly discussed, both in the legislatures and in the public press. There is no sense of repression or tension, but rather of an honest approach to the inevitable difficulties of a new nation.

Economically her progress is striking. Major towns like Ibadan, Lagos or Enugu are rapidly becoming modern cities graced by striking and imaginative architecture. New industries are being developed and new resources opened up. Most important of all is the discovery and development of oil and natural gas fields of the Niger Delta. Plans are under way to develop the hydro-electric resources of the Niger River. Throughout the country, paved roads are replacing the dirt ones, and the day of the tough four-wheel-drive vehicle designed for heavy work is passing into the era of the compact car.

Nigeria is also a place of progress in the mood of its people. There is a feeling abroad that development should be rapid and nothing is impossible. Two young students back from a trip around the world want to have at once in Nigeria all of the advantages they saw in the countries of Europe and Asia. Laurie Lee, a Nigerian poet and novelist, said in a BBC interview that he thought

African writers could give leadership in revitalizing the English language. He said, "We need a new treatment of language and I think Africa will bring that to us. This is one of our greatest and most exciting hopes." There is an air of vigour and of optimism. Nigerians would agree with the statement of President Senghor of Senegal, that "Now we need coherent and rational development plans with a correct order of priorities. We must train men with a capacity for creative innovation." And there is no doubt in Nigeria that the application of trained African minds can make reality over in their image.

Perhaps the most important single fact for the future of the country is Nigeria's discovery by the world. Seven years ago she was just another emerging nation, today she is recognized as one of the key places in Africa. The American agency AID (Agency for International Development), for example, has recently changed its policy from one of general assistance to nearly everyone to concentrating on a small number of strategic countries where aid can be expected to have the maximum effect. Nigeria is among the top four or five countries on the list. American banks and indus-

# OF PROGRESS IN AFRICA

Presbyterian and Reformed Churches. The Theological Education Fund has made a major grant to develop a first-rate theological college at Ibadan in the Western Region. The Division of Inter-Church Aid, Refugees and World Service is considering financial help to establish an ecumenical centre and centre for the study of African religions. Many new groups have sent staff and provided assistance for the work of the churches in Nigeria.

Nigeria is also seen as a major field of Christian work by non-ecumenical groups. The Pentecostalist group known as the Apostolic Mission is very vigorous. Many indigenous African groups such as the Eternal Sacred Order of the Cherubim and Seraphim (Inc.) are growing. Roman Catholics have seen Nigeria as one of the important open points in Africa and have poured tremendous resources into the country and especially the Eastern Region. Today there are over a thousand Irish Roman Catholic workers in Eastern Nigeria.

In many ways educated Nigerians look on Nigeria as a Christian country. However, the growth of the church by baptism of converted adults is very slow. Major attention needs to be given to

the task of communicating the Gospel.

It is clear then that God has placed our church in one of the most strategic places on the continent of Africa. We have sought, in the seven years we have been associated with the Presbyterian Church of Nigeria, to give leadership in a variety of new developments. The result is that no two of the dozen or so missionaries our church has on the field are doing precisely the same kind of work.

While all of them are filling key positions somewhere in the structure of the church, only two examples, one actually in operation and one priority request can be given here.

The first is the chapel of Macgregor Teacher Training College, Afikpo. This is a project which goes back to my first visit seven years ago and is now nearly completed. When we undertook to provide this chapel we set out not only to provide a building but also to stimulate new thinking with regard to church design. Most buildings presently in existence are simply copies of European churches and look entirely out of place in a tropical village.

In this chapel we have attempted to provide an imaginative and bold design

fully adapted to tropical conditions and making maximum use of Nigerian artists and craftsmen. We are fortunate that Murray Ross, our architect missionary, arrived in Nigeria just in time to supervise the construction of the building. The cornerstone was laid in an impressive ceremony at the end of 1962, and it is hoped to complete it by Easter.

The second important contribution is one the Presbyterian Church of Nigeria is asking us to make. The most striking feature of Nigerian development in the last 15 years has been the rise of the cities and their predominance in the economic and political life of the country. In these cities are hundreds of polished, sophisticated "been to's" people who have been to universities abroad. These are people of the modern world, with the problems of the modern world. Until more Nigerian ministers have received advanced training, these city churches will need the leadership of ordained men from abroad. The Nigerian Church has asked us for at least one man in 1963. What will our answer be?

Here is a rare opportunity for an experienced city minister to provide a service of decisive influence in the life of Africa.★





## The Hand That Blessed

□ □ In the sanctuary of Central Church, Vancouver, B.C. hangs a striking painting that was unveiled by the Rev. Edward Bragg earlier this year. It was presented by a member, Miss Lynette F. Ramrattansingh, formerly of Trinidad.

Executed especially for Central Church by John Poole West of Vancouver, the colourful painting is symbolic in its message. It is composed of four single parts with the axis of the composition on the point of the nail.

"The Hand That Blessed" is shown as a strong right

hand, the toil-worn hand of a working man. It is almost in the traditional form of blessing, but turned and nailed to the cross.

The nail is the symbol of sin, representing what men did to Christ.

The dark background symbolizes the darkness that covered the land from the sixth hour to the ninth on the day of crucifixion (Mark 15:33).

The slash or bar of light running diagonally through the canvas represents the rending of the temple curtain.



Taking the world by

# SURPRISE

■ In a short story entitled "A Psychologist Among the Saints" Dr. L. P. Jacks has two friends discussing certain of Christ's recorded sayings.

"George, He never said what people expected He was going to say."

"That's right," replied George, "nor did He do what people thought He ought to do. His sayings are like great explosions, and His deeds are much the same. At least it is the unexpected which has left its impress on the record. Miracles would seem to be the only fitting atmosphere for such a personality. I have a notion that He was man insofar as He did what was expected; He was God insofar as He took the world by surprise."

Has God in Christ ever taken you by surprise? Whether or not you have ever been surprised, most certainly shaken were many good folk in Biblical times.

*They expected*—a Messiah, a being resplendent with glory, flashing, surrounded by legions of dazzling angels. He came "a little baby thing, that made his mother cry."

*They expected*—a King, establishing himself with brilliant, oriental pomp and power. He came, and went about doing good.

*They expected*—a new kingdom, won by stupendous victories, with every foe dead or dying. It was He who died — died a criminal's death, laughed at, kicked at, spat upon.

*They expected*—when His body was laid in a grave with a huge stone upon it — that that was that. That was the end of Him. But later, "they found the stone rolled away from the sepulchre."

*They expected*—all this talk about Jesus; it would soon die away. But His friends didn't stop talking, and they haven't yet, and they never will. "Now is Christ risen from the dead."

It is, indeed, a very surprising business. We serve a surprising God. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." We do well to be surprised.

A Muslim was once in conversation with a Christian missionary. "We have proof," said the Muslim, "that you don't have. We can go to Mecca and see the tomb of Mohammed. We know where he is. But that's not true of Christianity. You go to Jerusalem and no one is sure where Christ's tomb is." The missionary paused for a moment and then replied. "That's right. The thing about Christianity is that it hasn't a corpse."

Our Lord Jesus Christ rose from the dead. It was amazing news to the disciples and their preaching and living laughed with the triumph of it. "But now is Christ risen from the dead."

In the days before the discovery of America the Spanish coins carried a picture of Hercules at the Straits of Gibraltar and the words "ne plus ultra" — "there is nothing beyond." But after the voyage of Columbus, they carried the inscription "plus ultra" meaning "something beyond." And this is part of the message of Easter. There is something beyond; nay, more, there is Someone beyond and that Person is Jesus the Christ, the living Lord.

A little boy was looking intently at a picture in the art store window — a painting of the crucifixion. A man also stopped to look. Seeing his interest the boy said, "That's Jesus." The man made no reply, and the lad continued, "Them's Roman soldiers." And, after a moment, "They killed him." The man asked, "Where did you learn that?" The reply came quickly, "In Sunday School."

The man turned and walked away, but he had not gone far when he heard the young voice calling, "Say, Mister!" Quickly the boy caught up. "Say, Mister," he repeated, "I wanted to tell you that He didn't stay dead. He rose again".

Expect, if we will, that the Son of God can be killed forever by a cross. Expect, if we will, that He can be imprisoned forever in a grave. Expect, if we will, that a stone can stop Him forever. Easter is God's answer to such silly little expectations. Easter is God in Christ once again taking the world by surprise.★

by  
James  
DUNN





## EDITORIAL COMMENT

### Back in the black FOR A CHANGE!

**B**alance sheets make dull reading as a rule, but for those interested in the financial state of The Presbyterian Church in Canada the audited figures for 1962 paint a picture that is as welcome as the warmth of the first spring breeze.

The assets of the church at the end of the year totalled \$10,186,192 in cash, loans, investments, properties and equipment. Of these over three and a half million dollars are held in the pension fund, and over four million dollars in endowments and restricted funds.

The most significant figure on the statement is that of \$313,672, representing the current assets in cash, advances and accounts receivable. Shown against this are current liabilities of \$281,169. This means that we ended the year

with a surplus of \$32,503 on current account as compared to a deficit in 1961 of \$219,058.

How was this gain of a quarter of a million dollars achieved? The increase in budget givings helped, but they amounted to only \$65,000 more than the previous year. Largely it was a matter of team work on the part of the spending boards and committees, working in co-operation with an experienced and capable comptroller.

The co-ordination at which the 1960 general assembly aimed when it set up the administrative council is coming to pass. Long hours have been spent on policy and planning as well as finance and the results are beginning to show.

The chief problem is that always the church is called to do more than its physical resources permit. Both wisdom and discernment are necessary to determine priorities and provide for the most effective use of church funds. Under the guidance of God the various committees of the administrative council are working towards that end.★

### Let's abolish THE LAITY

**N**ow wait a minute! Don't we in our Protestant faith place great importance on the laity? Do we not emphasize the responsible position of the layman in the life and work of our church? After all is not the Christian church a layman's movement with carpenters and fishermen and tax-collectors as leaders? We don't have a class division in our church of clergy-laity, with one being over the other. And yet so outstanding a thinker as Elton Trueblood has suggested that "the ultimate aim of the Christian church (Protestant, that is) is to abolish the laity!"

On second thought is not this consistent with our reformation credo? One of our proud professions as Protestants is that we believe in the "priesthood of the believer." A priest is a man who stands before God to intercede for the

people and to offer the sacrifice of forgiveness and redemption that none should be lost. He is one who speaks to God, and through whom God speaks to the world. This is something different than being a church member, a pew warmer, a cheque writer, a passive observer. It means that all the Lord's people are prophets and priests who stand before God interceding for others, seeking their redemption, and making known to others God's message of righteousness and love. What a powerful church we would have if every Christian would be a priest unto God, if all felt a spiritual concern for others, if all felt a compelling urgency to speak the word of God to man!

The priesthood of the believer — this is the objective in the Christian nurture of the believer. In this sense let us hasten the day there shall be no more laity in the church, but each one shall be a priest in act, and in service, and in witness.★

—William R. Buitendorp. Reprinted from *The Church Herald*, official weekly of the Reformed Church in America.

### We do read YOUR LETTERS

**E**ditors do like to get letters, even though they may not use all of them in print. Correspondence from readers helps us to discover what can be learned in no other way, the reaction of those on the receiving end of the magazine.

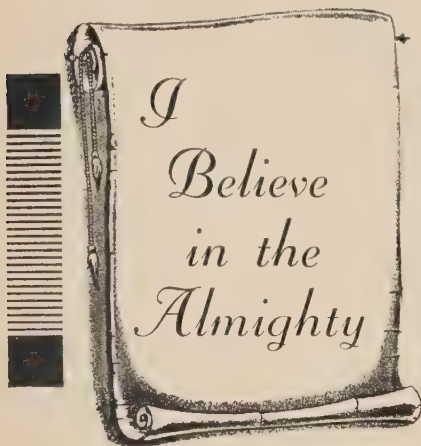
Then why don't we publish all of your letters? Some

are too long, and can't be condensed without danger of spoiling the context. Others are too general, the writers cover far too much ground. Then there are those who have some pet theory or doctrine that they hope to get across under the guise of correspondence.

Brief, bright letters stand the best chance of getting into our columns. Make them critical if you like, we can take it. But keep your letters to the point, and deal with contemporary issues. We promise to read them all and to print the most interesting ones. ★



## The fourth in a series by John A. Ross



# My Notes on the Creed

● In all ages the people of God have been laughed to scorn and harassed to death. Yet in their distress they were upheld by believing in the Almighty God. Their faith in God's final victory over all their enemies gave them the hope and courage to sing even in their darkest hours. Christians knew that men had done their very worst to the Son of the Almighty upon the Cross, but that nevertheless Christ had risen from the dead, showing Himself to be Lord of all. With such a Saviour and such a Father they could lift up their hearts. So the faithful, though victims, may still rejoice, for the Lord God Omnipotent reigneth!

● *I believe in the Almighty.* All my powers come from Him, even my ability to believe in Him. By myself I am utterly weak. Every move I make depends on food that I did not make. I require so many things to keep on living that I spend most of my life trying to gather them together. But the Almighty does not have to strain and struggle for dear life. At the end of my day I am at the end of my energy and I tend to drop off to sleep. The Almighty, however, does not nod upon His throne. I can change things around in my household, in my office, and sometimes in my neighbourhood or town. But beyond that my powers have little effect. The arm of the Almighty reaches to the ends of the earth and to the end of all ends. A small cord is quite sufficient to tie me up, but a cable as great as the Milky Way could not bind the Almighty. A tiny

bullet can finish me off, but the explosion of ten thousand suns is all in a day's work for Him. I can only look upon the *outside* of things that are *near* me. The Almighty is always looking into the core of everything everywhere. There is no hiding from Him. Nor will He ever lose or mislay me.

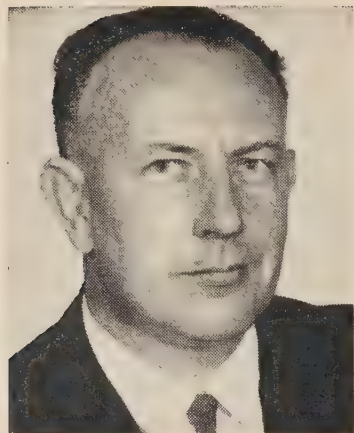
● *I believe that the Almighty is also the All-Good* because it was Christ whom He raised up from the dead. He honoured the best that has ever been. I'm glad the All-Good, the Almighty, has chosen to be a *Father* to me. Suppose He were like a great cat and I a little mouse in His grasp. If the One with all the power were also the All-Wicked . . . ! If the Almighty were even such a one as I am, what a nightmare the world would become! Yet sometimes I forget what I am and almost presume to tell the Almighty how He ought to be running His world. I'm glad I don't have all the responsibility He carries. The world should be glad of it too! Sometimes I get *so* tired of the stream of telephone calls and appointments. When I'm worn out by pleas and clamouring needs, I long for a day off or a holiday. But the Almighty *never* has a day off. When it's quitting time for God, that will be the *finale* and the *finis* of everything.

● *God is All-might-y.* The word "might" has two meanings: Either expressing the *possibility* that something may happen, or referring to the *power* that can bring

to pass what is possible. God's "might" shares in both meanings. Before the worlds began, God decided what He would do and permit, as well as what He would not do or permit in His creation. His great decision determined completely what is possible in this world (what *might* come into being) and what is impossible (what cannot ever successfully come to pass). The Almighty's decree laid down the constitution of the universe and settled forever the natures of things and men. Everything the Almighty created must operate **within** the limits which God's Law has set for it. God has also the *might*, the power, to do all that might be done, all that is possible according to His Law. He can create what is createable. He can control what He has created, uphold and preserve it or, if necessary bring it back down again to nothing when it has served its purpose. He is All-might-y. He has no ultimate rivals to stand over Him. As the Word of God was the first Word about everything, so will His be the last Word. In the Almighty Father of our Lord Jesus Christ lies the source of all authority, ability and reality.

● *Am I only a helpless toy in His hands* if all might belongs to Him? I *seem* to move at my own commands. But if I always *have* to do what He makes me do, it would be hard for me to explain all my mistakes and sins. Then God would have to bear the blame for all the crimes of the human race. If my children were not free to rage against





Continued from the previous page

## My Notes on the Creed

me, their freely-given love would mean nothing to me. Even the Almighty would not likely rejoice when, at the push of a button, He heard a talking-toy-man say, "I love you." When I hear Him command "Thou shalt . . ." or "Thou shalt not . . ." I believe He assumes that it is up to me to decide whether or not I am going to obey Him. Within limits I can do what I want to do when I want to do it. The Almighty sets obvious bounds to my freedom, but inside my "cage" I am free to be what I am. I can choose how I shall react to anything that happens to me. To a large degree I am therefore *responsible* for the direction my life takes. When I try to be what I am not, to live in a way not permitted to me by God, then I destroy myself either slowly or suddenly. What is outlawed by God always contains within itself the seeds of its own destruction. My true life lies in His Way for me. In His Truth lies my true freedom.

● *Why does the Almighty need me if He has always had all the power? Why do I have to keep working and praying for His cause if He is already Almighty without me? Only because He has chosen to work out a world where the help of people like me is necessary! God could create a new heaven and a new earth right now by a single word. But that world would have to be a simple world of machines and robots that any engineer could easily make. It takes a real God to have the skill and patience for making the kind of world which God has undertaken to set up. He is working towards a world of free people who really want to live together loving*

*God and men, despite the fact that those same people could just as easily turn the whole thing into a hell. The Almighty has thus taken on a God-sized job — but is any lesser goal so worthy? To accomplish His deliberate purpose, God must have our co-operation. Our willing help is an essential part of His plan. Since He has chosen to have us for fellow workmen, the Almighty needs us as such. He will have His project completed eventually, even if I and many others don't go along with Him. We may be able to prolong His working time, but we can no more block His way forever than men can permanently and completely dam up a mountain torrent. He can overrule even our worst deeds so that sometime they will issue in unexpectedly good results. At the game of life, God will always have the last move. When all of us have played our last, it will only take one move more by the Almighty to win the game. He wields the powers of creation and resurrection; the powers of ultimate victory.*

● *Outside the fortress of heaven, is God still the Almighty? Would He shine as the Victor if He had to struggle for life as we do? God so loved the world that He came down and lived under our conditions to tell us so. In Jesus Christ He showed us how much He loves us, and in so doing He faced every kind of threat this world can muster. He was born among strangers in a stable. As a helpless baby He depended on human arms just as I did. His life was threatened by a vicious king. He suffered among us what we suffer, but never spared Himself, even from a cruel death. We mighty men stretched Him out and nailed Him to the beams of a cross. We even*

sealed His corpse away behind a great stone underground. Some God He seemed! The weakest of the weak! But even in His weakness the Almighty was stronger than our strongest. He rolled away our stone and sat on it! There He was, alive again, telling us of His everlasting love. We simply couldn't drive Him away! "Lo, I am with you always." The Almighty is willing to become our Suffering Servant, even asking our permission to give us His love and life for our sin and death. He wins our hearts, not by the sheer force of tyrannical compulsion, but by the overpowering winsomeness of His love. The Almighty has stooped to conquer. His strength has been tried and not found wanting.

● *I believe in the Almighty in spite of catastrophies, sickness, poverty, and the like. I used to wonder why He doesn't do something about such things. But the truth is that He has done something about them. He has turned loose His Spirit of love Who has been moving men to do great things in relieving and preventing distress. The Almighty has the resources to meet human needs. He has me and you and all that we call ours. The big question is why we men have not really placed ourselves and our property at His disposal to do what needs doing. If I really believed in the Almighty, I would always be available for His work. If He is really my Lord, what dare I withhold from Him? If the Almighty is really the church's Lord, why should His work go begging and undone? Who are these other lords we serve, if they are not the only Almighty One?*



The needs and interests of older people are too often forgotten when church programs are planned. But this isn't true at First Presbyterian Church, Verdun, Quebec, where nearly 40 people middle-aged and older meet weekly at the Golden Age Group.

Hymn singing, devotions and a reading form part of the meeting. Readings include magazine articles about medical questions, Scripture passages or books that bring Christian insight into the problems of later life. This enthusiastic group demonstrates that older people don't lose the ability or need to learn new things. Inquiries are made when anyone is absent in case someone living alone is ill and needs care.

Members get acquainted while refreshments are served and games played. New friends are soon visiting or going out together on other days of the week. At Christmas the group visits the Montreal Protestant Home for Elderly people. This not only cheers the residents but gives the members a better understanding of such institutions.

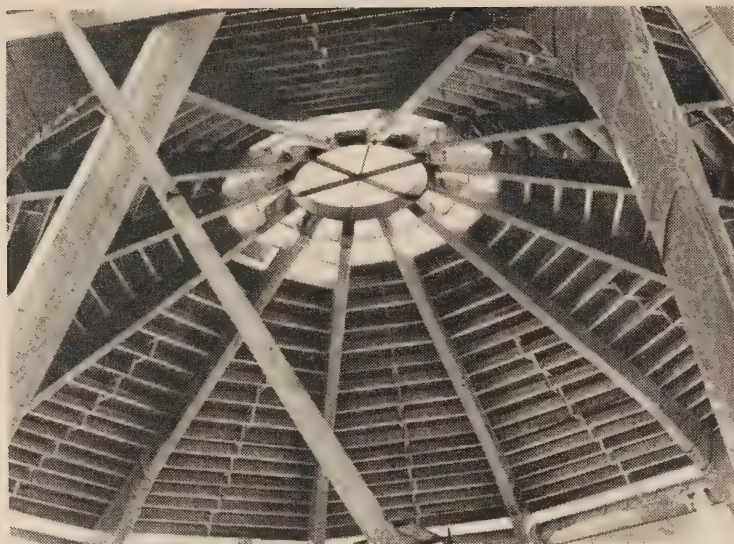
Members do not feel they must justify their existence by fund-raising for congregational purposes. The group fills a vital need for fellowship and application of Christian faith for those in the middle and twilight years.★



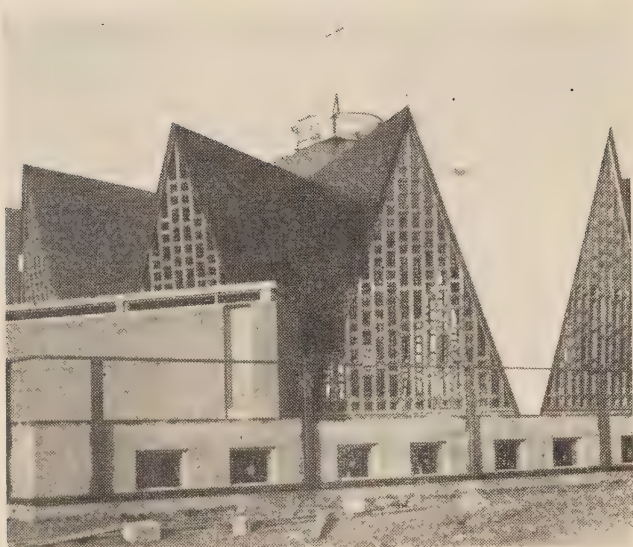
# GOLDEN AGE GROUP

Verdun, Quebec



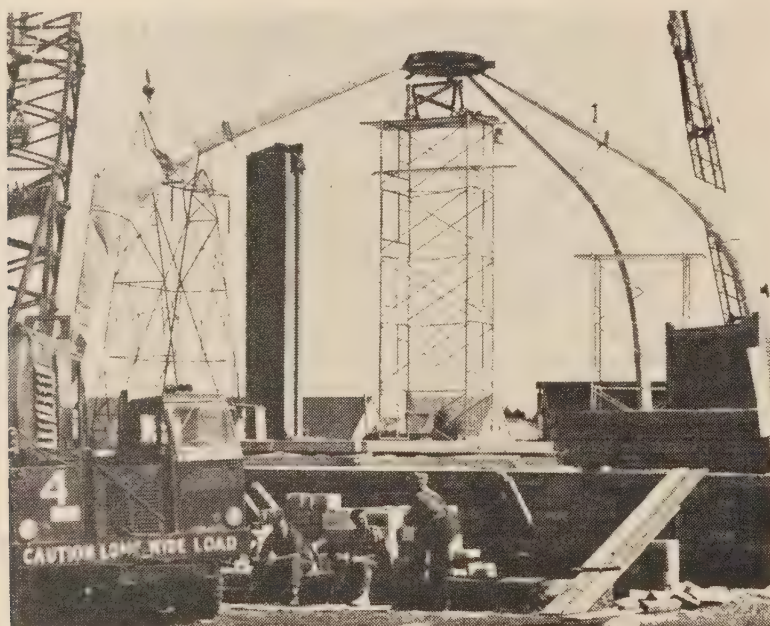


**TOP:** High over the sanctuary the domed roof gradually took shape.



**LEFT:** The unusual design attracted attention as the building progressed.

**BELOW:** Tall cranes were used to swing the wrapped curved beams into place.



The final form with landscaped grounds is s

●●●Believers are members of the family of God. This is the emphasis in the 12-sided building dedicated by the Presbytery of East Toronto on Sunday, February 17 as Wexford Presbyterian Church.

In the sanctuary the Communion table is the focal point around which the congregation gathers

in circular pews. The six-sided table speaks of the death of Christ for us and is the centre of our unity in Him.

The exterior design is part of the symbolism. It resembles a crown, indicating that Jesus Christ is King and Head of the church.

The Wexford building accentuates the significance of the church for contemporary believers. It is the family of God gathered round the Holy Table. The congregation are fellow-citizens of the kingdom of which Christ is King. The church is the household of God.

The austere circular auditorium in the basement is surrounded by pillars and a raised walk

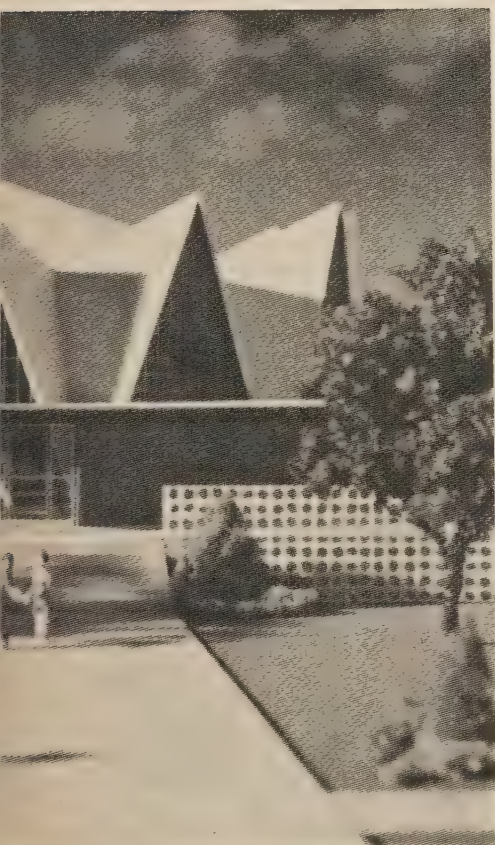




**TOP:** The side windows stretch to the floor. At left is the entrance.



**RIGHT:** Preceded by his aide, Lieut.-governor J. Keiller Mackay leaves the sanctuary after the dedication service.



...n by architect's model of Wexford Church.



done by men and women in the congregation. Communicant membership totals 300, with the same number in the church school.

The Rev. John G. MacGillivray was appointed to minister to the mission congregation in 1959. Wexford Church became self-sustaining and Mr. MacGillivray was inducted on May 8, 1961.★

from which open many small rooms. It reminds me of the catacombs of Rome in the days when the early church had to go underground.

In January, 1960 a building committee was formed under the chairmanship of Arnold Russell. It visited many churches and drew up a detailed report on the needs of the congregation before calling for tenders.

The architectural firm of Dunlop, Wardell, Matsui and Aitken drew the plans and supervised the construction, which was done by John Martijies and Sons Ltd., Pickering, Ontario.

Total cost of the furnished building was 178,500. Much of the painting and finishing was



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## Pungent and Pertinent

### The Church and the Campus

by W. Stanford Reid

In the February issue of The Record the Rev. Donald F. Collier asks: "Is the church losing out on the campus?" In attempting to answer this question he seems to feel that it is, despite the presence of some Christian professors on university staffs and the work of student Christian organizations. While one might raise questions concerning some of his statements, the present writer, as one who has taught in a university for over 20 years and has directed students' residences for 12 feels that he really did not come to grips with the problem.

In this writer's experience, the real problem stems from the fact that most of the students lost to the church during their college careers came to the campus without any real understanding of Christianity. They are abysmally ignorant of even the most elemental Christian principles, and certainly have no idea of the meaning of personal faith and trust in Christ as Saviour and Lord. Consequently when they suddenly find themselves faced with caricatures of Christian teaching as they often do, or when professors and fellow students, equally ignorant of Christianity, make statements concerning Christian doctrine and thought, they believe them. The outcome usually is a rejection of what they conceive to be Christianity and the church never has another chance to rectify their interpretation.

But even if students come to university or college with some knowledge of Christianity, another difficulty soon appears. Only too frequently they have never had to face the arguments which unbelievers use against Christianity. They have never had to stand up intellectually for their faith. Consequently when suddenly faced with the materialistic humanism which so widely dominates modern thought, they either collapse religiously, or at least lose much of their earlier enthusiasm and Christian vigour. They have had no preparation to deal with such problems.

Where is the source of the trouble? Fundamentally it seems to be that most students when they enter college lack any real personal religious conviction of faith. This they need if they would resist the tendency to a false anti-Christian intellectualism. They need to know Christ personally, or to use the old terms, "experimentally," through faith. But they need to have more than this. They need

some understanding of the implications of their faith in terms of history, society and nature. This means that they require enough training to see that their Christian faith speaks not only concerning matters of the soul, but also concerning the world, both physical and social, in which they live. When they begin to see the implications of Christianity for them in this world, they will find that they can stand up more effectively to the attacks of agnosticism and cynicism.

How can these needs be met? The first base of operations must be the home, where from an early age a child should receive training in the meaning of the Christian faith. Sad to say, however, such training seems relatively rare. Equally important is the work of the church which should provide not mere "teenage entertainment" but definite and systematic Christian instruction for the youth of high school age. In this the minister has the primary responsibility and should count his work with his young people as second only to his weekly ministry in the pulpit. If he fulfills this responsibility he will find it more rewarding than practically any other form of pastoral work.

Such training, however, places demands upon those who would teach: the parents and the minister, so that they will ever have to dig deeper to answer the questionings of young enquiring minds. So often parents and even ministers back away from this. But if they do their duty, they will soon see their work bearing fruit on university and college campuses. Our Presbyterian young people will effectively take their stand as Christians, giving leadership and assistance to those who in weakness find the way long and the going heavy. The church does not need to lose out on the campus if it is prepared to do its "home work." ★

### An Answer to Larry Paul

by Margaret W. Campbell

What kind of snivelling is passing for young people's opinions, anyway? Let's not try to say young Presbyterians are not encouraged to enter the ministry. It is one of our proudest traditions that we have urged young folk to take up full time church work. I have attended services where young men have returned to preach and the congregation positively beamed with pride as they looked upon their boy and found him good. It takes real courage and masculinity to dedicate one's life openly and fully to one's Master. (continued on page 22)



Moderator Andre Poulain of Montreal Presbytery, right, hands the discharge for a \$25,000 mortgage to Charles W. Ehni of Fairmount Taylor-Outremont Mt. Royal Church. Looking on are F. M. Mitchell, board chairman, Mrs. A. M. Robbie, charter member, and Rev. W. E. P. Rumball, minister. Mr. Ehni was treasurer of Fairmount Taylor Church for 34 years.



In memory of former elders F. A. Walsh and E. Clayton Turner, a pulpit and other gifts were dedicated at St. Andrew's Church, Islington, Ont., Feb. 24 by Rev. H. Russell.



Communion trays and glasses were dedicated at Calvin Church, Kitchener, Ont., by Rev. J. R. Weir, Feb. 24. They were given in memory of C. M. Petch by his family, Barbara, Mrs. Petch and David.



## CHURCH CAMEOS

◆ *St. Andrew's Church, Fergus, Ontario* has received a bequest of \$2,000 from the estate of Miss Wilhemina (Minnie) White, whose death at the age of 90 occurred last November. She was a life-long member of St. Andrew's and had taught Sunday School there for many years.

◆ The junior choir of *Bradford Church, Ontario* were hostesses to over 50 girls, including representatives of neighbouring churches, at a "World's Day of Prayer for Girls" on March 1. The theme, "More Than Conquerors" was emphasized by the story of Helen Keller, told by Mrs. M. Hambly. Members of the choir led in worship and sang.

◆ Closed circuit television was used in the fellowship centre of *Knox Church, Toronto* to accommodate the crowds at the Dr. Leighton Ford preaching mission in February. About 14,000 people attended in the nine days.

◆ To commemorate the 25th anniversary of the young women's club of *Knox Church, Morrisburg, Ontario*, a pulpit fall bearing the burning bush insignia was dedicated on February 10 by the minister, the Rev. E. Hawkes.

◆ At *St. John's Church, Rodney, Ontario* the gift of a carpet from the ladies' aid and velvet for the choir loft from the senior auxiliary of the W.M.S. was acknowledged on February 17 by the Rev. W. Kutcher. On the previous Sunday Bibles were presented to the Sunday School by Mrs. J. H. Paterson — to mark her 80th birthday.



# "I Was An Hungered and Ye Fed Me"



Last year Christian Children's Fund's totally owned and affiliated orphanages around the world served over 44 million free meals.

CHRISTIAN CHILDREN'S FUND has been called a modern miracle. It was born in 1938 in a barbershop conversation between a Methodist missionary from China and a Presbyterian minister. The missionary was telling of the pathetic plight of Chinese refugees, of starving children and the heart-sickening suffering of thousands. That same day, with little more than a prayer and a few dollars, the minister, Dr. J. Calvitt Clarke, called together several friends and formed the first Board of Directors.

The first project was a run-down orphanage in Kwang Tung Province which had room for several hundred children but was without money to feed them. The money was supplied and from that beginning the work has grown so that today over 41,000 children are being helped in over 450 orphanages in 54 countries. CCF is truly "a modern miracle"—born out of urgent need and built up in effectiveness and service during the past 25 years through the confidence and kindness of thousands of friends and sponsors who have "adopted" the children. In recognition of this service, the Founder and International Director of CCF, has received decorations from several of the countries where this work is carried on. In Canada, CCFC is an autonomous organization administered by a Board of Directors identified with various Christian activities. In our orphanages and projects we stress a four-fold program of sound Christian training, an informed mind, a sturdy body and trained hands. At present our aim is to find sponsors for needy children in Hong Kong, India, Formosa and Japan, though "adoptions" can be arranged in many other countries. CCFC is experienced, efficient, economical and conscientious.

Wouldn't you like to help one of these unfortunate, but lovely children? How often do we who are fed and often overfed think of the hunger and pain so many children suffer? You can "adopt" a boy or girl, even suggest preference and age, for just Ten Dollars a month. You will receive the child's name, story and photo, and enjoy the privilege of writing to your "adoptee", exchanging pictures and sharing experiences. Make this Easter one of the happiest for a little child and yourself. Your "adopted" girl or boy will grow up knowing that you—across the ocean—care enough to send your love.

CCF is the largest Protestant orphanage organization in the world, recognized by the Income Tax Branch of the Dept. of Revenue, Ottawa, licensed by The International Cooperation Administration of the U.S., member of the Foreign Missions Division of the National Council of Churches of Christ.



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Gifts of any amount are welcome.

## Pungent and Pertinent

(continued)

That old argument about university shaking one's faith was going strong in the Hungry Thirties, too! Students who had such problems were mainly of two kinds (1) those whose religious training had been so narrow and uninformed that it would not stand the stress of reality and (2) those whose parents had made no serious attempt at religious instruction. There were plenty of us who went up for degrees with a very clear understanding of our religious heritage. We had had it deeply ingrained that "man's chief end is to glorify God and enjoy him forever." Morality was said to be wearing thin in those days but there was little chance for equivocation when one remembered that "sin is any want of conformity unto or transgression of the law of God."

When you speak of the lack of challenge you make me wonder whether youth has to be hit over the head with revelations to recognize a challenge when it is encountered. What about the greatest challenge of all? "Follow me and I will make you fishers of men." Perhaps the men of those days knew how to accept a challenge for we read "And they straightway left their nets and followed Him."

Is it colour, excitement, drama, that our young people crave? If so, the Man of Galilee is worthy of closer scrutiny. His way was strewn with palms and the adulation of the crowd rang in His ears. When that same crowd started to shout, "Crucify Him! Crucify Him", Jesus didn't resort to barbiturates. He saw the thing through and in so doing He conquered the cross and rose triumphant from the grave. How dramatic an inspiration do you need?

You mention financial disadvantage in the ministry. There is no doubt that it puts a strain on the stipend to keep the library shelves replenished, fill the coal bin, overhaul the car and educate the children. But somehow it is accomplished, and even the most case-hardened materialist in the community pays grudging respect to such dedication. There is no doubt that a person would make more money in a shirt factory, but who would trade that group of wholesome-looking youngsters in the communicants' class for a pile of inert, button down shirts?

And let's not talk coldly and statistically about the church's "needy." Let's stop worrying about security in job

(Continued on page 28)

PRESBYTERIAN RECORD



# Chapel Dedicated at Dawson Creek



LESS THAN three and a half years after the present Presbyterian congregation was organized in Dawson Creek, B.C., St. James Chapel was dedicated on February 12.

It is an \$18,000 two-storey brick and cement structure that provides a worship centre on one floor and classrooms on the other. The chapel is named after New St. James Church, London, Ontario, which contributed over \$5,000 to the Dawson Creek cause and over \$8,000 previously to a building program of our church at Fort St. John.

The building is the first unit in a four stage plan to

house the service and worship of the growing congregation. Its facilities include a reading room. There are now 41 communicants at Dawson Creek.

In the photo above at the left the session clerk is shown passing the keys to the moderator of Peace River Presbytery, the Rev. Harry E. Waite of Whitehorse, Yukon.

In the other photo Mr. Waite is congratulating the Rev. C. Paul McKinnon who has been minister at Dawson Creek since services were opened, while the Rev. W. J. Nesbitt of Wanham, Alberta looks on.★



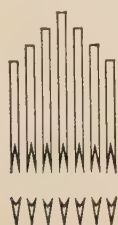
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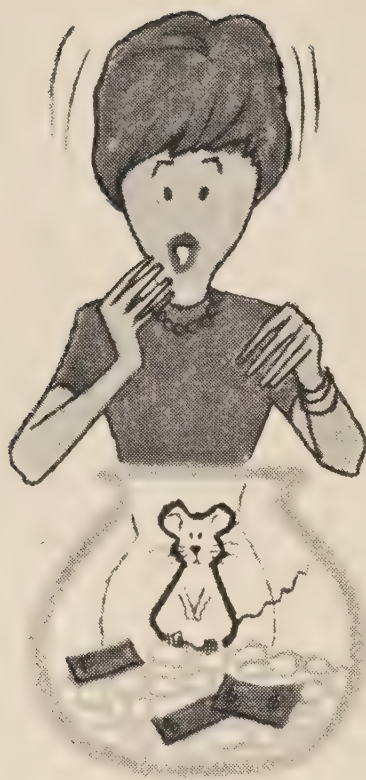
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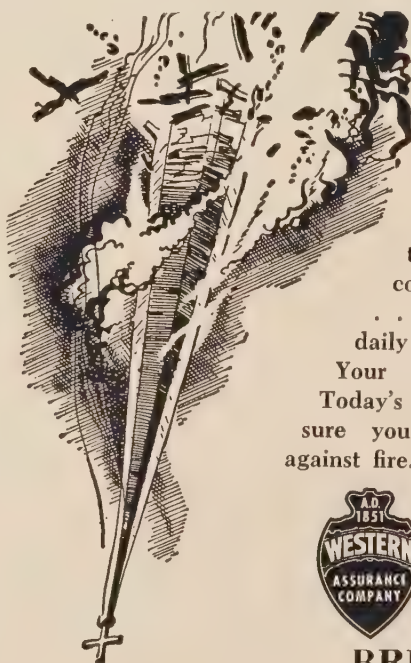
At the dedication of the \$40,000 Scottlea Church, St. Catharines, Ont., are shown: M. E. Tubb, student minister (seated at left); Rev. C. D. Henderson, presbytery moderator (centre); and Rev. G. E. Wilson, interim moderator. Standing at right are the architect, D. Hadaway, and the contractor, D. E. Capell.



R. Strother, centre, received a gift from the Church of St. Columba-by-the-Lake, Valois, Que., when he retired as the first clerk of session at 10th anniversary dinner. Mrs. Strother is at left and H. R. M. Acheson made the presentation.



On a visit to Jobat Hospital, India, the assistant secretary for overseas missions Rev. R. M. Ransom was greeted by Dr. Sundar Lal Daniel, left, and Dr. John Williams. The staff and student nurses lined the driveway to welcome him.



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## A Presbyterian PROFILE

*R. J. Koffend*

When the Presbytery of East Toronto marked the 50th anniversary of Evangel Hall on March 5th, an illuminated scroll was presented to the pioneer downtown missionary who came out of retirement for the occasion, the Rev. R. J. Koffend.

The early history of the city mission centred around the ministry of this dedicated servant of the Lord and his talented wife, who was called home in 1952. Together they laboured from the opening of Evangel Hall in March, 1913 until the end of 1947.

"Not quite 35 years," says Mr. Koffend with a twinkle in his eye, "but we put in so much overtime that I always call it 35."

He believes that the founding of the hall on Queen Street West at that time was the result of Divine guidance.

"There had been a great influx of folk from England, Scotland and Ireland, mostly railway workers who settled in the area," Mr. Koffend recalls. "They were used to mission halls at home, and they knew they would be welcome." Photographs of the early days show a large women's Bible class under the teaching of Mrs. Koffend, a men's class of 30 or more, and a Sunday School which taxed the capacity of the small building. In 1916, there were three uniformed deaconesses working with the Koffends.

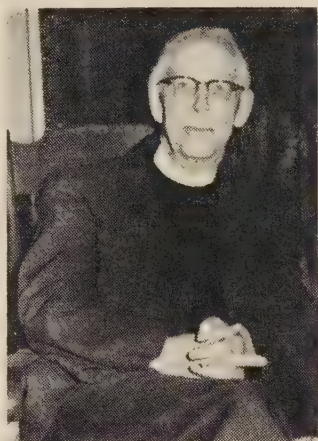
Sunday was a busy day, with a junior service in the morning, a Bible school in the afternoon, and the church service at night. Since there was no membership roll at Evangel Hall communicants were received by Knox Church, where the session has supervised the mission under presbytery authority since 1928.

The emphasis in midweek activities as on Sundays was on two things, a knowledge of the Word of God, and the saving power of the Gospel of Christ. The result was strong fellowship in the faith, and an outreach in missions that one would hardly expect from a downtown hall. Indeed over the years the Bible school gave 60% of its offerings to help others.

It is estimated that during Mr. Koffend's ministry at least 20 young men and women entered full-time Christian service in some form. Dozens of others have won responsible posts in the business world.

The Rev. R. J. Koffend came to Canada from the United States in 1902, bringing his young bride with him. For four years he worked as Y.M.C.A. secretary in Orillia, Ontario. During the silver mining boom of 1906 he was sent by the Presbyterian Church to Latchford, about 12 miles from Cobalt. There he preached in mining and lumber camps. Mrs. Koffend was stricken with typhoid in 1909 and they returned to Orillia, then later he took the Eldon charge in Lindsay Presbytery.

Advanced in years, but still wiry and erect, R. J. Koffend keeps in touch with many of his people. His only son, Rev. Dr. Joseph A. Koffend, is minister of Fairbank Presbyterian Church, Toronto.★



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# BOOK CHAT

ALL YE WHO LABOR, by Wade H. Boggs, Jr.

● This book is a suggestive and refreshing treatment of the Christian philosophy of work. The author bases the "work commandment" on Genesis 1:28 "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

As opposed to those who distinguish between secular occupations and "sacred or ecclesiastically oriented work" and attempt to confine vocation to the latter, he affirms that all Christians are called by God to a life "of faith, obedience, worship and service," and since we are called upon to do our daily work as "unto Christ", vocation must include occupation.

It is a book that all Christians will find helpful as they seek to relate their faith to their daily work. (Ryerson, \$2.75, paper)

Toronto.

A. J. Gowland

## BOOKS FOR CHILDREN, PRAYERS, FAMILY DEVOTIONS

● In response to requests from parents for guidance, the following books are recommended. The list includes Bible stories, mission stories, prayers for children and aids for family worship.

*The Children's Bible*, Anne de Vries \$4.95.

*Hurlburt's Story of the Bible*, \$5.50.

*Through the Bible*, T. Wilson-Wilson, \$5.25.

*Egermeier's Bible Story Book*, Revised 1963 \$5.50.

*Picture-Story Bible ABC Book*, (pre-readers and beginning readers) Elsie Egermeier \$3.25.

*Forty Missionary Stories*, Margaret Eggleston \$2.75.

*The Pilgrim's Progress*—retold for boys and girls, R. C. Martin \$2.00.

*Children of the Bible*, Elizabeth Yates \$1.20.

*Bible Stories for Young Readers*, Edith Meyer \$3.75.

*My First Book about Jesus*, Mary Alice Jones \$1.25.

*The Greatest Gift* — Picture Stories of Jesus, \$3.25.

*The Great Promise*—Picture Stories of the Old Testament, \$3.25.

*Dear Father in Heaven* (Prayers for ages 11-14), Robert Schlesselman, .85.

*A Book of Table Graces*, John Sandlin, \$1.10.

*Home is Where God Is*—a devotional book for family reading, Virginia Gangsei—\$3.25.

*Altars from Genesis*—Daily Devotions for the Family, Robert Happel, \$1.65.

*Time to Pray*—Daily Prayers for Youth, Elmer Witt, \$1.10.

*Grow in Grace*—Devotions for Family Worship, Adrian Paradis, \$2.00.

*The Family Worships Together*, Catherine Herzel, \$1.75.

*Our Family Worships at Home*, Edward Gebhard, \$2.50.

*Guideposts to Creative Family Worship*, Edward Gebhard, \$2.50.

*Father, We Thank Thee*, Graces and prayers for the home, W. A. Clough, \$1.65.

*Teenagers Pray*, Wm. Kramer, \$1.10.

*Little Visits with God*, Devotions for families with small children, Jahsmann & Simon, \$3.25.

*More Little Visits with God*, Devotions for families with small children (new), Jahsmann & Simon, \$3.25.

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## COMING EVENTS

- THE GRADUATION SERVICE of Ewart College will be held at 8 p.m. on Thursday, April 25 in Knox College Chapel, Toronto. Speaker, Rev. Dr. J. A. Munro. Reception afterwards in Ewart College.
- THE DEDICATION of The Presbyterian College, Montreal, will be held on Sunday, April 28 at 3 p.m. The principal will be assisted by Rev. Dr. Ross K. Cameron, moderator of the 88th general assembly.
- THE 119TH ANNUAL CONVOCATION of Knox College will be held in Convocation Hall, University of Toronto on Tuesday, April 30 at 8 p.m.
- PRESBYTERIAN COLLEGE will hold the 96th convocation in The Church of St. Andrew and St. Paul at 8.15 p.m. on Tuesday, April 30.
- THE ANNUAL COUNCIL MEETING of the Women's Missionary Society (W.D.) will be held in Ewart College, 156 St. George St., Toronto, May 6 to 10. All sessions are open to the public.

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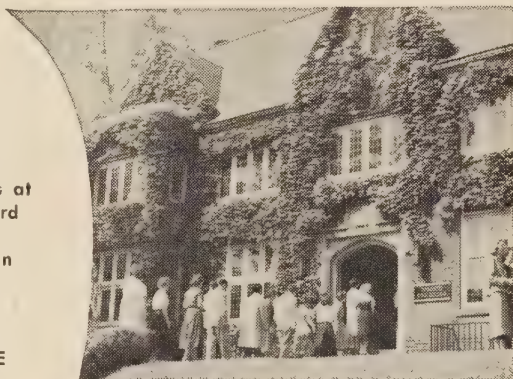


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A desk set was given Dr. R. K. Cameron, right, on his moderatorial visit to Rogers Memorial Church, Toronto, a former charge, Feb. 10. At left is Rev. J. M. Milroy, the minister for the past 22 years; centre, with gift bouquet, Mrs. Cameron.

## Latest Figures Encouraging On Ewart College Campaign

Only \$61,819 is required to complete the payment for the building and equipment of Ewart College, the new Presbyterian missionary and deaconess training school.

At the end of February it was reported that congregations and individuals across Canada have given \$595,339 to the campaign. Since the largest single contribution was about \$7,000 the total represents many gifts from interested Presbyterians.

## PRESBYTERIAN MEN

A film on men's work, *Above and Beyond*, was shown by Frank Whilsmith of Toronto who addressed a capacity crowd of men in Knox Church, Mitchell, February 25. A lively discussion followed the presentation and plans were made for future gatherings.

Over 200 men and their wives attended a PM church service sponsored by Niagara Presbytery on March 3 in Knox Church, Dunnville, Ontario. The Rev. Alex Campbell, minister of St. Andrew's Church, Thorold, gave the address.

## PUNGENT AND PERTINENT

(continued from page 22)

opportunity, status in the community, and social isolation. Let's take a good grip on our faith and our Bibles and go out and tell people about the Good News. The world is hungry for that message. If ever people were mixed up and confused, that time is now. If it is challenge you want in a career, the ministry is your answer.

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## PERSONALS

The Rev. Douglas R. Conlan has resigned as minister of First Church, Port Arthur, Ontario to become assistant to the president of Huntingdon College, Laurentian University at Sudbury.

The Rev. Dr. Neil G. Smith has been appointed librarian of The Presbyterian College, Montreal, and will assume his new post on May 1.

Elected as citizen of the year by the Junior Chamber of Commerce in St. John's, Newfoundland, was *Alwyn Clouston*, who is superintendent of the Sunday School and a member of the board of managers in St. Andrew's Church. Active in many forms of community service, Mr. Clouston has been primarily responsible for the establishment of the St. John's Boys' Club building.

On April 30 the honorary degree of D.D. will be conferred by Knox College on the Rev. *Morris Zeidman*, executive director of the Scott Mission, Toronto, and upon the Rev. *Arthur C. Cochrane*, professor of systematic theology and ethics at Dubuque Theological Seminary, Iowa, who will be the convocation speaker.

On the same evening The Presbyterian College convocation will be addressed by the Rev. *Harry S. Rodney* of St. Thomas, Ontario, who will receive the honorary degree of doctor of divinity along with the Rev. Allister E. Morrison, synodical missionary for the Maritime synod.

### Bible Readings

April 1	—	Ephesians 4: 1-6
April 2	—	Matthew 26: 1-13
April 3	—	Matthew 26: 14-25
April 4	—	Matthew 26: 26-35
April 5	—	Matthew 26: 36-46
April 6	—	Matthew 26: 47-56
April 7	—	Matthew 26: 57-68
April 8	—	Matthew 26: 69-75
April 9	—	Matthew 27: 1, 2, 11-18
April 10	—	Matthew 27: 19-28
April 11	—	Matthew 27: 29-38
April 12	—	Matthew 27: 39-50
April 13	—	Matthew 27: 51-66
April 14	—	Revelation 21: 1-7
April 15	—	Acts 4: 23-37
April 16	—	Deut. 8: 1-9
April 17	—	Deut. 8: 10-20
April 18	—	Deut. 8: 1-6
April 19	—	Deut. 9: 7-14
April 20	—	Deut. 9: 15-20
April 21	—	Deut. 9: 21-29
April 22	—	Isaiah 6: 1-8
April 23	—	Deut. 10: 1-5
April 24	—	Deut. 10: 8-15
April 25	—	Deut. 10:17 to 11:5
April 26	—	Deut. 11: 7-12
April 27	—	Deut. 11: 13-21
April 28	—	Deut. 11: 22-32
April 29	—	Acts 2: 36-42
April 30	—	2 Kings 17: 6-15



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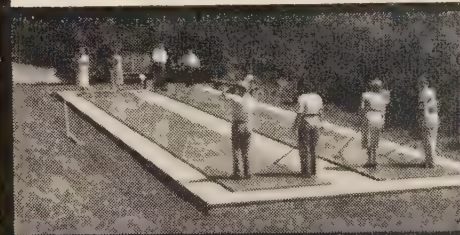


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### SPECIAL CONFERENCES:

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## LETTERS

### They Liked Miss Canada

There are some 20 girls right here who wish to thank you for using Nina Holden in Presbyterian Profile (January issue).

We got your message. Being a Christian and witnessing for Jesus Christ is a Monday as well as Sunday business, and no matter what walk of life we choose these coming years, we pray we may make our lives worthwhile in His work.

Members of St. James C.G.I.T.  
Port Elgin, N.B.

### Division in the W.M.S.

I lived in the Maritimes for some years and belonged to the W.M.S. (Eastern Division). Prior to that I had lived in Ontario and of course belonged to the W.M.S. (Western Division). I had never heard of the Eastern Division until I got to the Maritimes, and now that I live in Ontario I have been quite surprised at how many women have said, "Why do we have 'W.D.' after 'W.M.S.?' "

Personally I think that before a "union" could take place a great deal of thought and careful investigation

would be needed to go into the plans for such an act, and I think every member of the W.M.S. both E.D. & W.D. should be acquainted with the important facts pertaining to such a move. I would like to know when and why there was a line of "separateness" between the two at first and when did it happen? I would also like to know if the policies of both societies are the same? What are the standards or requirements set down by each society for the acceptance as missionaries by each society? Are there any fundamental differences between the two societies?

(Mrs. W.) Maud FitzSimons  
Beaverton, Ont.

### Budget Receipts

The Presbyterian Church in Canada reported receipts of \$112,049 from congregations for the two months ending February 28, 1963, as compared to \$112,126 for the same period last year.

Expenditures from budget funds this year totalled \$248,493. In January and February of 1962 expenditures were \$225,297.

### Youth in the News



Officers of the executive of Cape Breton P.Y.P.S. are, from the left: James Inch, Glace Bay, vice-pres.; Ruth King, Sydney, treas.; Blair Brown, Sydney Mines, pres.; and Judy Rafferty, Glace Bay, secretary. The annual rally protested Sunday commercialized sport.

The Rev. T. M. Bailey of South Gate Presbyterian Church, Hamilton, was elected president of the Canadian Christian Endeavour Union at its meeting in Toronto, February 23.

Other Presbyterians on the executive are Matthew Dunlop of Hamilton, vice-president, and Miss Mary Campbell of Hamilton, executive secretary. Miss Edythe Robb of Montreal and Mrs. George Thomson of Hamilton are on the advisory committee.

Ten Canadian young people are invited to serve as stewards at the fourth world conference on faith and order, to be held at McGill University, Montreal, July 12-26. This will be an opportunity to hear discussion of theological problems of the churches which affect their unity. Stewards are required for July 11-27 inclusive and will receive board and lodging. Apply to: General Secretary, Canadian Council of Churches, 40 St. Clair Ave. E., Toronto 7, Ont.



## OUTDOOR PLEASURES

In Ontario, depending on where we live, we are only a few minutes, or a few hours, away from the wilderness. As highway traffic proves, Ontario people take full advantage of their outdoor opportunities.

Hunters have doubled in number since 1948 to reach a total of 522,184 in 1961, while anglers have increased in proportion to 1,250,000; the latter total is an estimate because Ontario residents do not need a fishing licence except in Quetico, Lake Superior and Algonquin Provincial Parks. In 1961, non-residents purchased 22,273 hunting licences and 422,378 angling licences.

Leaving our private resorts and public parks operated by various authorities, Provincial Parks, alone, had 7,822,549 visitors in 1962—more than double the number in 1958. The number of campers in Provincial Parks reached 1,058,203 (four times the number in 1958).

The thrills of hunting and fishing, it appears, are less appealing than other outdoor pleasures: the observation or study of living things; the breathing of fresh air, often scented by pine trees; and the instinct-satisfying experience of living in the wilderness with its creatures.

As the outdoor trend becomes stronger, the plans for Provincial Parks are paced to meet the rising need for close-to-nature living. Each year, new parks are opened (82 parks in 1962) and developed to the standard which provides adequate facilities.

Each year, larger numbers carry check lists of flora and fauna, stroll down nature trails, visit park museums of natural history, follow naturalists on conducted hikes, and congregate in the evening for outdoor shows.

For information on outdoor activities, write to the Department of Lands and Forests, Parliament Buildings, Toronto.



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## Presbyterian

# Camps

### The Maritimes

**Camp Keir**—Registrar Mr. Hugh Lowry, The Manse, Marshfield, P.E.I. Senior boys (12-16) July 2-10; Junior boys (9-11) July 15-23; Senior girls (12-18) July 24-Aug. 1; Junior girls (9-11) Aug. 4-12; Young peoples Aug. 30-Sept. 2.

**Camp Geddie**—Registrar Miss Margaret MacDougall, Room 805, The Maritime Bldg., New Glasgow, N.S. Junior girls (10-12) June 28-July 5; Int. girls (12-13) July 8-15; Junior boys (9-10) July 17-24; Junior girls (9-11) July 26-Aug. 2; YPS Leadership Training Aug. 4-10; Senior girls (14-16) Aug. 12-19; Int.-Sr. boys (11-14) Aug. 21-28; Boys and girls (15-17) Sr. High Aug. 29-Sept. 2.

### Ontario

**Glen Mhor Camp**—Registrar Mr. W. Wood, 590 Kingston Road, Toronto 13. Junior girls I (9-11) June 29-July 9; Junior girls II (9-11) July 10-20; Junior girls III (9-11) July 22-Aug. 1; Y.P.S. (18-25) Aug. 2-5; Intermediate I girls (11½-14) Aug. 16-24; Intermediate II girls (11½-14) Aug. 24-Sept. 2.

**Camp Goforth**—Registrar Rev. Thos. Boyd, Port Dover, Ont. Boys & girls (15-17) June 17-27; Family camping June 28-July 1; Boys (12-14) July 2-11; Boys (8-11) July 13-22; Girls (8-11) July 23-Aug. 1; Boys & girls (8-11) Aug. 3-12; Inter. girls (12-14) Aug. 13-22; C.G.I.T. (12-17) Aug. 24-Sept. 2.

**Kintail Camp**—Registrar Rev. D. G. Archibald, Tara, Ontario. Ladies' camp June 21-23; Young people (age 17 up) June 28-July 1; Inter. girls (12-14) July 2-11; Junior girls (8-11) July 13-22; Inter. boys (12-14) July 23-Aug. 1; Junior boys (8-11) Aug. 3-12; Junior girls (8-11) Aug. 13-22; Young people (age 17 up) Aug. 23-Sept. 2.

**Gracefield Presbyterian Lay Centre** — Registrar Mrs. G. F. McLean, 150 Rachel, Ottawa 8, Ontario. Young people (18-25) May 17-20; (Registrar: Koby Jol, 1591 Gilles St., Ottawa 8, Ont.) Young people (18-25) June 28-July 1; Girls (12-17) June 29-July 13; Girls (9-10) July 13-21; Girls (10½-11) July 21-Aug. 2; Boys (9-11) Aug. 5-17; Boys (12-17) Aug. 17-30; PYPS Aug. 30-Sept. 2.

### Saskatchewan

**Camp Kum-Ba-Yah** — Registrar: Mr. H. M. Harvey, First Presbyterian Church, 14th & Albert St., Regina. PYPS work camp June 21-23; Boys and girls (9-11) June 30-July 6; Girls (12-16) July 7-13; Boys and girls (9-16) July 14-20; Boys and girls (9-16) July 21-27; Boys (9-16) July 28-Aug. 3.



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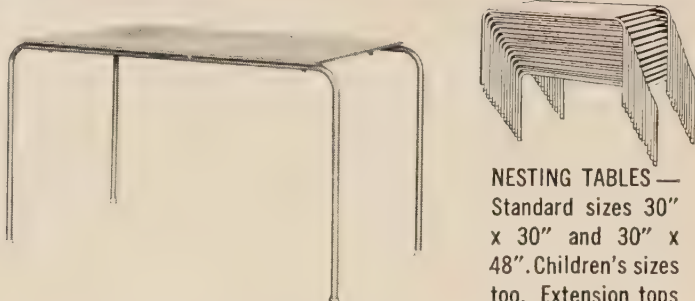
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## In Memoriam

**BATHORY, THE REV. LASZLO** — The sudden death occurred in Toronto on February 14, of the Rev. Laszlo Bathory, 60, minister of First Hungarian Church. Mr. Bathory was a distinguished scholar who had studied theology in Hungary, Switzerland and The Netherlands. For a time he ministered to rural congregations in eastern Hungary, and was commended by the government for his work in this area. After serving as chaplain with the Hungarian army during World War II he emigrated to South America. In March, 1956 the Presbytery received him from the Brazilian Reformed Church and he was appointed to Calvin Hungarian Church, Calgary, Alta. Then he took over an area ministry to immigrants in the interior of B.C. for three years. In 1960 he was appointed to Oshawa and subsequently moved to First Hungarian Church, Toronto, where he was called and inducted. Mr. Bathory spoke seven languages, and was a specialist in Hungarian history. He was a bachelor. His quiet but effective ministry will long be remembered, particularly by the Hungarian members of our church.

**COWAN, MRS. CHARLES L.** — The wife of the minister of St. Andrew's Church, Hamilton, Ontario, Mrs. C. L. Cowan died on February 19. She was born at Beaverton, Ontario and educated at Manitoba University, where she received one of the earliest certificates for kindergarten teaching. Dr. and Mrs. Cowan were married nearly 51 years ago, and throughout his ministry she made her influence felt in the congregations that he served.

In St. Andrew's Mrs. Cowan taught in the church school and gave leadership in the W.M.S. and other organizations over the past 38 years. The many students and ministers who visited the manse received inspiration and encouragement from her.

The church was filled for the funeral, with presbytery members and the moderator of general assembly sharing the service. Mrs. Cowan is survived by her husband, one son, Glenn Keith of Ottawa, and two grandchildren.

**DUTTON, JAMES**, 85, an elder since 1916 in St. Paul's Church, Peterborough, Ont., died on February 21. He was well known as a servant of God and a servant of men within his own congregation, throughout Canada and beyond. For many years he was chairman of the board of administration of The Presbyterian Church in Canada in which capacity he served both with vigour and devotion. In addition to his great contribution to the church he was associated, in his own city, with every forward looking movement. He is survived by two sons, James of Peterborough and Thomas of Toronto. His wife predeceased him.

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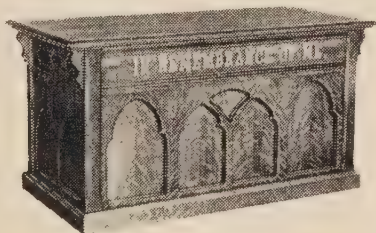
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Of the many tributes paid we quote part of one from Colonel John A. Dewart, a former mayor in the city where James Dutton was for ten years an alderman:

"To his civic, church, business and other interests he brought intelligence and character and soundly considered ideas. He was broadly interested in all matters relating to the good of the community, and he was a most kindly associate. I considered him as one of the finest of our citizens in my time, and with a highest sense of concern and duty in his citizenship."

BAIRD, JOHN BOYD, 77, elder, St. Andrew's Church St. John's, Nfld., February 24.

BILLIALD, MRS. LANSON, 66, W.M.S. worker, Alberton Church, Ont., February 2.

BOWELL, FREDRICK, elder, First Church, Ft. William, Ont., February 2.

CAMPBELL, NORMAN McLEOD, 92, elder, Guthrie Church, Ontario, February 20.

ELTON, GORDON C., 64, elder, St. Andrew's Church, St. John's, Nfld., assessor-elder at St. Aidan's Church, February 26, father of Emma Elton, director of Christian education, Presbyterian Church of the Town of Mount Royal, Que.

FORBES, DR. HARRY L., 68, elder, St. Andrew's Church, Wyoming, Ont., January 28.

HUME, ALEXANDER D., 85, elder, Knox Church, Georgetown, Ont., February 18.

KING, MISS CELIA, 81, W.M.S. worker, St. Andrew's Chalmers Church, Uxbridge, Ont., February 4.

MacKENZIE, ARTHUR R., 89, St. Stephen's Church, St. Stephen, N.B., board of managers, February 10.

MacKINNON, MRS. CHRISTINA H., 79, mother of the Rev. W. MacKinnon of Greenoch Church, St. Andrews, N.B., W.M.S. worker at Gordon Church, St. Elmo, Ont., January 25.

McINTYRE, MRS. A. A., 72, Knox Church, Waterloo, Ont., wife of the late Rev. W. G. Richardson, former minister of Knox Church, January 27.

SMITH, GEORGE, 80, board of managers, St. John's Church, Winnipeg, Man., February 7.

STEPHENS, MRS. JANE, 101, oldest member of Paris Church, Ontario, February 11.

*NOTE: Material for this column should include name, age, office, church connection and date of death, and be sent within two weeks.*

### Anniversaries

146th—St. Andrew's, Perth, Ont., March 10 (Rev. D. Anderson)

129th—St. Andrew's, Newmarket, Ont., Feb. 24 (Rev. W. I. McElwain)

6th—St. Paul's, Ottawa, Ont., March 23 (Rev. William F. Duffy)



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# Church Calendar

## INDUCTIONS

Sherbrooke, St. Andrew's, Que., Rev. Alex M. McCombie, Feb. 21.  
Sydney Mines, St. Andrew's, N.S., Rev. Neil J. McLean, Feb. 12.

## VACANCIES & INTERIM MODERATORS

### Synod of Maritime Provinces:

Baddeck, St. Ann's, N.S., Rev. A. D. MacKinnon, Little Narrows.  
Bathurst, St. Luke's, N.B., Rev. T. T. Cunningham, Box 1211, Newcastle.  
East River, N.S., Rev. G. MacWillie, 114 Temperance St., New Glasgow.  
Grand River, Framboise and Loch Lomond, N.S., Rev. Neil J. McLean, St. Andrew's Manse, Sydney Mines.  
Hopewell, Eureka and Middle River, N.S.; Rev. William Reid, 139 Almont Ave., New Glasgow.  
Kensington, Freetown and Malpeque, P.E.I., Rev. Peter D. Ruddell, Box 32, Hunter River.  
Pictou, St. Andrew's, N.S., Rev. F. Pauley, R.R. 2, Pictou.  
Kars, St. Andrew's and Knox, Manotick, Ont., Rev. R. Currie Creelman, 470 Roosevelt Ave., Ottawa.

### Synod of Montreal and Ottawa:

Kemptville, Merrickville and Oxford Mills, Ont., Rev. E. R. Hawkes, Morrisburg.  
Kirkhill, St. Columba, Ont., Rev. W. A. Douglas, Dunvegan.  
Lancaster, St. Andrew's, Ont., Rev. J. A. McGowan, Box 251, Vankleek Hill.  
McDonald's Corners, Elphin and Snow Road, Ont., Rev. Douglas Anderson, P.O. Box 993, Perth.  
Montreal, Cote des Neiges, Que., Prof. W. S. Reid, 3851 University Ave., Montreal 2.  
Montreal, Kydd Memorial, Que., Rev. Prof.

H. K. Markell, 4992 Grosvenor Ave., Montreal 29.  
Upper Melbourne-Richmond, St. Andrew's, Que., Rev. Alex M. McCombie, 1162 Portland Ave., Sherbrooke.  
Verdun, First, Que., Rev. John A. Simms, 457 Brock Ave. N., Montreal West.  
Vernon, Osgoode, Ont., Rev. A. B. Casselman, Atholl Doune Dr., Aylmer East, Que.

### Synod of Toronto and Kingston:

Bradford, 2nd West Gwillimbury and Coulson's, St. John's, Ont., Rev. W. S. Bell, 59 William St., Barrie.  
Campbellville and Nassagaweya, Ont., Rev. R. F. Thomson, 153 Norfolk St., Guelph.  
Englehart and Tomstown, Ont., Rev. T. A. A. Duke, Box 1003, New Liskeard.  
Hillsburg and Price's Corners, Ont., Rev. T. R. Maxwell, Box 92, Erin, Ont.  
Kirkfield, Bolsover and Eldon Station, Ont., Rev. K. J. Rooney, Box 57, Woodville, Ont.  
Penetanguishene and Wyebridge, Ont., Rev. Dr. J. A. MacInnis, 7 Whitney Ave., Orillia.  
Toronto, Chalmers, Ont., Rev. F. R. M. Anderson, 111 Westmount Ave., Toronto.  
Toronto, Westview, Ont., Rev. Dr. J. Wasson, 49 Commons Dr., Agincourt.  
Uptergrove, Essen and Willis, Ont., Rev. Eric A. Beggs, 28 Neywash St., Orillia.

### Synod of Hamilton and London:

Atwood, Ont., Rev. John McMurray, Box 61, Milverton.  
Beechwood, Centre Rd. and West Adelaide, Ont., Rev. R. T. A. Marshall, 66 Oxford St., Strathroy.  
Burgoyne and Dunblane, Ont., Rev. D. G. Archibald, Tara.  
Chippawa, Ont., Rev. W. J. McKeown, 2140 Lundy's Lane, Niagara Falls.  
Cerruna, Knox, Moore, Knox and Mooretown, St. Andrew's, Ont., Rev. D. S. Campbell, 254 N. Brock St., Sarnia.  
Dutton, Ont., Rev. J. K. West, 88 Woodworth Ave., St. Thomas.  
Hamilton, Knox, Ont., Rev. Dr. C. L. Cowan, 232 Victoria N., Hamilton.

Hamilton, St. David's, Ont., Rev. Dr. N. D. MacDonald, 63 Melrose Ave. S., Hamilton.  
Hanover, St. Andrew's, Aytton, Knox, Ont., Rev. Robert A. B. MacLean, Box 29, Walkerton.  
Innerkip and Ratho, Rev. J. Douglas Gordon, Ingersoll.  
Jarvis, Knox and Walpole, Chalmers, Ont., Rev. T. H. Boyd, 206 Nelson St., Pt. Dover.  
Norwich and Bookton, Ont., Rev. W. A. Henderson, 447 Hunter St., Woodstock.  
Petrolia, St. Andrew's, Ont., Rev. Ernest Herron, P.O. Box 29, Wyoming.  
Shakespeare and North Easthope, Knox, Ont., Rev. R. M. Bisset, R.R. 2, St. Paul's.

### Synod of Manitoba:

Lenore and Breadalbane, Man., Rev. R. A. Davidson, 315-12th St., Brandon.  
Port Arthur, First, Ont., Rev. D. J. Firth, 632 South Mark St., Fort William.

### Synod of Saskatchewan:

North Battleford, St. Andrew's, Sask., Rev. Malcolm Muth, 561 York St., North Battleford.

### Synod of Alberta:

Fort MacLeod, St. Andrew's and Jumbo Valley, Knox, Alta., Rev. Edward McKinlay, 536-20th St. S., Lethbridge.  
Innisfail-Markerville, Alta., Rev. R. J. Burton, Olds.  
Killam and Galahad, Alta., Rev. Ian MacSween, 10508-81 Ave., Edmonton.  
Lousana, St. Andrew's and Trenville, Alta., Rev. George Dobie, 4743-56 St., Red Deer.  
Willowdale, Zion, Edwell, Grace and Valley Centre, Alta., Rev. Warren H. Mabb, 3721-44 Ave., Red Deer.

### Synod of British Columbia:

Haney, St. Paul's, B.C., Rev. Calvin H. Chambers, 1009-4th Ave., New Westminster.  
Prince Rupert, St. Andrews, B.C., Rev. Dr. Oliver Nugent, R.R. 4, Abbotsford.

### CLERK OF PRESBYTERY

Newfoundland, Rev. W. M. Moncrieff, Box 1413, St. John's, Nfld.

### DEATH IN THE MINISTRY

Bathory, Rev. Laszlo, Feb. 14, Toronto, Ont.



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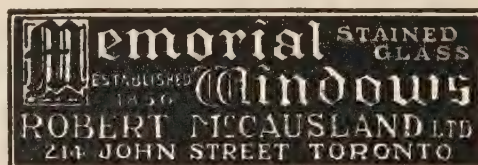
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# for boys & girls

By A. Norman McMillan

## He Is Risen

He is risen!  
The bells ring it,  
The birds sing it,  
The flowers bring it,  
The glad song of Easter  
That Christ is risen today,  
And we, too, shall rise.

On the first day of the last week of His life Jesus rode into the city of Jerusalem on a donkey. The crowds strewed palm branches on the road and cried, "Blessed is He that cometh in the name of the Lord." One week later many in that crowd cried out, "Crucify Him, crucify Him!" Few remained loyal to that great heart of Galilee.

How splendid it is to have a loyal friend. Have you ever heard anyone exclaim of some boy — "You can always count on Jack. He's loyal to his group, his Sunday School, his church and what is best of all — he is loyal to his Christ."

To be loyal to Christ when others deny or neglect Him requires true courage. Have you that courage? Do you stand by that Friend at all times and under all circumstances?

On the day known as Good Friday, Jesus was taken by cruel men and nailed to a cross "outside a city wall." The disciples were heart-broken. They had hoped that this was He "who had redeemed Israel." But they had seen Him die and the future seemed dark indeed.

Joseph of Arimathaea, a secret disciple, begged the body from Pilate and laid it away in the tomb in his own garden. A stone was rolled across the opening and a Roman guard was stationed at the entrance. It was a dark picture, but they didn't know what we know today . . . that death could not hold the Lord of Life. Jesus arose even as He promised. Throughout their lives they were to serve a Risen Saviour. This is Easter!

## Early Religion

The Bible was once compared to a great tree, with its books as branches,

its chapters as twigs, and the verses as leaves. A minister addressing a Sunday School announced his text as "on the 39th branch, the third twig, and the 17th leaf." He said to the children, "Try to find my text."

A little lad held up his hand, "Malachi, third chapter and verse 17."

"Right, my boy," beamed the minister, "come up here and read it out."

The boy read, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

The minister laid his hand on the boy and said, "Well done. I hope one day you will be a minister."

The small boy was Henry Drummond. He did become a very famous minister and the beloved teacher of thousands in Great Britain and America.

## The Prize Design

In a certain school a prize was offered for the best design for an Easter card. All worked hard except one girl, who seemed kept from trying because of sickness. She was keenly disappointed.

On a flower-stand in her room stood a rose-bush whose flowers were gone and the leaves withering, and by its side a beautiful lily just opening. She could think of nothing but her own

uselessness. Pointing to an ugly caterpillar on the rose-bush, she exclaimed, "That is just like me."

"But," said her friend, "out of such caterpillars, butterflies are born. Soon afterwards on the lily was a beautiful butterfly which had left the skeleton of the caterpillar on the rose-pot."

The sick girl cried out, "I have the design for my picture!"

When the award of prizes was made, her picture of the butterfly on the lily won first prize.

## An Easter Quiz

1. What disciples were missing from the upper room when Jesus appeared after His resurrection?
2. Who mistook Jesus for the gardener?
3. What was the name of the village towards which two disappointed followers of Jesus walked when He joined them?
4. Who owned the tomb in which Jesus was laid?
5. From what Mount did Jesus ascend to His Father?

## Answers

1. Thomas and Judas. 2. Mary Magdalene. 3. Emmaus. 4. Joseph of Arimathea. 5. The Mount of Olives. (Oli-  
vet.)

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# *The Presbyterian Record*

MAY, 1963



# The Gift of the Spirit



by  
Joseph  
Wasson

*To each is given the manifestation of the Spirit for the common good.*

*I Cor. 12:7. (R.S.V.)*

Speaking of the revivals of New England, their excitements and spiritual upheavings, the poet Whittier claimed a great place for all such in the propaganda of religion.

*"So the flood of emotion, deep and strong,*

*Troubled the land as it swept along.*

*But left a result of holier lives."*

The mind of our time is inclined to regard emotion with suspicion. This is not without good reason, for it cannot be denied that there is a great deal of emotion in religion which is simply waste. There is, however, no disparaging of the emotion which results in holier lives. And this, as history shows, was the outcome of Pentecost in the life of the early church.

It is interesting to note a change of emphasis in the history of the church concerning the gift of the Spirit. Men, at first, attested the coming of the Spirit by describing the sound as of a rushing mighty wind, the diverse tongues and the strange fire; ultimately they came to see the Spirit attested by love, joy, peace and the other ethical results of the Spirit's power. Life was given a new quality and the manifestation of that quality bespoke the indwelling of the Spirit.

It is obvious that this is a radical departure from early Christianity. No reader of the New Testament can fail to note the constant reiteration in different forms of the idea that the normal experience at that later epoch was newness of life; a sense of power for daily living. It was not merely or mainly a power for the crisis but one for the ordinary requirements, the ordinary tasks. It was not simply to inspire special men for special tasks or special occasions but to guide direct and strengthen every believer for the service of God and man in ordinary everyday life. It was not something won, but "something given," and to that "something given" the community gave the name "Holy Spirit." To be indwelt of the Spirit was to be a Christian, and the community of those indwelt made the church. That is to say the Spirit created and still creates the church.

This doctrine of the Spirit needs to be emphasized today. Perhaps we think there is little, if any, connection between Pentecost and modern problems. Yet nothing short of a fresh apprehension of this doctrine will give us a key to their solution. Our world cannot be set right

by tinkering at it from the outside. What is needed is a new spirit. What we are yearning for is a fellowship uniting all peoples in a community of sympathy and understanding. This the coming of the Spirit accomplished in the early church.

Turn to any page in the book of Acts and we see the power of the Spirit in action. The whole book throbs with it. We are introduced to a group of people who had found the secret of unity and of power. It did for them exactly what we need to have done for ourselves today. They were divided by most of the things that divide men in our time; political outlook, national prejudice, the conflicts of individual temperament. But they became one in Christ. A new love and compassion released them from selfish aims and purposes. It was power from on high. They did simply become their best selves. Something was added which made all the difference, and something in which men knew that God was at work, and knew themselves in contact with Him. They had known God as the Creator or Father, and had seen Him in the earthly life of Jesus Christ the Son. Then they had a continuing experience with Christ as a powerful invisible personality calling them to a new life of greater achievements. This unseen presence was called the Holy Spirit.

Men are changed by their fellowships. We can see that in the sphere of the earthly. There are gracious presences here which subdue us into their own beautiful likeness. An hour of intimacy is an act of cleansing. Supremely so is that with the Holy Spirit. To open wide the life in simple faith to Him is to welcome all His purifying power. It is to have our sins forgiven, our lives clothed with His graciousness, our characters enriched with His virtues, and thus be counted worthy of being called sons of God, and servants of His Kingdom. ★

## Prayer

Blessed and eternal Spirit, who art the source and giver of life, and who dwellest in the heart of all who love Thee, strengthen us to do all that Thou hast for us to do. And let our lives be so consecrated to Thee that in all our words and ways we may interpret Thee to the world, and by Thy help work to bring about the incoming of a fairer world for all. Amen.



# The Presbyterian Record

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## *in this issue*

- 2 **The Gift of the Spirit** is the inspirational theme of Rev. Dr. Joseph Wasson.
- 4 **Retarded children** and their place in the church are discussed in this provocative article by Louise Stuart.
- 7 **Twelve young ladies** form the first graduating class of the new Ewart College.
- 8 **A typical class** from Knox College is traced through the years by T. Melville Bailey.
- 11 **Dr. John A. Ross** concludes his notes on the first article of the Apostles' Creed.
- 13 **Sector's Success** is reported after its first trial in Bermuda.
- 16 **Editorially** we discuss the administrative council and a unique event at Windsor.
- 17 **His Church is Afloat** is the story of a canal ministry told by free lance writer Mrs. Jean Elford.
- 27 **Are there shut-ins** in your community? Here is a way to get the church thinking about their attendance and participation.

## *departments*

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## *cover story*

**A spring scene** painted for The Record by a young Toronto artist, Henry Schachte, Jr.



▲▲▲ One mother of a mentally retarded child exclaimed, "I am certain Peter will have a place in heaven but there is no place in the church for him!"

But every child has the right to know and love God. When Jesus said, "Let the little children come unto me," He meant *all* children — the normal, deaf, blind, crippled and mentally retarded. An estimated three per cent of the population — half a million Canadians — are suffering from mental retardation. They will always act or think like children regardless of their age in years. When we add the parents, brothers and sisters immediately involved, the number of people concerned with this problem is at least a million and a half.

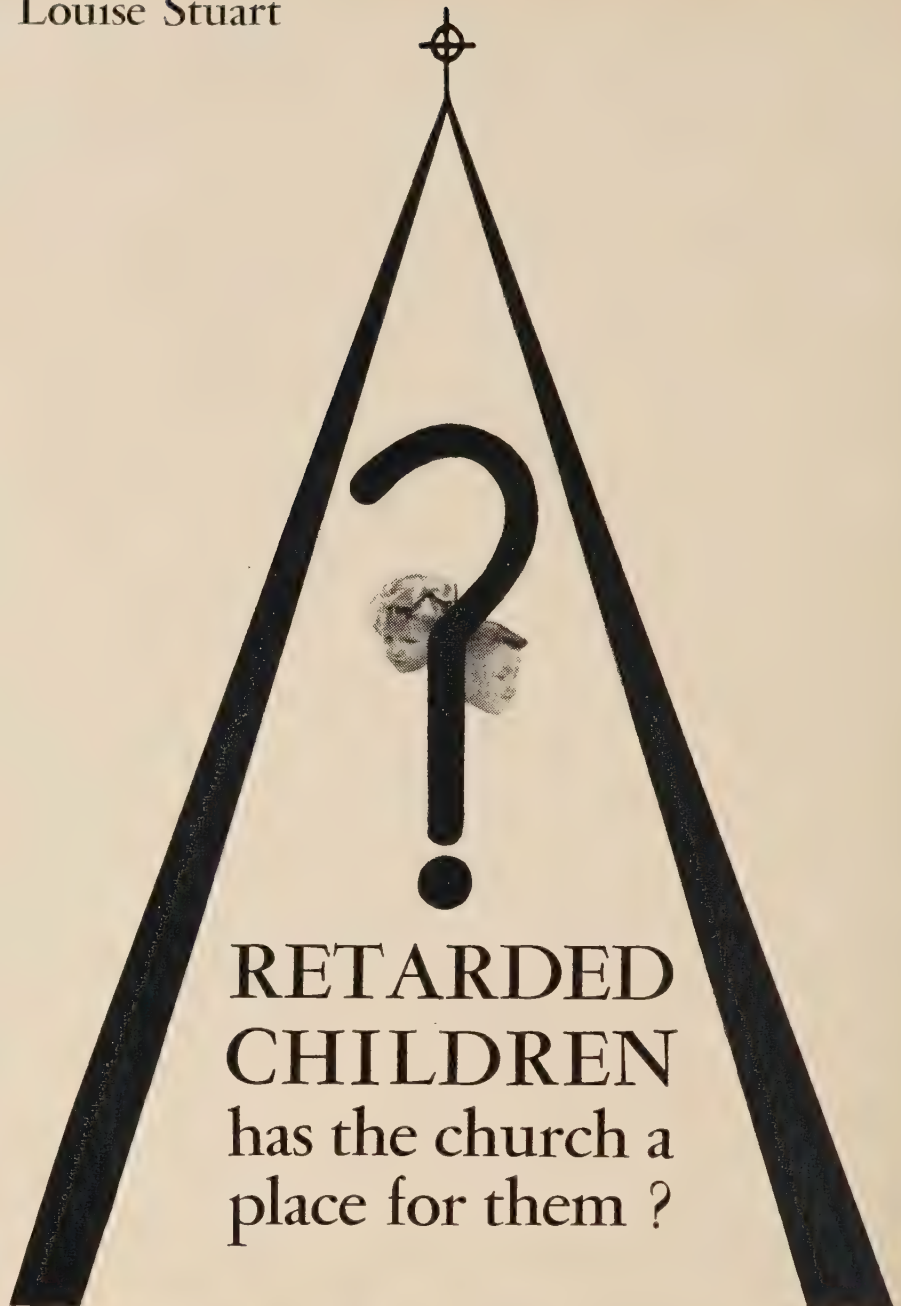
With so many directly affected, why haven't our churches witnessed to our belief that we are our brother's keeper by providing a place in the church for Peter and others like him? Why are our schools doing more than the churches for the mentally retarded? Secular education is important, but no matter how skilled Peter becomes on the printing press in a sheltered workshop or in industry, it is his spiritual depth that will comfort and sustain him. Just as David slew the giant in his life with God's help, so can a "retardate" overcome the giants of rejection, frustration and loneliness, secure in the knowledge of God's love.

And who will comfort and sustain the retarded adult when his parents have gone? It is not enough to care for a child mentally, physically and socially and neglect his spiritual development! With their numerous frustrations and emotional problems, retarded children need spiritual guidance as much, if not more than normal children.

Having had retarded children in my church school classes I know that they can be taught to look to Jesus as a real friend and helper. They grasp spiritual ideas more quickly than we would imagine. A normal child of three can learn about church and God. By the same token a retarded child with a mental age of three can learn that God knows and loves him, and can respond to the great central idea of our faith.

One day I asked my four year old, "How did you get so wonderful?" The reply came quickly, "GOD made wonderful me!" A retardate also can be taught that God and prayer are sources of strength. Little children are famous for believing in the presence of unseen companions; retardates can easily believe in an unseen God. These children can have

By Louise Stuart



Retarded children learn of God's love at a special Sunday School class in Moncton, N.B.



beautiful, unquestioning faith, a love and belief so simple that there are no doubts to erase from their minds.

If a retarded child cannot grasp the concept of God and appreciate religion, should he still come to church? If church school becomes such a happy experience for him that he gives a shout of joy when he sees the church, is this enough? Hyper-active, brain-damaged children may have difficulty grasping any religious concept as their world seems geared to the present moment. It is difficult for them to retain much from the past or think about the future. But these children have feelings and are sensitive to the atmosphere about them. They don't need concepts, but a fundamental, basic religion of love. By employing the five senses of hearing, sight, touch, taste and smell, the children can be taught using songs, pictures, short stories and other aids to learning. Jesus will then become a Person who is real to them.

Greg, a brain-damaged lad of 13, told me that "God is in heaven. Grampa is in heaven with God. I stay at home." Greg has difficulty in his speech but his smile matched his enthusiasm as he sang "Jesus Loves Me" for me!

Interest in religious education for the mentally retarded is increasing, although until fairly recently there have been pitifully few church schools for them in Canada. Because facilities and transportation are in short supply most of the church school classes are interdenominational. Recently two were started in Regina, Saskatchewan and Moncton, New Brunswick.

Some classes have begun with only one child, and have as few as three children attending. But if even one child is helped to know and love Christ, then it is worthwhile. Let us remember Jesus' words, "For where two or three are gathered in my name, there am I in the midst of them." One church school department for retardates in a Montreal United church has 35 children enrolled with an average attendance of 26. The group includes five Roman Catholics and five Jewish children. The others are Protestants of various denominations. It is natural to have classes for children of different faiths, as we are not trying to create a special religion for the mentally retarded.

Mrs. W. McKenzie, religious education chairman of the Ontario Association for Retarded Children, told me of this incident in her church school class for the mentally retarded. "The children learned the song that tells, 'God sends His warm spring sun to melt the ice and snow!' One boy remembered the song so well that when he later met me on the street he came running to me and said, 'Did God send the warm spring sun? Are the flowers growing?'"

Another church school teacher says, "One young man now goes home on the street car unaccompanied, with a faith in himself that he had not acquired before."

I am disappointed when some church workers tell me that the mentally retarded in their churches are well looked after in classes with the normal children. How frustrating for these less gifted children!

How can they be expected to grow spiritually in this class? A normal six-year-old in a class with 12-year-olds would grasp very little. Similarly a retarded child with a mental age of six cannot learn much when grouped with children of greater mental capacity.

Not only do children benefit by attending church schools, but the parents are able to attend church together. The family of a retarded child needs the church as much if not more than others. "My God, my God, why has thou forsaken me?" is often the cry of a parent in the early stages of his relationship with his retarded child. At this critical time he needs his minister, his friends in the church, and the worship of God. In the next stage of growth the parent really begins to think of his retarded child instead of his own misery. Then in the third stage the parent begins to think, not only of his own child but of other retarded children. The church must help these parents understand their problem and learn how to deal with it intelligently, in Christian love.

Parents of retarded children have the primary responsibility for their spiritual education. The church must try to get this across to them as it does to parents of normal children. In one brief hour on Sunday, it is impossible for the church school alone to nurture a child's spiritual development.

How can children be helped to develop an awareness of God in the home? Every time a family bows to say grace before a meal they step for a moment into God's presence. A new flower in the spring can



A class for retarded children in Port Colborne, Ont.



One little boy in this class always plays on the floor.



## *From a minister's wife...*

be just a part of the back yard, or it can lead a child to adoration and thanksgiving for the joy and beauty God has created. So often it takes just a moment, only a few words to acknowledge the nearness of God. Yet these daily moments accumulate into a lasting faith for normal or mentally retarded children alike.

A mentally retarded person is not ignorant of life situations. He may have difficulty with the three "r's" but he knows when he is wanted or rejected. Although unable to express his innermost feelings in flowing, high-sounding language his anger, his fears, his frustrations are real. So are his joy, his love, his faith.

Because retardates have experienced so much rejection, it is essential for clergy, Christian education workers and other church members to be informed about mental retardation, and thus accept intelligently the mentally retarded. A retardate rejoices in his spirit when he is understood and accepted, and genuinely praised for some real effort or accomplishment.★

*The author, Mrs. Louise Stuart, is chairman of the national religious education committee of the Canadian Association for Retarded Children.*



**In Moncton, Sunday School teachers help children express themselves through music.**

▲▲▲ When we were told our child was retarded, we determined to take a practical attitude to the whole situation. In our home life and our associations in the community Maureen was always considered a very important part of our family and we were anxious that she develop to the peak of her ability. We took her visiting in the homes, where she got to know the folks and they learned to accept her. Our visits were short, especially not long enough for her to get restless and maybe bothersome.

When Maureen was four years old we began taking her to church. We found a seat near the back where she enjoyed a certain amount of freedom to move about, and although we quite often had to leave before the service was over, these occasions became more rare. She took part in the singing by making her own little noise, she always had her own offering when the plate was passed and she gradually began to feel that she was a part of the church. Each week she looked forward in happy anticipation to the time when we would go again.

When a special class was started in a nearby city we were given the privilege of taking Maureen, and for several months drove eight miles two afternoons a week that she might attend, then every afternoon for the rest of the term. Here she learned to work and play with other children and although her progress was slow she was learning to adjust to a new environment.

When these classes were discontinued our joy knew no bounds when the teacher of the junior room in our local school came to us and said she would be happy to take Maureen in her class. The teacher asked that we not send Maureen until the second day of school that she might prepare the children for her coming. What she told them we never knew, but from that day to this, school has been a wonderful experience for Maureen. On one occasion after being home with a cold for several days and learning she could go to school the next morning, her face lit up with a big smile and she said, "I am happy!" We accepted her as she was, the children accepted her and learned to play with her on her own level. She hasn't needed their pity but she has needed their love and they have given it to her in large measure. Everywhere we go in the community the children and adults greet her with, "Hello, Maureen!" And she answers by calling each one by name.

Shortly after starting school our superintendent asked if we would like Maureen to attend church school. We were delighted and immediately began talking to her about church school, what she would be doing, how she should behave, the people who would be there and the children who would be in her class. We were pleased that she was placed in a class of her mental rather than her physical age, and although she was taller than the other children, it didn't seem to bother her or them. Each Sunday was a new and wonderful experience for her and we were surprised at how much of the story she retained. She was quite content to stay in that class several years longer than the normal children, but as she advanced in day school, so she was promoted in church school that she might work up to the level of her ability. The teacher and children were very patient with her, giving her help when needed and when some activities were too difficult, she learned to just sit and watch. Finding the Scripture lesson has always been beyond her so we help her find it Saturday night and she goes prepared to read with the rest of her class. And the same consideration is shown her at the midweek meeting where she takes part as she is able.

The church and community have opened their hearts to Maureen and made her a very happy and contented child. We pray that all those who have come in contact with her will have a keener appreciation of and show the same consideration toward any handicapped child they may meet.★

— *Mrs. J. P. Schissler*

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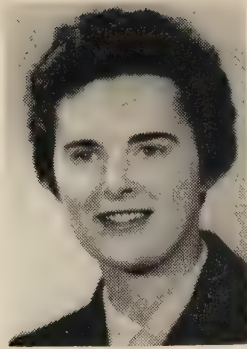




**LUELLA R. MOORE** of Saskatoon, Sask., a member of Parkview Church, will become deaconess at Knox Church, Burlington.



**BARBARA S. SARJEANT, R.N.**, of Orillia and Knox Church, Toronto, will serve on the Bhil field, India, under the W.M.S.



**SHIRLEY K. DREDGE** of Nassagaweya Church, Guelph Presbytery, will teach in Eastern Nigeria under the W.M.S. (W.D.)



**EMILY J. DRYSDALE** of Wallace, N.S., a member of St. Matthew's Church, will join the staff of the W.M.S. (W.D.) in Red Deer.



**MARY E. SMITH** of Collingwood, Ont., is a member of First Presbyterian Church.



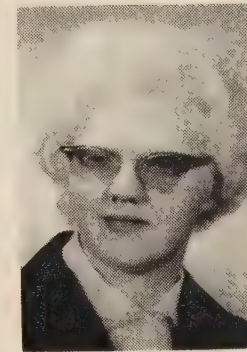
**BARBARA E. CAMPBELL** of Edmonton, Alta., is a member of First Church there.



**FLORENCE M. HOOD** of Kirkwall, Ont., has been appointed to the Presbytery of Pictou, by the mission board.



**JEANETTE MacNAUGHTON** of Salem Church, Green Hill, N.S., will go to Central Church, Brantford.



**NITA E. DeVENNE**, a member of First Church, New Glasgow, N.S., will do post-graduate study.



**SHARON A. WISEMAN** of Rosetown, Sask., plans to study at the University of Saskatchewan.

## EWART COLLEGE Graduates for 1963



**MARY I. PAXTON, A.L.C.M.**, of Riverdale Church, Toronto, plans to do post-graduate study.



**GALE (ANN) KAY**, a member of Knox Church, Guelph, Ont., plans further study for her B.A. degree.



TAKE A HUNDRED YOUNG MEN age 25, all starting out in business. In 40 years time 36 will be dead, 54 dependent on their families for support, five just getting by, four well-to-do and only one rich.

Every year our two theological colleges graduate about two dozen men with an average age of 25. What happens to them? Do they become successful? Do they live up to the promise of their beginnings?

To answer these questions you are asked to look at the Knox College graduation class of 1952. Why choose this group? Largely because they have just finished ten years in the ministry, a period which most ministers find is long enough to enable one to get the feel of things.

The 1952 class started with 17 men. At the end of the first year two dropped out. Fifteen graduated. Wench Kim from Japan graced our class for a term. Here are a few facts gathered from the periods before and after the ten years just completed.

Since 57% of our churches and over 70% of our entire membership are located in Ontario it's not surprising that nine graduates were born in that province. And as might be expected, nearly all of the 15 came from Presbyterian homes. For three only, the Salvation Army, Missionary Alliance and Pentecostal churches supplied a part-time background.

World War II, in which six of our group served, turned the minds of many young men to the ministry. They came from business, industry, farms and homes to enrol in theological study. Seven of the '52 class received their call after the age of 20, others as late as 45. Six class members were employed in the fields of banking, photography, teaching, engineering, department store work and salesmanship. This illustrates what is not always grasped, that God calls people to permanent service at different ages and from all walks of life.

Several of these men were married. So during the six or seven years of study their wives made a great contribution to the church, working to support their student husbands or carrying on with small budgets and under strained circumstances. Ten of the class married before graduation and of these, eight had children.

Here is a word-picture of each minister. They state their own opinion of the church's mission.

T. MELVILLE BAILEY, born at Hamilton, Ont., was ordained as a minister in Erskine Church, Hamilton, where he was baptized, joined the church, presented his children for baptism and ordained as an elder. He ceased a life-long struggle against the call to the ministry in 1949, after 15 years in railway work. During student days South Gate Church, Hamilton, was made his "baby." Following his ordination, appointment as ordained missionary and eventual call to South Gate Church the congregation has survived a three-stage building program. The minister's hobby is exploring places of historical interest and writing about them. The task of the church today is, he believes, "To so challenge the congregation to discipleship and responsibility, that the minister's role of administrator is changed to that of teaching elder."

THOMAS EDWARDS BLACK, born at Toronto, Ont., was called to the ministry after he enrolled at university. A student of exceptional ability at Knox, he won the highest scholastic awards during his final year, even though he was preaching, organizing the congregation of Westview Church in suburban Toronto and sharing in the building of



## An appraisal of the Knox

its first unit. All this was done during his school term!

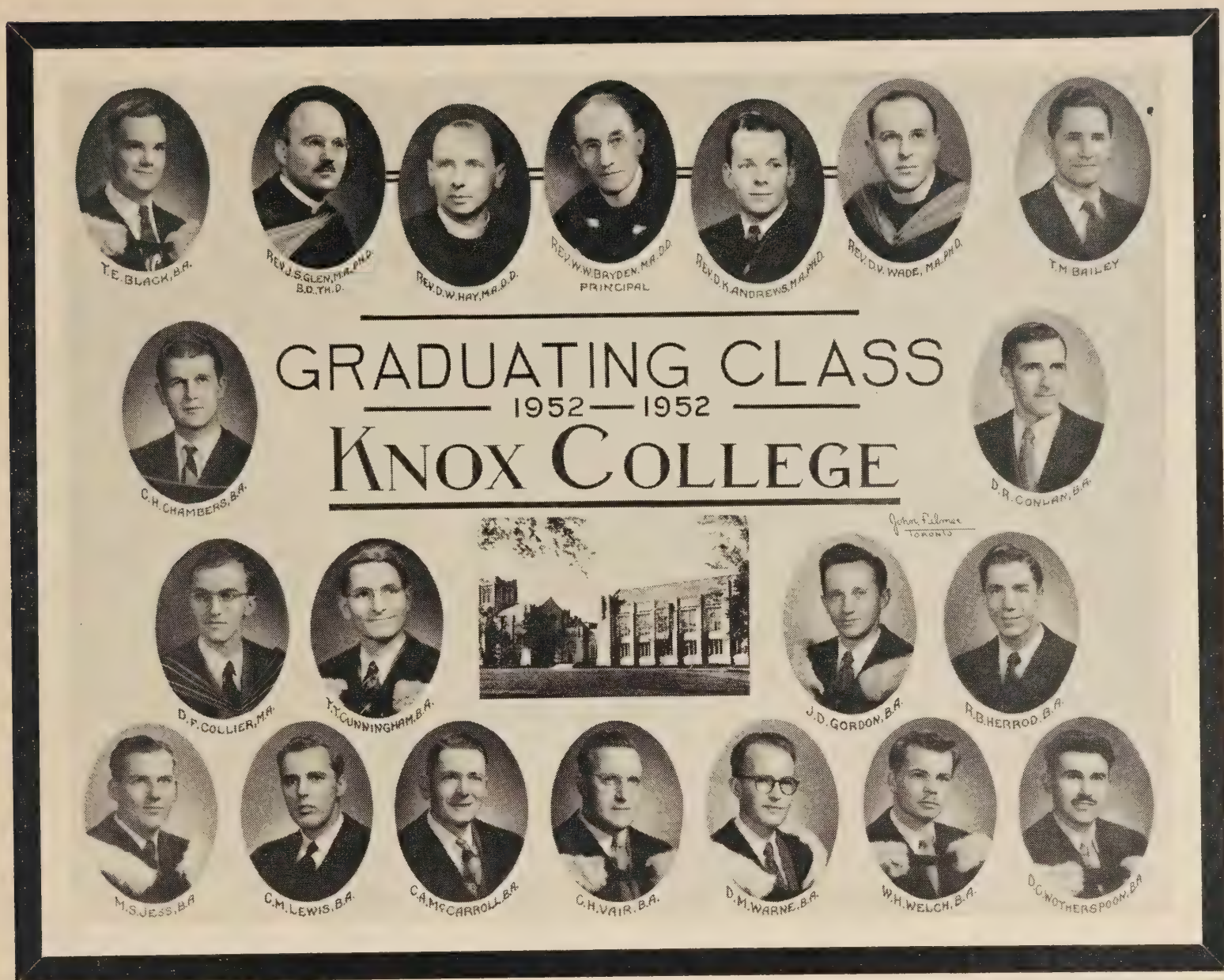
Later, during an outstanding ministry at Parkdale Church, Toronto, he took ill. Mr. Black's death occurred in 1956, leaving behind his wife and two girls. "He literally gave his life in the service of Christ," says a close classmate, "a brief but powerfully effective ministry, inspiring untold numbers of people."

CALVIN HADDON CHAMBERS, born at Regina, Sask. Raised in a Presbyterian covenant tradition the call came to him when he was 18. Strathcona Church asked Edmonton Presbytery to certify him for the ministry. Convinced of the need for an educated ministry, Calvin Chambers has since studied toward the degrees of Bachelor of Divinity and Sacred Theology Master.

Before going to his present charge of First Church, New Westminster, B.C. Mr. Chambers led in building Thornhill Church in Ontario, a new sanctuary for an older congregation. A popular, forceful leader in youth work, he sees as the church's aim, "To proclaim the whole counsel of God as revealed in Jesus Christ, and to beseech men in the power of the Holy Spirit to be reconciled to God."

DONALD F. COLLIER, born at Toronto, Ont. Glenview Church gave this minister his early training. There the





## College class of 1952 made by one of its members

family name is well-known. His keen interest in the place of religion in student life led him to serve for two years as secretary of the Student Christian Movement at the University of Toronto. Before this he did graduate study in Edinburgh.

Since 1956 Mr. Collier has been minister of St. Mark's Church, Don Mills, Ont. where he has supervised the first two stages of an ambitious building program. He believes that the church's task is "to penetrate all aspects of the whole life of individuals, communities and nations with the revolutionary Gospel of Christ, with particular emphasis on small group evangelism and Christian education."

DOUGLAS R. CONLAN, born at Sarnia, Ont., was raised in the Alliance Church. Mr. Conlan is one who was called to the ministry while employed in business. So he returned to high school. While at university and Knox College he served as student minister at South Nissouri and Holstein, Ont. "Stay in school as long as possible!" is his advice to teen-agers.

As minister at St. Andrew's Church, Amherstburg, he saw the completion of a Christian education building and when he was at First Church, Port Arthur, a new manse was erected. Mr. Conlan was moderator of Chatham Presbytery,

and served as reserve chaplain of the R.C.N. and chairman of a school board. Huntingdon College of Laurentian University in Sudbury recently appointed him to their staff as administrative assistant to the principal. He says, "I believe that the church's mission is to reach out beyond the four walls of a building. We must meet people where they are and in whatever they are doing, with the Christian message."

THOMAS T. CUNNINGHAM, born at Toronto, Ont., was employed in banking for seven years. The Orillia Church is his home kirk. Currently minister at Newcastle, N.B. he is active in social service work as a board member of the Children's Aid Society and the Victorian Order of Nurses. As clerk of Miramichi Presbytery and president of the ministerial, Thomas Cunningham serves also as a committee member of the Maritime Provinces Crusades, a Billy Graham organization. He believes that in the word "evangelism" is wrapped up the healing balm for the world's needs. "It is our failure to 'reckon ourselves to be dead to sin' that keeps us in such great trouble as Christians."

J. DOUGLAS GORDON, born in Peking, is a son of the Gordons of Formosa who were missionaries in China. His call came before the age of 20 while serving in the Royal Canadian Navy. Marriage and school teaching claimed



his chief interest before entering Knox. Since graduation he has served at Crieff and Puslinch, then at Westminster-St. Paul's, Guelph, Ont. As an army chaplain from 1956-58 he ministered to a different type of congregation.

Certified originally by Hamilton Presbytery, Mr. Gordon is now minister at St. Paul's Church, Ingersoll, Ont. What does he believe is the church's purpose? "To awaken our people to the full acceptance of her mission to the world, through a renewed study of Scripture and our Reformed faith."

R. BRUCE HERROD, born at Moose Jaw, Sask., served four years in the R.C.A.F., partly in India. Then he studied engineering and accepted Christ as Saviour when a student in 1947. Before his Knox days Mr. Herrod was interested in athletics and singing. Now he ministers to westerners at St. Andrew's, Brandon, Man., where he also serves in the role of chaplain and school board member. Reflecting his interest in evangelism he says, "The church's main task is as it ever was, to preach the Gospel to every creature."

MARSHALL S. JESS, born at Lorne Park, Ont. As the present minister at Cavan Church, Bolton and St. Andrew's, Nashville, Ont., he has followed a long line of notable ministers in those charges. The call to Christian service came to him at the age of 20, while single. He now has three boys. Locally he serves upon the high school board and general assembly placed him on the board of Ewart College. "To challenge all men to total commitment in the discipleship of Christ" is how he sees the church's role; "to draw all men to Him that all may believe and not perish."

CHESTER H. LEWIS, born at Sydney, N.S. "Education, education, education!" was his cry at school. Today his title is minister of Christian education at St. Andrew's Church, Kitchener, Ont. Prior to this he served at Atwood, earned the degree of Master of Theology from Princeton Seminary and served on our church's board of education and editorial committee. He is now part-time lecturer in philosophy at Waterloo University. His recipe for a forward-moving church is brief: "Produce committed, intelligent, useful Christians!"

CHARLES A. McCARROLL, born at London, England, is the only 1952 graduate with a son now studying for the ministry. The father came from business into Knox, after completing elementary studies at Toronto Bible College. During his years at the University of Western Ontario and at Knox he held student-minister charges. After graduation Mr. McCarroll continued to serve the three-point charge of Bethel, Bryanston and Ilderton, Ont. When called to Knollwood Park Church, London, in 1953, he organized the largest Presbyterian daily vacation church school in that city. While he was there, and at Knox Church in Hamilton, the church buildings were renovated. At present he is minister of another three-point charge — Cookstown, Baxter and Ivy, Ont. Mr. McCarroll's extremely practical nature will help them in planning for a Christian education building. The church's task today? "Personal salvation and evangelism."

ALLAN H. VAIR, born at Owen Sound, Ont. During the last war and following his 20th birthday he resolved to serve his church. This meant going back to school at considerable sacrifice. The world's hard knocks gave Mr. Vair a deep understanding of human suffering and concern for people with problems. He carries on work as chaplain of the Galt Girls' Training School and Diagnostic Centre in addition to duties as minister of Knox Church, Preston and the Doon Church, chairman of the Preston board of education, and chaplain of the Kitchener militia. He is also

involved in a church building program.

What about the church? "It must make sure that people do not reject the greatest gift given by God to them, namely, their Lord and Saviour Jesus Christ."

DONALD M. WARNE, born at Peterborough, Ont., is an example of how high scholastic standing may go hand in hand with practical ability in serving the church. On a scholarship he went directly from Knox to New College, Edinburgh. He later secured his Ph.D. While at his first charge in Stoney Creek, Ont., he was able to do occasional tutoring at Knox. Before leaving to take up duties as assistant editor of the board of Christian education, he supervised the building of a sanctuary and Christian education building. Dr. Warne believes that the church must "Stand beside all who suffer hunger, oppression, fear, dread and pain, ministering humbly to their needs in the name of the risen Christ."

WALTER H. WELCH, born at Mull, Ont. His home church was Mount Zion in Ridgetown. Before graduation from Knox he had already followed a busy pattern of living which included marriage and study for the degree of B.S.A. at the Ontario Agricultural College, Guelph. Accepting the call before age 20 he entered Knox, planning to go to India as an agricultural missionary. But his exceptional ability for harnessing men to church responsibility took precedence over a mission career. As a student, Mr. Welch organized the congregation of St. Andrew's, Humber Heights in suburban Toronto. Not only has it grown from 25 members to over 700 but in 1952 the small congregation organized a church at Rexdale as a mission project of their own! Today, St. Andrew's has a Christian education building and a novel sanctuary. These and a vital, active congregation are tangible evidence of Mr. Welch's unusual vitality and zeal. As one might guess, "The main task of the church is to mobilize the laity to reach others for Christ and his church."

DAVID C. WOTHERSPOON, born at Dunfermline, Scotland. After serving as a cook in the Royal Canadian Navy he was certified as a candidate for the ministry on the request of York Memorial Church, Toronto. At King, Ont., he lived as student-minister. Before graduation, three of his seven children were born. He is now at St. David's Church, Scarborough, Ont. A Hebrew scholar, Mr. Wotherspoon has added an M.A. to his name and is studying towards a further degree. Neither the world nor ideas are static when David Wotherspoon is around! His antidote for the ills of the church, "She needs to look at herself and the world, then find out why she exists and get on with it!"

To review the careers of all the men, during the past ten years 11 of the 15 served on assembly boards, five have shared in training students, six earned extra degrees, seven have become chaplains and five have spent terms on public and high school boards.

How many young men in business, starting out from scratch, ever become heads of large corporations? Yet ten of these ministers have either completed or are involved in the process of erecting buildings for church extension, some with total assets of a quarter of a million dollars. And these men give daily leadership to congregations ranging in size from 300 to 800 people.

Ministers are considered good actuarial risks. The Presbyterian Church can look forward to having these men give many more years of service to their Lord. The story of this class is not unique, one sees similar results in every graduating class.★



## The sixth in a series by John A. Ross



# My Notes on the Creed

● *I believe in the Maker of heaven and earth.* Suddenly that solemn statement sounds a little tinny and bumptious. In fact it's almost ridiculous. Here I am—a mere speck of dust lost in the immensity of the stars and space and time - piping up with my little opinion of the One who made it all! I may believe in the Creator, but it's far more important to know that the Creator believes in *me*. He not only made heaven and earth, but He must have considered that it was also a good thing to make me. Otherwise I wouldn't be here either to believe or disbelieve. God cares so much about me that He has given me my life, and His world, and His Son. He has provided for me in so many wonderful ways that I could easily fool myself into thinking that I myself must be the centre of the universe. This convinces me that He really does believe in me. So I am not merely a speck of dust or an illusion. I know that this created world is real, important and meaningful.

● *But I must always remember my proper place.* He is the Almighty Creator, while I am only a creature among fellow creatures. We depend on the Almighty for our existence and powers. If God were ever to doze off for a moment, that would be the end of us. When our day is done, God still goes on. We are always changing, but God is always the same. Death is a threat to us, but death has no dominion over Him. Once upon a time everything I see around me did not exist, for it all had to be made. I used to ask,

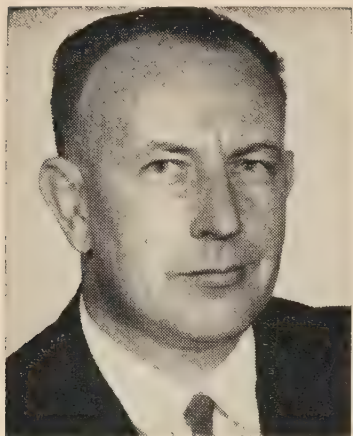
"Who made God?" But I now see that this is a meaningless question like, "How heavy is green?" Greenness has nothing whatever to do with heaviness. Just as circles are not squares, so God is not a makeable thing. Just as I have to accept the fact that light travels at a fixed speed, so I simply have to accept a Maker who was not made. My creaturely existence is so different from God's that I can't even imagine what it would be like to be God the Creator. Someone should invent a new word to describe God's unique kind of existence. But there just simply isn't anything on this earth that is fully like the Maker of all. Indeed, until the Creator showed Himself to us in Jesus Christ, we knew practically nothing at all about Him. Men were always making up religions out of their wild guesses and images of themselves.

● *Why did God create the world?* From all eternity, the loving communion of Father-Son-Holy Ghost didn't lack a thing. God was not driven to create the world by some inner need. He was not starving, or poor, or lonely. Nor did He make the world one day just because of a chance whim or a passing fancy. It was simply that the perfect love between Father-Son-Holy Ghost was so glorious that there ought to be more like it. Something so infinitely valuable ought to be infinitely multiplied. So God set out to build a world like a palace of mirrors which would reflect the light of the Trinity's holy love from every possible direction. He would make only things

that could do this. So to banish darkness and emptiness and formlessness, God said, "Let there be light!" And there was light. Then He made His created light into matter. There arose before Him an unbelievable multitude of ingenious substances, with a host of incredible functions. He brought some of this dead stuff to life and made all kinds of living things. In His workshop — this world — God has continually been making new things out of old, working up His first basic materials into ever higher and higher forms. Every one of them tends to hold together in unity and wholeness for its lifetime. Thus every atom and cell, every organism and planet reflect in its own way something of the unity and wholeness of Father-Son-Holy Ghost. Stones always seem so silent to me, but Jesus said that to the ear of God they ceaselessly cry out their praise of His holy love.

● *When God was about to make man,* He paused before opening this tremendous chapter of His creation. Into man's being and powers He would put all the processes which He had already worked out in the lower realms of Creation — plus a great deal more. As the ground is for plants, and as plants are for animals, and all of them for man, so man would be specially for God. In being gathered up into man, all lesser things would share in the glory of man. And it would be man's glory to bear the image of God, to be consciously and willingly the reflector of God's holy love. God's





Continued from the previous page

## My Notes on the Creed

Son was so in love with the whole project that He was prepared to die to bring it to pass. He would join Himself to the earth to live out in it the greatest love possible to a creature. Even if all other men failed to fulfil their destiny, the Son of God as the Son of Man would bring all creatures and all history to their highest meaning and fulfilment in Himself. In Jesus Christ the whole world which God had made, man and all, was gathered up to show forth the perfection of God's holy love. Christ was worthy to inherit the world's power and riches, wisdom and strength, honour, glory and blessing. His song of love was sung to God on behalf of all creation. In Him God had achieved His great goal at least once in history. Christ's spirit is still with us and His Church carries on something of His glory and of His song. In Christ we have the key to the purpose of all God's creation, and especially to the meaning of man.

● *If heaven and earth were made by God*, it is clear to me that the world certainly is not God. I must never worship "nature" or anything else in this world. I must never get so fascinated with the world that I forget my first responsibility to the One who made it for His own purpose. Nor must I ever say that any creature is merely "natural." Every single thing is a miracle, a wonder of God. Since the Creator is greater than all His creatures, when I am investigating God's world I know that I shall never come upon any kind of power that God cannot handle. God fully intended to make this world. He is still at work creating it in the process we call time, steadily transforming it, making all things new to the farthest reaches of space. God loved this world so much that He sent

His own Son at a frightful cost to bring it to its fullest glory. As part of this world He lived, suffered, died and rose again. To it He returned in His Holy Spirit. He will never let it go. I must therefore give this world its full value and take seriously all God's creatures and their history. My attitude must be that of a holy worldliness, like the holy worldliness of the eternal God. I dare not be indifferent to God's world. I am a part of this world and I must take my full place in it if I am ever to be entrusted with another place in a world to come.

● *Beyond this visible earth*, there is an invisible creation called heaven. Heaven may be all about me or in me, but it is quite out of my reach. There are depths and heights of being of which I catch only an occasional fleeting glimpse. There is an unfathomable mystery which keeps me from being overly proud about my powers of knowledge. As seeing is more than vibrating light waves, as thinking surpasses mere things, as appreciation of music lies beyond the hearing of sounds, so heaven lies well beyond earth. I know that there are sounds my ears cannot hear, light my eyes cannot see and radio waves my senses cannot bring in. Heaven is the realm of angels and who knows what other powers that I cannot detect. I will need a special gift from God if I am destined to be at home in that unknown realm. Heaven, like earth, is a created world. It, like nature, is not God, so I must not worship it rather than God. Nor need I fear anything in heaven. The God who made it may be trusted to do all things well, even beyond the edge of my little map. My destiny will be settled by God in Christ, and not by earth's atoms or by heaven's angels. Therefore

I shall concentrate on my place before the Lord on this earth, and leave the mysteries of heaven to whoever is responsible there.

● *God made this wonderful world*, and I am part of it all. What a privilege to be alive, to look upon it with amazement and gratitude, and to feel its glory in my bones! I am only the dust of the earth, yet by the grace of my Creator I *know* I am dust, and I can adore my Maker, and love what He has made. When I rise up at the call of God, the world that fed me, the race that gave me birth, also rise up. When I worship, all the plants and animals who died that I might keep on living, participate in my praise. The earth brought forth a rope that tied Christ's arms and scourged His back. The earth brought forth the tree and the iron that men made into a cross and hand-piercing nails. My task is to see that what the earth brings forth in me shares in what Christ made of this world. In Him who is the Highest of us all, something of the earth rose and ascended into the very presence of God. This is the promise of things to come, that what Christ gathers up from this earth will be part of a new heaven and a new earth. There everything will shine ever so clearly with the glory of the Creator-God whose name is Love.

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*EDITOR'S NOTE: This concludes the series on the first article of the Apostles' Creed. Dr. Ross will begin a series on the second article of the Creed in the September issue.*

*Meanwhile comment is invited from our readers. It may be sent to this office or directly to Dr. John A. Ross, 6040 Iona Drive, U.B.C. Campus, Vancouver 8, B.C.*

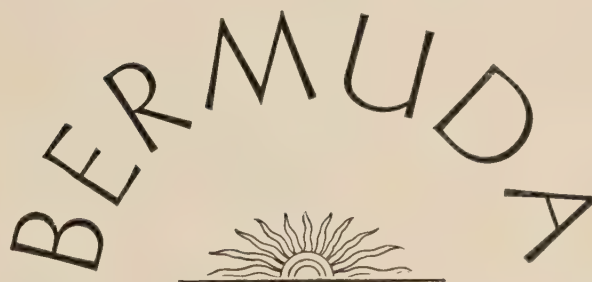


■ ■ ■ "The proof that Sector really is an evangelical thrust out into the community is verified in the wonderful commitments that people have made, in their lives, both to Jesus Christ and to the work and witness of His church."

This was the comment at a ministerial meeting in Bermuda after the first stewardship every person visitation had been conducted under the auspices of Sector in 13 congregations on the island, including Anglican, Methodist and Presbyterian churches.

Volunteers for local leadership, for teaching Sunday School, for group participation and for training as church

## sector's success in



**AT A SECTOR TRAINING DINNER** in Bermuda Dr. H. F. Davidson addressed representatives of the 13 congregations from several denominations that participated.

members have resulted from the recent Bermuda Sector project. St. Andrew's Church reports an increase of 42% in committed givings over the contributions estimated for 1963 at the annual meeting.

All 13 churches tell the same story, new members, new leaders, new money and a deepening of spiritual life. Increases in attendance and in givings of from 30% to 250% have resulted.

The project began when the Bermuda churches requested the Canadian Council of Churches to give them assistance in training for stewardship. Our minister, the Rev. Creba MacSween, was appointed director of the training plan and attended the C.C.C. training school at Orillia in May, 1962.

Then early this year Canada sent three counsellors to the training meetings in Bermuda, Archdeacon John Wills of the Anglican Church, Rev. Sterling Kitchen of the United Church, and Dr. H. F. Davidson of the Presbyterian Church.

From that point the Bermuda people took over, and their success story has stirred other island congregations into linking with the Sector program next year. As an informal report from Bermuda says, "Sector still works!"★



**ON HIS OFFICIAL VISIT TO BERMUDA** the moderator was the guest of honour at a reception in St. Andrew's Church. Dr. Ross K. Cameron is shown at the buffet table. The minister and session of Christ Church, Warwick, of the Church of Scotland were welcomed by our minister, Rev. Creba A. MacSween.

St. Andrew's, Bermuda, sent a cheque for \$2,648.28 by the moderator to The Presbyterian Church in Canada in payment of budget arrears from a previous year. Dr. Cameron spent ten days on the island in March.



# pungent and pertinent

## ❖ Teachers Need Help!

by Robert P. Carter

As one reads the brief of the moderator's committee on the matter of the church and public education, it is readily apparent that we have only begun to discern our own position as Presbyterians. What the brief does not say but clearly implies, is that we have a lot of homework to do as Presbyterians if we expect to spell out the details of a genuinely constructive alternative to the secularistic and the Roman Catholic positions. As the brief points out, it is many years since Protestant Christians have wrestled seriously with the matter of their faith and public education.

One of the most serious results of our neglect over the past years is our failure to help those of our members who are in the teaching profession to develop a critical awareness of the relation of their faith to the philosophy of education. We seem to have lost the realization that Christian faith has anything to say on such matters. It is serious enough for the church to fail any vocational group of its members in this way. But when that vocational group is the profession which has the education of the young in their hands, then the consequences are very serious indeed.

There is a great challenge facing our pastors and theologians to sit down with the educators in their congregations and study public education in the light of our reformed Christian faith.

There is a great challenge facing Presbyterian day school teachers and school officials, to see their vocation as God's calling; and to submit their daily work and its undergirding philosophy to the scrutiny of the Word of God. Let them enter into a genuine dialogue of study with their minister, pooling their knowledge of theology and of education.

Together, our theologians and educators can refocus for all of us the implications of our reformed faith for a fundamental philosophy of education, and for the complex problems of church

and state in public education.

Educators themselves are telling us how little attention is given to the undergirding philosophy of education throughout their profession. Christian educators could render a great service to the public good, as well as to their Lord, by taking up the task of study suggested here.

There is little hope or need these days for a Christianity which has its life only within the church walls. But when Christian men and women begin to struggle with what it means to be a Christian in the arena of daily affairs, their Christianity comes alive.

Let our professional teachers see this as their moment — a moment of great opportunity and real urgency.★

## ❖ Women in the Church

by Jennie F. Cowan

Should the Woman's Missionary Society (E.D.) and the Women's Missionary Society (W.D.) be encouraged to amalgamate? It is difficult to venture an opinion until one considers the similarities and differences in their aims and purposes.

The object of the Eastern Division is stated as follows: "to interest the women, girls and children to aid the missionary operations of the church by prayer and service; and for this purpose it shall receive and disburse all money contributed by the society for missions. Disbursements for overseas missions shall be subject to the approval of the general board of missions, disbursements for home missions, in accordance with the allocations approved by the annual meeting or a full meeting of the board of management . . . the object of an auxiliary shall be to aid the general society in sending missionaries and teachers to overseas and home fields and supporting them while there."

The Western Division states that its aim and purpose is: "to unite the women, girls and children of the church in prayer, study and service for the ad-

vancement of the kingdom of God at home and abroad . . . the auxiliary shall meet regularly for the purpose of becoming informed about the society's work at home and abroad; and the total mission of the whole church."

One should remember that neither society receives the support of all women communicants. The members of the Western Division may be more fortunate than the members of the Eastern Division, having the benefit of dedicated, well-trained salaried directors as well as volunteer officers. However, study by ordained persons might determine why these societies are not keeping pace with the growth of the church.

Personally, I feel there may be need of lifting all women out of missionary societies lest they be spoiled by falling into deep ruts, or trying to grasp more power than it is well for any society to have within a church.

I regret that the motion passed at the W.M.S. (W.D.) council meeting in 1956 seems to have been forgotten: "Agreed on motion of Mr. Barr, seconded by Dr. Munro, that council request presbyterials to invite a representative of presbytery to sit on their executive as a non-voting member."

Surely it is time for women's groups to simply receive greater leadership from kirk sessions, presbyteries and synods, instead of trying to bundle women together to be led by boards centred in Toronto.

And does The Presbyterian Church in Canada believe in granting more and more license to designated women and volunteer officers of a society so as to avoid accepting ordained women? The account of the W.M.S. (W.D.) in *Certain Women Amazed Us* (Women at Work in Presbyterian and Reformed Churches Around the World) may lead some readers to wonder about this. It is interesting to note that in the same book the writer from New Zealand where "all courts of the church are open to women" questions the rise of the order of deaconesses in the church!★





LEFT: In appreciation for 35 years at St. Andrew's Church, Windsor, Ont. as organist-choir leader, William Rose (left) received a tape recorder from the congregation and a hi-fi set from the choir. Looking on are Rev. Wm. Lawson and elder John Baird.



P. F. Gilbert turned the sod for St. Timothy's Church, Ajax, Ont., March 17. George Henderson, left, Mrs. George Smyth, centre, and Rev. Frank Conkey, right, are also shown.



Two windows in the choir loft of Knox Church, Dutton, Ont. were dedicated by Dr. Wm. Barclay, left, and unveiled by Mrs. J. Bennett and John McFarlane, who gave windows as family memorials.



A new kirk session was formed at Kitimat, B.C. when five men were ordained and inducted by Rev. Wm. Perry, the minister. Left are: J. Frew, Prince Rupert; James Pettie, R. L. Morris, John Pousette, George Watson and C. D. Wright. The last five form the new session.

## CHURCH CAMEOS

◆ At *Freetown Church, Prince Edward Island*, an organ was dedicated on March 3 in memory of those who served and gave their lives in both World Wars. The service was conducted by the Rev. Peter D. Ruddell, interim moderator, assisted by Mrs. J. Elton Cairns and Mrs. John Paynter.

◆ Gifts dedicated at *Cooke's Church, Toronto*, March 31st in memory of the Rev. William McRoberts included 12 Communion bread plates given by his wife, daughter and family; 75 Bibles, the gift of the women's association; two palms given by Misses Mabel and Nadine McClung of Iowa and Mr. and Mrs. S. McCullough.

◆ The 89th general assembly will meet at *Knox Church, Toronto*, June 5-13.

◆ The 25th anniversary of *Melrose Park Church, Toronto* was observed on March 10 and 17. Panelling for the chancel given by women of the church, was dedicated by Rev. John Marshall.

◆ At *Royce Church, Toronto, Ontario* a brass lectern, given by John Sandison in memory of his wife Marjorie, was dedicated on March 31 by the minister, the Rev. W. G. Lewis.

◆ The Sunday School of *Knox Church, Hamilton, Ontario* marked its 127th anniversary with a special service on March 17. A scroll was presented to Mrs. William Weaver, who has been connected with the Sunday School for 75 years. Miss Sarah Wallace received a W.M.S. life membership pin.

◆ On March 17 the \$150,000 church hall which has been added to *Westminster Church, Ottawa, Ontario* was dedicated. The event marked the 35th anniversary of the congregation. The minister is the Rev. R. Currie Creelman.

◆ This month the *St. Andrew's* congregation in *Atikokan, Ontario* expects to begin construction of an "A" frame church building over the present basement. The Rev. W. P. Morrison is the minister.

◆ Communion trays and plates were dedicated in *Knox Church, Agincourt, Ontario* on March 31, given by Colin Hood in memory of his wife. The service was conducted by the minister, the Rev. John Forbes.



### We must keep THE NEW COUNCIL

Should the administrative council of The Presbyterian Church in Canada be continued? Commissioners to the 89th general assembly will be asked to answer that question, for next month the council terminates its three year trial period.

Those who make the decision will need to review the accomplishments of the council and measure them against the reasons for which the new body was set up. It came into being in 1960 as the result of long and careful study of the financial structure of the administrative needs of the church. The council was formed to replace the board of administration with a new body more representative of all major boards and committees, as well as the church at large.

The administrative council is composed of 18 members named by the general assembly, ten ministers, five laymen and three laywomen. Other voting members are the chairmen of the major boards, including those of the three colleges, and the two division presidents of the Women's Missionary Society. No vote is given to the secretaries of the boards and the principals of the colleges, but they have full freedom of discussion and debate.

The major assignment of the council is "to co-ordinate the work of all departments, boards and committees" of The Presbyterian Church in Canada. It is also authorized to "recommend policy, submit short and long range plans, co-ordinate and recommend a realistic and balanced budget and generally present the current and future financial needs of the permanent departments, boards and committees to the general assembly." Oversight and control of the financial affairs of the church, subject to the authority of the general assembly, is given to the council along with other responsibilities that we need not detail here.

The trial period has shown that the creation of an executive body, representative of the whole church, has been

a step forward. The men and women who make up the administrative council have been chosen carefully and they take their responsibilities seriously. Long hours of careful deliberation have been given to many matters of importance. The result has been that the council has been able to offer direction and constructive policy to the general assembly.

In fact, it has become increasingly evident that consultation in the council will help to abolish the tug-of-war debate that so often took place on the floor of the assembly in previous years. Deliberation at the consultative level will also avoid bringing matters of less consequence before the supreme court of the church.

Thus it can be claimed that an economy of time has resulted from the establishment of the administrative council. Duplication of effort has been discouraged by the co-ordination in council of board programs. More efficient financial controls and procedures have been set up. Indeed, a great deal of time has been devoted to the financial structure of the church, as the report to the 89th general assembly will show.

The great advantage of continuing the administrative council is that it has reached the position where it can undertake some practical work in the field of policy and planning. Money matters are not the only concern of such a body, and the council has already begun to devote an extra day to serious consultation on the program and mission of The Presbyterian Church in Canada.

All who have participated in the meetings of the administrative council are aware of its weaknesses, but these are more than compensated for by its strengths. Its most serious handicap is its size and the fact that some members must be brought in from a distance. But these are factors that have to be endured in a democratic and widespread church such as ours. The council has met regularly twice each year and between sessions its executive and sub-executive have wrestled with the immediate problems.

Commissioners to the 89th general assembly must judge the success and effectiveness of the administrative council by measuring its potential as well as its initial achievements. We believe that it has begun to fulfil its functions and to justify a permanent place in the structure of the church.★

### We borrowed A DOCTOR FOR INDIA

It was quite an occasion in Windsor, Ontario when one of our new missionaries was designated at a service in St. Andrew's Church. Dr. Arnold K. Carter has since gone out to India as superintendent of the Christian Hospital at Jobat.

Since Dr. Carter is a member of Westminster United Church, his minister, the choir and many members shared in the service conducted by the Presbytery of Chatham. Medical men from the city acted as ushers. Westminster was once a mission of St. Andrew's, and the joint service did much to renew fraternal relations.

The citizens of Windsor have a new interest in Jobat as a result. Patients and friends of Dr. Carter have formed a fund for the hospital while local firms have contributed quantities of valuable supplies.

Why send a United Church missionary to a Presbyterian field? The answer lies in the silence of the many medical men in our church. The opportunity was theirs, but no one came forward. We doubt whether the Bhil people will mind. They know the centre of healing at Jobat as the Christian Hospital, and draw no further distinctions.

Once again we are grateful to the United Church of Canada for loaning a missionary for a post of urgent need. This is true co-operation in a venture that is helping to bring healing to hundreds each year.★



# No church is about

*As seaway ships pass slowly through the Welland Canal their crews are greeted by a chaplain.*

XXXX The Sarnia church was decorated with vividly coloured signal flags, a ship's wheel and engine-room telegraph, with a red light to port, a green one to starboard and a white one in front. The Canadian ensign joined to the Stars and Stripes hung mast high over the Communion table. In the window niches and along the front were axes and life rings bearing the names of lake vessels.

It was the annual sailors' service conducted by the Rev. Cameron Orr of the Welland Canal Mission, held in Paterson Memorial Presbyterian Church. But his pulpit is more often the deck or other parts of a ship, his congregation the sailors of Canadian, American and foreign vessels that lock through the Welland canal from April to December.

Mr. Orr is a tallish, neatly dressed man in his fifties, with a frame kept spare by climbing on, off and about ships. His abrupt speech is flavoured with an English accent and as he talks he gesticulates with his strong hands.

Another Presbyterian Church in Sarnia, St. Andrew's, has contributed financially to Mr. Orr's work for 23 years. At a service there he gave an account of his stewardship. "Since the men aboard ship can't go to church we take the church aboard ship," he reported. This means boarding four or five ships a day and speaking individually to over 4800 seamen a year.

In speaking to them Mr. Orr relates the seen to the unseen with astonishing quickness. For example, he was loaned a raincoat by a ship's officer. After wearing it home he had it cleaned and



BY  
JEAN ELFORD

The Rev.  
Cameron Orr  
boards a  
ship as it  
moves  
through the

## LOCKS



# AND BELOW

## ON DECK

he chats  
with  
the chief  
officer

## he visits the SHIPS



pressed. One evening he heard that ship's whistle and went down to the canal with the coat. To the owner he said, "Here is your coat, sir, cleaned and pressed like new." And he went on to illustrate how, as the coat was made new, so lives can be made new through Christ.

It was difficult, he says, to get the attention of the men during the first week of October. Television blared fore and aft. Radios along the decks gave play by play accounts of the world's series. Mr. Orr asked one sailor, "Who knows how to make a home run?" The sailor gave credit to a Yankee player but Mr. Orr had in mind the Prodigal Son.

"You have to touch all the bases to get home safely," he said, comparing the meaning of the resurrection to a Christian, with the need of a baseball player to "get safely home."

In addition to such sermonettes, Mr. Orr reads Scripture, prays, sometimes sings a hymn and distributes religious literature. The briefcase he carries is crammed every morning with about 60 pounds of tracts, Sunday School papers and Gideon Testaments bound in merchant marine blue.

A film taken of Mr. Orr at work shows him distributing literature aboard the *Myron C. Taylor*. Several men are on deck with papers sticking out of their

pockets and Mr. Orr is busy stuffing more into the hip pocket of another, whose hands needed to be free. The film proves the literature is read for a man is seen off by himself, too absorbed in a tract to notice the camera.

Illustrated Bible leaflets are useful, especially on foreign ships. Although the officers must know English to take their dockside orders, most of the crewmen are not very fluent. But the Greeks, the communistic Yugoslavs and Spanish, the Japanese, Scandinavians and all the rest can read with the help of Bible pictures.

It seemed to me that it must take courage to speak of spiritual matters to

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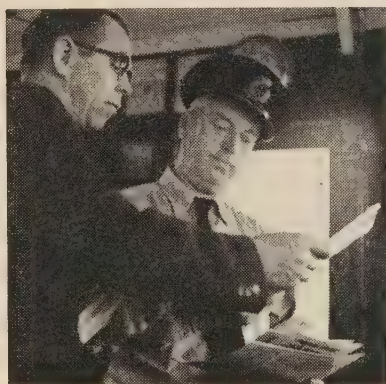
**has prayer in the galley,**



**visits the engine room**



**and gives  
leaflets to the captain.**



"I was always glad to see him come aboard," Captain Andrew Allan observed. "He's a nice chap. He does a lot of climbing around to see everybody. It's rather dangerous too, but he seems to enjoy it. I'd say 90% of the men were glad to see him."

A wheelman thought he was too religious. But when I mentioned an outstanding kindness I knew Mr. Orr had performed the man agreed emphatically, "Oh yes. I know he'd do that!"

A friend of Mr. Orr's told me that he counselled and comforted sailors who confide their troubles to him. They couldn't find a more reliable confidant, for he keeps his left hand in ignorance of any charitable doings of his right.

When the navigation season is over he tours south-western Ontario, telling of his work and gaining support for it. In most of the major centres he holds services for sailors and speaks to congregations in churches of several denominations. When in the cities he visits bereaved families and sick sailors, as well as people who support his work. Mr. Orr is paid by the Upper Canada Tract and Book Society, an interdenominational organization, more or less out of his own earnings. Offerings taken at his services go to the Society.

April finds Mr. Orr back on the ships six days a week and often preaching in a church on Sunday. He takes the month of August for relaxation—reading, fishing and boating.

He and his wife have two sons and an adopted daughter. The couple had not seen the girl when Mr. Orr promised her dying mother to give her a home. The child, four years old when they took her nine years ago is now, in Mr. Orr's own words, "a lovely little lady."

"It's a life of faith," he said when asked about his uncertain income. "The Lord lets us have all we need, we have never wanted. Yet at no time have we had enough to sit back and take our ease."

Born at Newcastle-on-Tyne, Mr. Orr was raised a Presbyterian. He came to Canada in 1929 and while working on a farm felt called to enter the ministry. He had been out of school for some years and began attending evening classes at a Toronto collegiate. He later studied at Toronto Bible College and at McMaster University. An ordained Baptist minister, he served in a Weston, Ontario church for a year before he started his present work in 1939.

The 95-year-old Welland Canal Mission has in the Rev. Cameron Orr a man dedicated to his task of bringing the Christian message to his floating congregation on the canal.★

a while they ease their big ships the high cement walls of the locks and through the eddies rents of the canal.

rr admitted this and felt that prayer he would be inadequate it. A wide knowledge and ready of Scripture is also necessary,

ou find that you make contact ay of the men, or do they just ertain between you and them- I asked.

ce sobered. "We had only two ns all last year. The rest, as just drop a curtain—shut them-."

"Do you find the men or the officers more receptive?"

"The officers," he answered quickly. "We see them time and time again all season, year after year, but the crews just float." He shrugged and raised his hands, palms upward.

Wondering how the sailors evaluated his work, I asked several of them.

Captain H. Beaton said the men respected him whether their beliefs coincided with his or not. "Mr. Orr makes it a point to visit everybody from the wheelhouse to the engine room," he said. At dinner, which he often has aboard, he takes the opportunity to speak with the cooks.



## The church and world peace theme of social action board

Evangelism is the means by which the church can expand in Canada today, it was agreed at the annual meeting of the board of evangelism and social action, held in Toronto, March 12-14.

While encouraging the holding of preaching missions, and while commending the missions of such internationally known evangelists as Tom Allan, Leighton Ford and Billy Graham, the board of evangelism and social action stressed the importance of tying in these missions with the ongoing training program for evangelism of The Presbyterian Church in Canada. An increasing number of congregations have undertaken friendship evangelism visiting. The person to person emphasis in evangelism cannot be over-stressed. If we would interest outside people in Christ and the church, the church must be prepared to show

itself friendly to them, and make them feel that they are really wanted.

In addition to friendship visiting, the board is advocating occupational and industrial evangelism, and evangelism through church groups. The aim of the board is the establishment of an evangelism council in every congregation.

Christian social action proved to be a lively topic. On the question of the church and nuclear weapons it soon became apparent that a tension exists within the church as well as the nation on this subject. To attempt to see the question of nuclear weapons from every angle, a conference on the church and world peace was held in conjunction with the annual meeting. Despite the dif-

ferences of opinion, there was the conviction that the church must manifest a more positive "will to peace," and a suitable recommendation is going forward to the 89th general assembly.

Other questions of vital interest to all Canadians were discussed, namely: What has The Presbyterian Church in Canada to say about a national health service? Should the grounds for divorce be widened? What are the most urgent needs of our older members and citizens, and what can be done to train people for retirement? Is rightist propaganda a threat to Canada? What is the church's role in the treatment of alcoholism and narcotic addiction? Is mercy killing mercy or murder? What are the moral effects of obscene literature, and what can be done to limit its circulation?

Outstanding features in the report of the national committee of Presbyterian Men were: 1. An increase of 200 in attendance at the national conference, held in four sections. 2. Greater participation in the presbytery council training. 3. Application of the training at the congregational level.

In a recent survey it was shown that 291 men have completed the studies in the first stage of their training. Of these 196 reported that they were leading discussion groups in their own congregation, helping men to relate their Christian faith to every day life in the world. Others reported that their training had helped them in discussing their faith with their fellow men without embarrassment.

## Christian unity to be theme At Montreal conference

A world study conference dealing with obstacles and opportunities in Christian unity will be held on the campus of McGill University, Montreal, July 12 - 26.

Regarded by theologians and church leaders as one of the most significant meetings of the mid-twentieth century, the conference will bring together 500 leading Protestant, Anglican and Orthodox theologians from all parts of the world. Church historians, sociologists, pastors and laymen also will be present.

Formal title for the conference is the Fourth World Conference on Faith and Order. It is sponsored by the commission on faith and order of the World Council of Churches whose chairman is Dr. Douglas Horton, Randolph, New Hampshire. Conference chairman will be Anglican Bishop Oliver Tomkins of Bristol, England.

The faith and order movement has  
(Continued on page 22)

# NEWS



At the organ dedication in St. Laurent Church, Que., are, from left, Gordon Anderson, organist-choirleader; the minister, Rev. Harry A. Crawford; Mrs. J. Robson, W.A. president and Fred Drake, organ committee chairman.



Choir gowns and hymnbooks were dedicated in St. Andrew's Church, Montague, P.E.I., by the minister, Rev. Basil Lowery (left). With him is the organist, Mrs. A. F. Campbell. The gowns were a gift to the congregation from the choir and the hymnbooks were presented by the young women's guild.





## Only twenty letters a day— and we need a postage meter?

"No, Mr. Smithers. We don't *need* a postage meter. We can still use adhesive stamps, hand-written letters, and carrier pigeons. But metered mail is faster, more businesslike, and *so* convenient. I wouldn't have to run down to the postoffice when we run out of fives or airmails. Or play a guessing game every month trying to account for postage."

Once metered mail was for big, blue chip companies. Now any lawyer, doctor, merchant or dry cleaner can use a DM—the little, low-cost desk model postage meter made for the small business.

**The DM prints postage**, the exact amount needed, right on the envelope; or on special tape for parcel post. With your own small ad, if you want one. Protects your postage from loss, damage, misuse. And accounts for it automatically, on registers that show postage used and on

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The DM costs about 30¢ a day, pays off in convenience in any office. Ask any of the 29 Pitney-Bowes offices for a demonstration of the little DM, or any of the twelve other meter models, hand operated or powered.

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# NEWS (Cont. from page 20)



## Education is for life

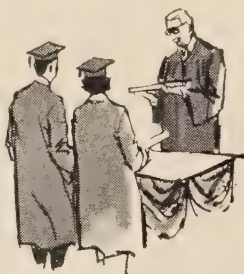
In its VALUES IN EDUCATION series, Sun Life of Canada is offering leaflets ranging from *Why Stay in School?* to *Adult Education Today*.

For school children there are leaflets on how they can improve their grades and how they can get more fun out of school. For teen-agers planning their advanced education, four leaflets should be helpful—*The Value of a College Education*, *Scholarships and Bursaries*, *So You're Going to College* and *Why Study the Humanities?*

And those who wish to make the most of their retirement might be interested in *Educating Yourself for Retirement* and *New Horizons for Leisure Time*.

These and other leaflets in the series are offered free of charge and without obligation.

For a complete set, write:  
Sun Life of  
Canada,  
Values in  
Education,  
Sun Life  
Building,  
Montreal.



### SUN LIFE ASSURANCE COMPANY OF CANADA

*One of the Great Life Insurance  
Companies of the World*

worked for many years for the unity of the church. It involves study of the deepest differences of conviction between the churches. Under discussion at this meeting will be such questions as differing conceptions of doctrine and issues such as baptism, Holy Communion, worship, the ministry and church government.

The Montreal conference will be the first such world meeting since the faith and order conference held in Lund, Sweden in 1952. In the intervening decade many developments have taken place in Christian unity, including a growing dialogue between the Roman Catholics and others.

At Montreal there will be 317 delegates from the W.C.C.'s 201 member churches. Advisers, staff, special youth representatives and guests will bring the total registration up to 500.

#### Canadian Indian Centre Opened in downtown Toronto.

TORONTO — A Canadian Indian Centre was opened at 603 Church Street here on March 30 by the Hon. J. Keiller Mackay. Many Indian chiefs in traditional dress attended.

The centre will provide a meeting place for the two or three thousand Canadian Indians who live in Toronto. It will sponsor cultural, recreational and sporting activities. Its chief aim is to aid the Indian in getting established in the environment of the city, and to make

him feel that he has a part to play in the life of the community.

Grants for the centre have come from the municipal, provincial and federal governments, and it has the support of all denominations that work with the Indian people. Indians and non-Indians will co-operate on the staff.

The Rev. James S. Roe, a Presbyterian minister who is president of the Metropolitan Toronto Council of Churches, is a member of the board of the new Canadian Indian Centre.

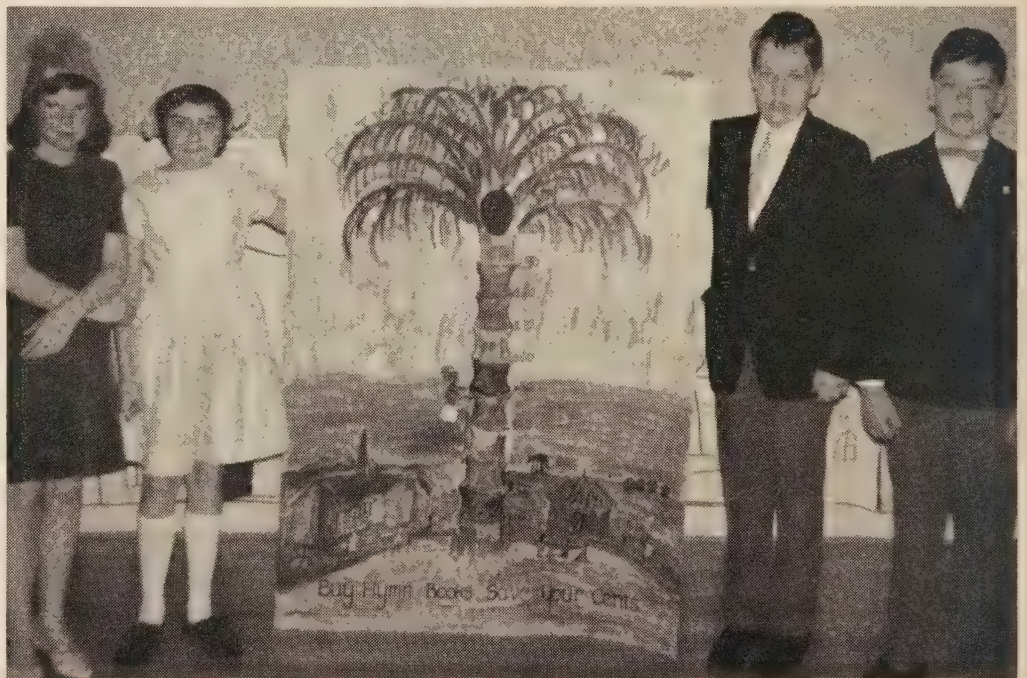
#### MacLeod announces plans For St. Columba anniversary

Plans for the celebration of the landing of St. Columba on the island of Iona 1400 years ago have been announced by the Rev. Dr. George F. MacLeod, leader of the Iona Community.

St. Columba landed on Iona at Pentecost in the year 563, and died there on June 9, 597. This year on Sunday, June 2 a celebration of Holy Communion will be presided over by Right Rev. Lesslie Newbigin, director of world mission and evangelism in the World Council of Churches. He was a missionary of the Church of Scotland who became a bishop in the Church of South India.

During the week there will be a retreat, and on Sunday, June 9 a great open air service of commitment.

Two ships will sail from Ireland to commemorate St. Columba's voyage. The Episcopal Church will sail a craft of coracle style, while Presbyterian friends in Ireland have offered a whaler as a gift, to be used afterwards by youth groups.



From a hall decorated in nautical style the S.S. of Willowdale Church, Ont., took off on an imaginary flight to British Guiana, beginning a project to buy hymn books for mission schools there. The children are being encouraged to give money they have earned, outside of regular contributions. Each department records their givings on thermometers and posters. The boy climbing the tree in the poster above will get closer to the top as givings increase. From the left are Sherry Munroe and Pat MacPherson, Graham and Gregory Whilsmith. The objective of the Sunday School is \$100.



By  
**Roy T. Hunt**



## re: PRODUCTION

"The only time some people work like a horse", says radio commentator Gabriel Heatter, "is when the boss rides them."



The cost of keeping a salesman on the road soared to an all-time high in 1962. Average mileage cost per car is now 8.91 cents, as compared with 8.22 cents in 1960 and 7.72 cents in 1957. Looks as though some re-planning of salesmen's routes could save money.



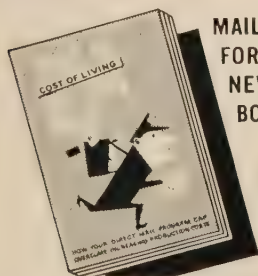
Speaking of cars, have you had one of our new fluorescent stickers for your own car? It is meant to go on the edge of the front door, on the driver's side. Then, if you have to get out on that side, in traffic—especially during night-driving—the fluorescent red and white stripes glow conspicuously as on-coming headlights approach, safeguarding your car, your passengers and yourself. Would you like one . . . or two? Drop me a line personally, and I'll see you get them with the compliments of Gestetner.



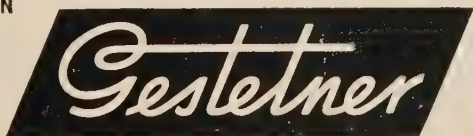
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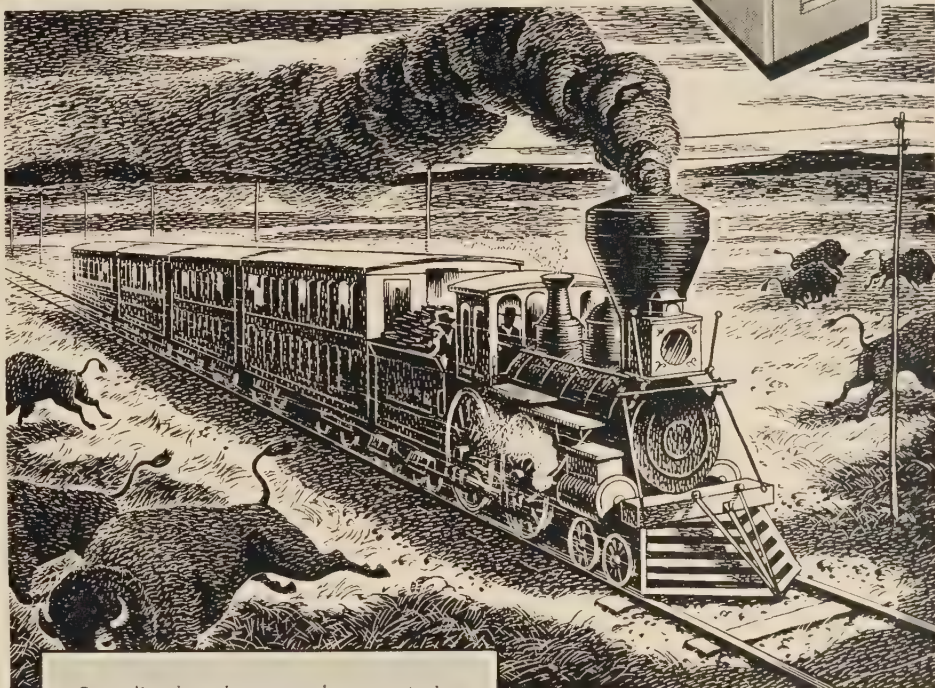
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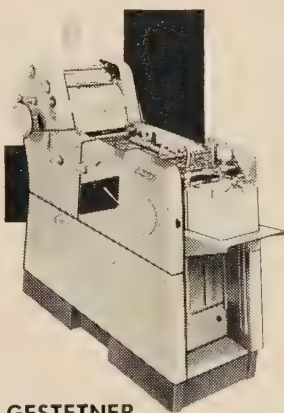


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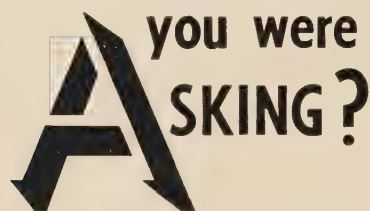
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**Q** *Do you think it is proper to call a minister by his first name?*

**A** Generally speaking, no! Some people cannot bring themselves to call their ministers by their first names and they are accordingly inclined to feel that those who address the minister in this manner are in the "inner circle." This tends to destroy congregational fellowship. Certainly in all meetings and church gatherings the minister should never be addressed by his first name by those who might do so in the privacy of their home or his office. If calling a minister by his first name is prompted by the staged friendliness of some service clubs the practice is certainly to be discouraged.

Protestants in the English-speaking world lack a distinctive means of address for their ministers which at once displays affection and respect. The exception is in the armed forces where the title "Padre" serves this purpose.



**Q** *Will you please explain the seeming unfairness of the parable of the workers in the vineyard (Matt.20:1-14)?*

**A** Jesus appears to be answering Peter's remark of the preceding chapter in which he suggests that the Twelve ought to have a favoured position because of their devoted service to their Lord. Christ indicates by this parable that there will be some unexpected reversals of rank in the kingdom. Entrance, moreover, into the kingdom is to be by grace alone and on God's terms without relation to the length of service, amount or quality of work. Salvation is not earned. It is given by the sheer grace and kindness of God (v. 15). Exactly the same truth is taught in Luke 15: 11-32 where the two sons although markedly different in the service which they have rendered to their father, nevertheless receive the same treatment from their father. Our unredeemed self, of course, always disputes this wage scale of the kingdom. We seem to prefer the pagan dictum that a

man ought to be able to earn his salvation. Thus, we put our relationship with God on a legal and commercial basis.

**Q** *What are the duties, responsibilities, and powers of an elder as set forth in the rule book of the Presbyterian Church? Is this rule book the same for all Presbyterian churches in Canada?*

**A** The duties and powers of an elder are set forth in the *Book of Forms* issued by the authority of the general assembly of the Presbyterian Church. The rules therein are binding upon the Presbyterian Church in all of its parts. Since the regulations governing the office of the eldership cover several pages, I would suggest that you purchase a copy of the *Book of Forms* from Presbyterian Publications, 388 Yonge St., Toronto, Ont.

This is a brief summary of that section. The "principal office of the eldership is to hold assemblies with the pastor who is also of their number for the establishing of good order and execution of discipline." The session regulates the hours and forms or modes of public worship; appoints and provides for the administration of baptism and the observance of the Lord's Supper and any other special services; regulates the time and mode of taking collections in connection with public worship and it is specially concerned with appeals authorized by the general assembly; has the authority to admonish, rebuke, or suspend from church membership any whose lives are flagrantly out of keeping with the requirement of the Gospel; is responsible to the presbytery for the use made of the church edifice and all other buildings associated with it; is expected to assign a district to every elder, and members and adherents within this district are to be regularly visited with a view to counselling and encouraging them as is required. The service of praise is under the direction of the session and subject to its control. This means that the organist and/or choir leader is appointed by the session. Since Christian education is a primary concern of the session, the church school superintendent and teachers under his or her supervision are likewise appointed by, or approved by, the session. The elders, moreover, assist the minister in examining the fitness of individuals who come to the Lord's

Table. All societies and associations within the congregation are subject to the supervision of the session and their policies and programs in general ought to be approved by the session.

**Q** *What is the "sin unto death." (1 John 5:16)*

**A** First we must note that the passage on the basis of the Greek text does not say, "There is a *sin unto death*"; it says rather, there is "*sin unto death*."

*Sin unto death* is a rebellious attitude persisted in until death. It is a consistent, continuous rejection of Jesus Christ as He appeals to men through His Word and Spirit. In brief "the sin unto death" is incorrigible unbelief. Jesus said "If you believe not that I am God you will die in your sins." Again he said "And this is the judgment, that light hath come into the world, and men loved darkness rather than light; for their deeds were evil."

The *sin unto death* is precisely the same as the "sin against the Holy Spirit" for which there is no forgiveness (Mark 3:29).

Now John in this passage advises against praying for those who have sinned the "sin unto death." He advises, it seems to me, against praying for anyone's salvation apart from coming to Christ. On the other hand he advises praying for those who do not sin unto death. Here he has precisely the same thought as Paul when he admonishes us to pray for a brother who is overtaken in a fault or a trespass. In this instance John underlines that forgiveness is irrevocably associated with faith in Christ.

**Q** *Why is dancing in many Presbyterian Churches not prohibited by the ministers of the church?*

**A** Ministers do not on their own prohibit dancing in halls or rooms associated with Presbyterian congregations. This is a decision taken by the kirk session over which the minister presides as moderator. He, of course, is expected to have his opinion on this matter, and he will give guidance to the session in its thinking, but finally the decision is that of the group which under Presbyterian law is the governing body of the congregation.

---

*Address questions to: Prof. A. L. Farris, 59 St. George St., Toronto 5, Ont. Questions will not be answered unless name and address are given.*



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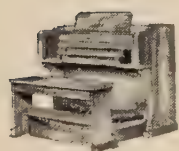
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## NEWS

### Rhineland Church's Synod Backs ordination of women

BAD GODESBERG, Germany — Ordination of women to relieve an acute clergy shortage was approved here by the synod of the Evangelical Church of the Rhineland in West Germany.

Ordained women will enjoy full ministerial rights and will be authorized, in principle, to preach and administer the

sacraments. They will hold the title of "pastoress" and wear robes corresponding to those of pastors. Before a woman may be appointed a parish minister, however, she must obtain the consent of the bishop and approval of the parish.

A woman minister who marries must resign or take a non-ministerial assignment, the synod ruled. Exceptions to this rule are possible under certain circumstances but must be authorized by the bishop. Parish members who object to a woman pastor at weddings, baptisms, and confirmations may be served by a male pastor.

### THE INCARNATION by JOHN JOSEPH STOUT\*

#### NATIVITY

Shepherd's crooks,  
Bleating sheep,  
Embered fire,  
Starry deep.  
Crowded inn,  
Roman dearth,  
Lowing kine,  
Holy birth.

#### ADORATION

Swaddling clothes,  
Manger crude,  
Wise men three,  
Herdsman rude.  
Fragrant myrrh,  
Golden rings,  
Frankincense,  
King of kings.

#### INTERROGATION

Temple scrolls,  
Dogmatize,  
Hebrew youth,  
Scholars wise.  
Pilgrimage,  
Homeward bound;  
Boy is lost,  
Saviour found.

#### CONSECRATION

Furtive group,  
Upper room,  
Fate portending,  
Holy gloom.  
Broken bread,  
Poured-out wine;  
Consecrated  
Feast divine.

#### CRUCIFIXION

Rolling dice,  
Soldiers foul;  
Gloomy skies,  
Bitter gall.  
Malefactors,  
Crosses three;  
Wind-swept hill,  
Calvary.

#### RESURRECTION

Rising sun,  
Mordant gloom;  
Vacant crypt,  
Lonesome tomb.  
Hallelujah!  
Joyous shout!  
"He is risen!"  
Banish doubt!

\*Used with the permission of *The Minister's Quarterly*. Dr. Stout is a minister and professor at Norristown, Pennsylvania.

### Filmstrip for children

A new filmstrip, *Little Mountain Sister — Ya Yun of Formosa*, is available from the audio-visual department, 63 St. George St., Toronto 5, at a rental of \$1. It tells the story of an 11-year-old girl from a Formosan mountain tribe, and is suitable for use with primary and junior children.

### Budget Receipts

Revenue is down and expenses are up in the statement issued by the treasurer's office of The Presbyterian Church in Canada for the first three months of 1963. The budget income to March 31 totalled \$209,514 as compared to \$224,937 for the same period in 1962.

Expenditures to March 31, 1963 amounted to \$403,577 as against \$343,809 last year.

### Princeton choir tour

If any church, school, hospital or military base club in eastern Canada would like to hear the Princeton Seminary Choir when they visit Canada, they might write the choir director, David Hugh Jones, Princeton Theological Seminary, Princeton, N.J. The choir will tour Canada in June and July. Present plans call for touring Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward Island, and Newfoundland.

### Canadian Bible Society Reports a record year in 1962

An increase of \$87,000 in contributions last year has been announced by the Canadian Bible Society. The 14% gain will enable the society to distribute more Scriptures in Canada and assume a greater share in meeting the unprecedented demand for the Bible in nearly 1,200 languages throughout the world.



# Shut-Ins' Day

to encourage church interest

What is your congregation doing to encourage shut-ins to attend and participate in church services?

Sunday, June 2nd has been designated as National Shut-Ins' Day to create informed public opinion regarding the 5% of Canadians who are so handicapped that they cannot easily climb steps.

In co-operation with your minister, you or your group may find out which members of your congregation are confined to their homes or need help to get to church.

Perhaps your church building needs some modifications to enable the disabled to enter more easily. Or your church program fails to make provision for activities in which the handicapped can participate.

Volunteer help may be needed in the rehabilitation centre in your local hospital. A spirit of concern and a word of cheer from you will help to brighten the life of a handicapped person.

Ideas and materials may be obtained from the sponsors of this special Sunday, the Canadian Rehabilitation Council for the Disabled, 263 McCaul St., Toronto.



An automatic elevator in Knox Church, St. Thomas, Ont., enables the elderly and disabled to reach the sanctuary without climbing the 22 steps by which it is usually reached. The elevator was installed two years ago and has been put to good use since.



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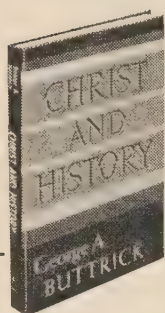


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## WHOM CHRIST COMMENDED

by Ralph W. Sockman

Here are the inspiring stories of many people who won praise from Jesus. Eleven realistic and varied aspects of human nature are made relevant to current life situations in this unique study of the Master's direct and encouraging influence upon each of the personalities involved. 144 pages. **\$2.75**

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A stark picture is drawn of the corrupt, strife-ridden medieval church. Luther's growing convictions, and events leading up to and during the reformation are vividly described in this compelling tale, which holds the reader from start to finish. (Welch, \$1.65, paper)

LET'S GET MARRIED, by Roger H. Crook.

● A subject can be dealt with in such a direct way that it appears to have no depth. In this manual for engaged couples the presentation is so simple and practical it is deceiving. Here the minister will find what to touch upon in counselling. On the other hand this small book serves as an excellent guide to be loaned to prospective couples.

The author, a professor of religion and a minister, answers questions young

people want to know. Three of the nine sections discuss the engagement, doubts, and planning the ceremony. Sample wedding services are included. (Welch, \$2.15)

WATCHMAN AGAINST THE WORLD, by Flora McPherson.

● The story of Norman McLeod is part of the history of Cape Breton, and no one can visit that island without hearing some mention of his settlement at St. Ann's. Miss McPherson, a librarian at London, Ontario, found the story so intriguing that she researched it. The result is a book that every Presbyterian in the Maritimes and many elsewhere will want to read.

Norman McLeod was a remarkable man, a magistrate, landowner, teacher and minister who gathered a community around him and shaped their lives. In our day he would be regarded as a despot because he imposed his strong convictions and unbending theological views. From Scotland to Pictou and then by accident to Cape Breton he led his fascinated followers. Thirty years later they were uprooted again to follow him in sailing ships some 12,000 miles to Australia and then to settle in New Zealand, where he directed their lives until his death in 1866. (continued next page)

## LETTERS

### W.M.S. Amalgamation

Since both the Eastern and Western Divisions of the W.M.S. have common aims and planning is done in complete co-operation with the general board of missions, it seems but a step to combine forces and streamline business procedure. What a wonderful way to crown the 1964 W.M.S. anniversary observances!

As we think about our moderator's repeated emphasis on the church's mission, we might consider also the words of two other church leaders: "The promotion of the mission cause is imperative and never optional." (Rev. M. A. Mark) and "Missions should cease to be a hobby of a few." (Rev. Dr. J. A. Munro)

Is it not urgent that at all levels of our church structure we strive for efficient methods and maintain a strong program of missionary education? Amalgamation may well lead the way towards realization of our objective, "To unite the women, girls and children of the church in prayer, study and service for the advancement of the kingdom of God at home and abroad."

Gananoque, Ont. Mrs. F. R. Laughton

### Ewart College

To the members and adherents of The Presbyterian Church in Canada:

It is indeed a pleasure to express the church's gratitude for the remarkable response of its members and adherents in offerings to the new Ewart College building. God has guided us in providing for the future a beautiful college and home for those young women who give their lives in the service of the church.

The building and furnishings have cost \$629,000. A very small amount of this remains to be contributed and those who have not already made an offering may still share in this essential work of our church by sending their gifts to Ewart College, 156 St. George Street, Toronto 5. Congregations and individuals in all parts of Canada have given generously and we are confident that further offerings will provide a debt-free college building.

All who have participated in this remarkable accomplishment have earned the sincere gratitude of the whole church. We thank God for this achievement.

Toronto Ross K. Cameron,  
Moderator, 88th general assembly.



Miss McPherson tells the story well, and fills in the details of pioneer life so expertly that we live again with those early settlers whose leader did his best to preserve them against what he regarded as the heresies and temptations of the outside world. (Ryerson, \$4.50)

AND THE PROPHETS, by Clovis G. Chappell.

● From Moses to Malachi, 17 prophets come alive under the pen of a recognized preacher and writer. Here is no digging up the past, but a reliving of it. Not only does the author give us a faithful biography of each prophet, including his times, message and contribution, but their situations are contemporized; leaving us to ask, "What shall I do about it?" Beginning with the opening chapter, a study of what makes a man a prophet, right to the conclusion, sub-title "Bored Folks," with unmistakable skill the author leads us along interesting Old Testament roads. Bible class teachers and ministers alike will find this a useful aid. (Welch, \$1.05)

THE SECRET OF THE KINGDOM by Mika Waltari.

● A young Roman scholar, Marcus, discovers in his philosophical readings prophecies that arouse his curiosity. And

when Jewish people tell Marcus about the coming of a Messiah he decides to visit Jerusalem, determined to know more. He arrives just after the fateful events of the Crucifixion. As the story unfolds we are shown how Marcus discovers Jesus' teachings through his contacts with the eleven disciples, still in a state of bewilderment; Pilate and others.

Marcus' growing struggle for understanding and faith is vividly depicted in this absorbing novel. In his search for the "secret of the kingdom," we see reflected the same dilemma which faces man today, "What shall I do with Christ?" (Longmans, \$5.95)

#### NEW MISSIONARY PAMPHLETS

● Two new pamphlets on India and Formosa are available from the missionary education committee, 63 St. George St., Toronto 5, at \$1 a hundred. Statistics and highlights of the work are given. The pamphlets can be used by themselves or to supplement other materials. The one on Formosa is recommended for use

with the filmstrip "Double By a Hundred." Earlier pamphlets in the series are *Mission in Canada* and *Mission Overseas*.

MONTREAL YESTERDAYS, by Edgar Andrew Collard.

● One Sunday morning early in 1873 an elder in St. Andrew's Church, Montreal, found his pew marked with a new sign, "For Strangers." The result was a legal battle known as The Great Pew Case. The controversy came about because of some changes in the form of worship. The following year when the newly installed organ began to play for the first time at a worship service in Erskine Church, the principal of McGill University, William Dawson, rose from his pew and walked out, followed by some 60 others who were opposed to such music in the sanctuary. They formed what is now known as Stanley Presbyterian Church.

These and a great variety of historical tales of old Montreal are told by the editor of *The Gazette* in a book that will interest all who are at all familiar with that city. (Longman's, \$6.00)

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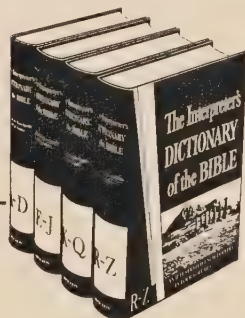
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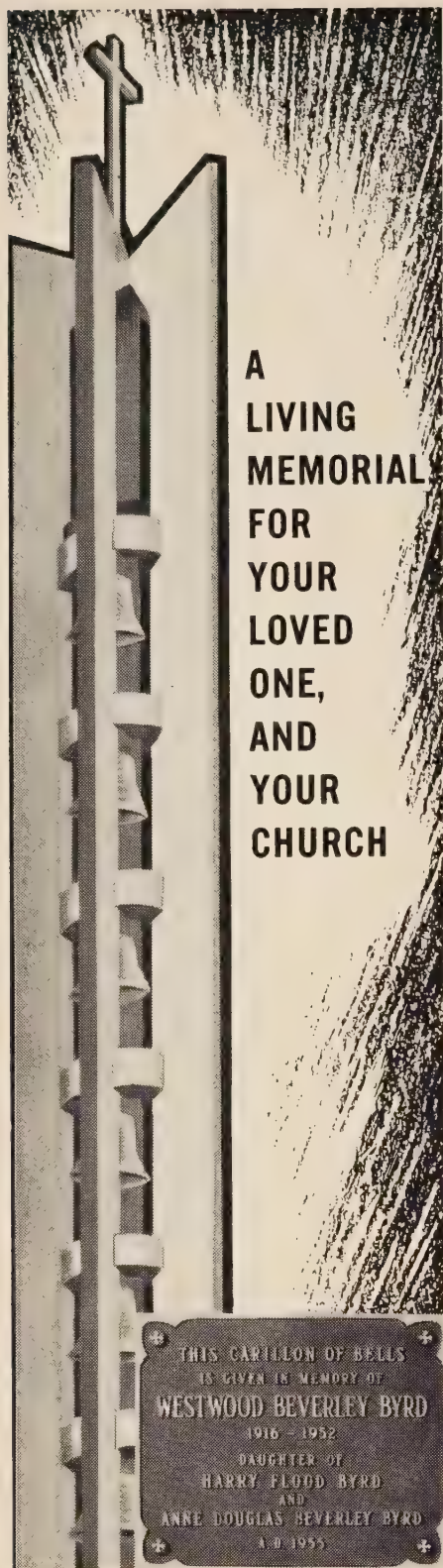
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## PERSONALS

Mrs. Robert Fairley died after an automobile accident in Eastern Nigeria in which her husband, a lay missionary of the Church of Scotland at Calabar, was injured. The Hope Waddell School chapel was filled for the funeral, with the entire Roman Catholic missionary staff, including the bishop, in attendance to pay tribute to the Scottish missionary.

Westview Church, in the Presbytery of East Toronto, has called the Rev. Douglas W. Miles of Goforth Memorial Church, Saskatoon.

The Rev. Dr. Charles E. Dougan has resigned as hospital visitor of Hamilton Presbytery to become assistant to the minister at St. Andrew's Church, Windsor, Ont.

The Rev. Harry E. Waite of Whitehorse, Yukon Territory, has accepted a call to Atwood Church in the Presbytery of Stratford.

The address to the spring convocation on May 4 of Huron College (Anglican) in London, Ontario in its centennial year will be given by the Rev. John Fleck, who will receive the honorary degree of Doctor of Divinity. Mr. Fleck has been minister of Elmwood Avenue Presbyterian Church, London for the past 23 years.

The Rev. Charles F. Boyd, formerly of Emmanuel Church, Sudbury, Ontario, has become assistant minister of Knox Church, St. Catharines.

Rev. Dr. Frank S. Morley has resigned as minister of Grace Church, Calgary, Alberta effective April 30.

### Institute of Theology

An Institute of Theology will be held May 27-31 at the Presbyterian Residence, Saskatoon. Speakers include Professor D. N. MacMillan of Presbyterian College, Professor A. L. Farris of Knox College and Dr. Ian MacDonald, psychiatrist, of University Hospital, Saskatoon. Registration cost is \$5. For information, contact: Rev. J. N. Buchanan, Presbyterian Residence, 916 Spadina Cres. E., Saskatoon, Sask.

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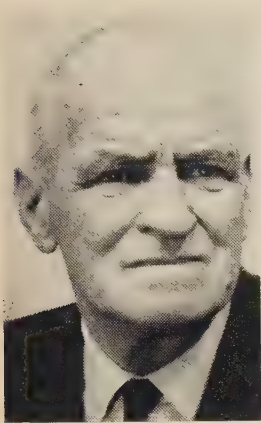
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## Personality



Alfred L. Marshall

A familiar personality to men of central Canada is Alfred L. Marshall. His buoyant enthusiasm has inspired many throughout the five year history of the PM movement.

Alf Marshall was born in the Limehouse district, north-west of Toronto, where he attended the Presbyterian church. During the first World War he served overseas and on his return worked in Detroit, Michigan. While there, Alf was president and leader of one of the city's largest men's Bible classes. When he moved to Toronto in 1927 he continued to serve the church by giving leadership to a teen-age Bible class. Alf is now representative elder of Melrose Park Church. His wife Anna and daughter Eileen are active in the Sunday School and W.M.S.

At the first meeting of the East Toronto Presbytery PM council Alf was elected president. Later he was named to the Toronto-Kingston Synod council of which he is now vice-president. Although retired from the post office department, Alf continues to work as an office clerk for the accounting firm of McDonald, Currie & Co. in Toronto. He is fond of gardening, enjoys bowling and checkers in his leisure moments.

\* \* \*

"Sharing the Gospel" was the topic of an address given by the Rev. Bruce Molloy of St. John's Church, Toronto, to some 50 men of East Toronto Presbytery attending a leaders' conference and workshop at Rogers Memorial Church, March 23.

The speaker stressed the role and duty of men in their daily lives. Discussion groups studied material published for men in *Victory* magazine. Also participating in the conference were the Rev. J. Milroy, minister of Rogers Memorial Church, Mel Moffat of Galt, Roy Hamilton, national director of Presbyterian Men, and Leslie Hiscoke, Toronto.

\* \* \*

A committee on training was set up by the Hamilton and London Synod council of Presbyterian Men at its meeting in New St. James Church, London, Ontario on March 23. Penman Smith of Aldershot is convener of the

committee, which will supervise or follow up training of leaders in each presbytery.

\* \* \*

A demonstration training session was conducted by John Mundie at a meeting of the Manitoba Synod PM council, in First Church, Winnipeg on March 28. Ernie Kirkpatrick, synod council president, showed films of PM conferences to promote attendance at the 1963 conference being held in Winnipeg, June 14-16.

### Youth News

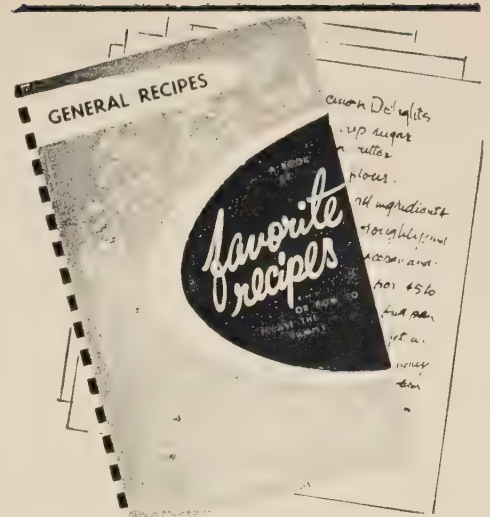
Over 70 former P.Y.P.S. members from the London, Niagara, Toronto and Hamilton areas held a reunion on March 23. At St. Cuthbert's Church, Hamilton, movies were shown of P.Y.P.S. activities and the Rev. W. Milne of Hamilton, recently returned from the Bhil field, India, showed slides.

### Bible Readings

May 1—2 Kings 17: 16-23
May 2—2 Kings 17: 32-41
May 3—2 Kings 18: 1-8
May 4—2 Kings 18: 28-36
May 5—2 Kings 19: 1-7
May 6—Mark 14: 17-26
May 7—2 Kings 19: 14-19
May 8—2 Kings 19: 20-28
May 9—2 Kings 19: 29-36
May 10—2 Kings 20: 1-7
May 11—2 Kings 20: 12-17
May 12—2 Thess. 1: 1-7
May 13—Acts 20: 17-32
May 14—2 Thess. 2: 1-10
May 15—Proverbs 29: 1-9
May 16—Proverbs 29: 10-18
May 17—Proverbs 29: 19-27
May 18—Proverbs 30: 1-9
May 19—Proverbs 30: 24-33
May 20—Proverbs 31: 10-31
May 21—1 Cor. 12: 12-27
May 22—2 Thess. 2: 13-17
May 23—2 Thess. 3: 1-9
May 24—2 Thess. 3: 10-18
May 25—Genesis 47: 1-12
May 26—Genesis 47: 13-26
May 27—Acts 8: 4-17
May 28—Genesis 47: 27-31
May 29—Genesis 48: 1-7
May 30—Genesis 48: 8-16
May 31—Genesis 48: 17-22

### Anniversaries

- 119th — Knox Church, Stratford, Ont., (Rev. W. Weir), March 31.
- 83rd — Bridgton Church, Ont., (Rev. A. C. Aicken), April 23.
- 50th — Glebe Church, Toronto, Ont., (Rev. D. McQueen), April 21.
- 35th — Westminster Church, Ottawa, Ont., (Rev. R. Currie Creelman), March 17.
- 25th — Melrose Park Church, Toronto, Ont., (Rev. J. H. Marshall), March 10.



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# CAMPS

*Additions to April list*

### British Columbia

*Little Shuswap* — Registrar: Rev. J. W. Hutchison, 2960 Nechako Dr., Prince George, B.C., Boys (9-15) July 10-20; Girls (9-15) July 20-30.

### Ontario

*Glen Mhor Camp*—Registrar: Mr. W. Wood, 590 Kingston Road, Toronto 13. Junior girls I (9-11) June 29-July 9; Junior girls II (9-11) July 10-20; Junior girls III (9-11) July 22-Aug. 1; Y.P.S. (18-25) Aug. 2-5; Junior boys (9-11½) Aug. 6-15; Intermediate I girls (11½-14) Aug. 16-24; Intermediate II girls (11½-14) Aug. 24-Sept. 2.

*Camp Iona*—Registrar: Mrs. E. C. Treleven, 41 St. Hilda's Ave., Toronto 12. Senior high (boys and girls in high school), June 28-July 8; Int. boys (11½-14) Aug. 2-12; Sr. girls (14 and over) Aug. 19-28.

## In Memoriam

MacLELLAN, THE REV. DR. A. D. — The minister of Kinburn and Torbolton in Ottawa Presbytery, Rev. Dr. A. D. MacLellan, 70, died on March 31. He was born at Whycomagh, Cape Breton, N.S. and he was recognized as a Gaelic scholar. After serving as a teacher and builder and in World War I, he responded to the call to the ministry. In 1936 he was graduated from the Presbyterian College, Montreal, which in 1958 conferred on him the honorary degree of D.D. His ministry was in Ontario, Quebec and the Maritimes.

Surviving are his widow, the former Mary Jane Birse; a brother, Hector in Cape Breton, and a sister, Mrs. G. L. Boyden, Norwood, Mass.

ALLAN, MRS. JAMES, church school worker, St. Andrew's Church, Ancaster, Ont., March 12.

ANDERSON, MRS. WILLIAM D., 57, W.M.S. worker, St. Enoch Church, Hamilton, Ont., March 28.

BALL, ALBERT, 94, elder, Rogers Memorial Church, Toronto, March 22. The Christian education centre was named after him in 1958 as a tribute to his service to the Sunday School and the congregation.

BLACK, MRS. BINNEY S., Oakville, Ont., wife of the Rev. Binney Simpson Black, April 2.

BROWN, COLIN R., elder, St. Andrew's Church, Tillsonburg, Ont., March 21.

BYERS, MRS. EGERTON W., 83, W.M.S. worker in First Church, Kenora, wife of Egerton W. Byers, elder and former principal of Cecilia Jeffrey Indian Residential School, March 22.

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CLARK, ROBERT, 82, elder, Central Church, Galt, Ont., March 9.

DUNWOODY, HARRY H., 77, treasurer, St. James Church, St. James, Man., March 11.

GRAHAM, MRS. J. M., 86, charter member of Trenville Church, Alta., March 8.

HENDERSON, WILLIAM ALBERT, 82, elder, Central Church, Vancouver, B.C., March 18.

HODGE, MRS. JOHN, Alexandra Church, Brantford, Ont., March 9.

HORTON, ARCHIBALD, 85, elder, Knox Church, Goderich, Ont., March 18.

JACK, JAMES HEPBURN, elder of Alexandra Church, Brantford, Ont., father of the Rev. James D. C. Jack, minister of St. Andrew's Church, Cobourg, March 22.

JOHNSTONE, HARRY C., 58, elder, St. Andrew's Church, Montague, P.E.I., March 31.

KNIGHT, JOHN H., 77, clerk of session, Victoria Church, West Korah, Ont., Feb. 26.

LEES, JOHN W., 82, elder, Willowdale Church, Ont., April 1.

MacKINNON, HECTOR, 78, clerk of session, St. Andrew's Church, Whycomagh, N.S., March 16.

MacLEAN, JOHN, 78, elder and chairman, board of managers, St. John's Church, Pugwash, N.S., March 28.

McDONALD, GEORGE E., elder, St. Andrew's Church, Strathroy, Ont., March 11.

McNEILL, MRS. WILLIAM, 102, W.M.S. worker, Cooke's Church, Toronto, Ont., March 6.

McPHERSON, WALTER MILLER, 69, elder, Knox Church, Stratford, Ont., March 11.

PEARSON, GEORGE D., 82, elder, Knox Church, Milton, Ont., February 25.

PITTUCK, F. M., 86, elder, St. Andrew's Church, Cobourg, Ont., April 4.

RAINNIE, MRS. W., 78, wife of the late Rev. William Rainnie, member of Saint Stephen's Church, N.B., March 16.

ROWE, BERTHA, 85, W.M.S. worker, First Church, Brockville, Ont., March 8.

SCHILL, GEORGE WILLIAM, 39, clerk of session and church school superintendent, Memorial Church, Sylvan Lake, Alta., February 26.

STONE, MAURICE H., 69, board of managers, St. John's Church, Medicine Hat, Alta., February 26.

WHITE, ALEXANDER HOWITT, 85, elder, Central Church, Galt, Ont., March 22.

WILSON, JOSEPH GEORGE, 76, St. Paul's Church, Winchester, Ont., March 27.

WRIGHT, GEORGE, elder, MacNab Street Church, Hamilton, Ont., March 23.

NOTE: Material for this column should include name, age, office, church connection and date of death, and be sent within two weeks.

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# Church Calendar

## INDUCTIONS

Belleville, St. Andrew's, Ont., Rev. A. L. Sutherland, March 19.  
 Toronto, Riverdale, Ont., Rev. R. B. Milroy, April 18.  
 Toronto, Westminster, Ont., Rev. John R. Waldie, April 23.  
 West Flamboro, Ont., Rev. J. P. Schissler, April 2.  
 Willowdale, Edwell and Valley Centre, Alta., Rev. James M. Murdoch, April 4.  
 Winnipeg, First, Man., Rev. Bruce A. Miles, April 9.

## VACANCIES & INTERIM MODERATORS

### Synod of Maritime Provinces:

Baddeck, St. Ann's, N.S., Rev. A. D. MacKinnon, Little Narrows.  
 Bathurst, St. Luke's, N.B., Rev. T. T. Cunningham, Box 1211, Newcastle.  
 East River, N.S., Rev. G. MacWillie, 114 Temperance St., New Glasgow.  
 Grand River, Framboise and Loch Lomond, N.S., Rev. Neil J. McLean, St. Andrew's Manse, Sydney Mines.  
 Hopewell, Eureka and Middle River, N.S., Rev. William Reid, 139 Almont Ave., New Glasgow.  
 Kensington, Freetown and Malpeque, P.E.I., Rev. Peter D. Ruddell, Box 32, Hunter River.

### Synod of Montreal and Ottawa:

Kemptville, Merrickville and Oxford Mills, Ont., Rev. E. R. Hawkes, Morrisburg.  
 Kirkhill, St. Columba, Ont., Rev. W. A. Douglas, Dunvegan.  
 Lancaster, St. Andrew's, Ont., Rev. J. A. McGowan, Box 251, Vankleek Hill.

Upper Melbourne-Richmond, St. Andrew's, Que., Rev. Alex M. McCombie, 1162 Portland Ave., Sherbrooke.  
 Verdun, First, Que., Rev. John A. Simms, 457 Brock Ave. N., Montreal West.  
 Vernon, Osgoode, Ont., Rev. A. B. Casselman, Atholl Doune Dr., Aylmer East, Que.

### Synod of Toronto and Kingston:

Bradford, 2nd West Gwillimbury and St. John's, Ont., Rev. W. S. Bell, 59 William St., Barrie.  
 Campbellville and Nassagaweya, Ont., Rev. R. F. Thomson, 153 Norfolk St., Guelph.  
 Englehart and Tomstown, Ont., Rev. T. A. A. Duke, Box 1003, New Liskeard.  
 Hillsburg and Price's Corners, Ont., Rev. T. R. Maxwell, Box 92, Erin, Ont.  
 Kirkfield, Bolsover and Eldon Station, Ont., Rev. K. J. Rooney, Box 57, Woodville, Ont.  
 Oshawa, Knox, Ont., Rev. D. R. Sinclair, 492 Masson St., Oshawa.  
 Penetanguishene and Wyebridge, Ont., Rev. Dr. J. A. MacInnis, 7 Whitney Ave., Orillia.  
 Port Hope, St. Paul's, Ont., Rev. J. D. C. Jack, 197 Burke St., Cobourg.  
 Toronto, Albion Gardens, Rev. W. H. Welch, 69 Braywin Dr., Weston.  
 Toronto, Chalmers, Ont., Rev. F. R. M. Anderson, 111 Westmount Ave., Toronto.  
 Uptergrove, Essen and Willis, Ont., Rev. Eric A. Beggs, 28 Neywash St., Orillia.

### Synod of Hamilton and London:

Beechwood, Centre Rd. and West Adelaide, Ont., Rev. R. T. A. Marshall, 66 Oxford St., Strathroy.  
 Burgoyne and Dunblane, Ont., Rev. D. G. Archibald, Tara.  
 Chippawa, Ont., Rev. W. J. McKeown, 2140 Lundy's Lane, Niagara Falls.  
 Corunna, Knox, Moore, Knox and Mooretown, St. Andrew's, Ont., Rev. D. S. Campbell, 254 N. Brock St., Sarnia.  
 Dutton, Ont., Rev. Dr. William Barclay, 718 Waterloo St., London.  
 Hamilton, Knox, Ont., Rev. Dr. C. L. Cowan, 232 Victoria N., Hamilton.

Hamilton, St. David's, Ont., Rev. Dr. N. D. MacDonald, 63 Melrose Ave. S., Hamilton.  
 Hanover, St. Andrew's, Ayton, Knox, Ont., Rev. Robert A. B. MacLean, Box 29, Walkerton.  
 Innerkip and Ratho, Rev. J. Douglas Gordon, Ingersoll.  
 Jarvis, Knox and Walpole, Chalmers, Ont., Rev. T. H. Boyd, 206 Nelson St., Pt. Dover.  
 Listowel, Knox, Ont., Rev. Alan Ross, Box 375, Mitchell.  
 Norwich and Bookton, Ont., Rev. W. A. Henderson, 447 Hunter St., Woodstock.  
 Petrolia, St. Andrew's, Ont., Rev. Ernest Herron, P.O. Box 29, Wyoming.  
 Shakespeare and North Easthope, Knox, Ont., Rev. R. M. Bisset, R.R. 2, St. Paul's.

### Synod of Manitoba:

Lenore and Breadalbane, Man., Rev. R. A. Davidson, 315-12th St., Brandon.  
 Port Arthur, First, Ont., Rev. D. J. Firth, 632 South Mark St., Fort William.

### Synod of Saskatchewan:

North Battleford, St. Andrew's, Sask., Rev. Malcolm Muth, 561 York St., North Battleford.

### Synod of Alberta:

Calgary, Grace, Alta., Rev. K. C. Doka, 1924 Georgia St., Calgary.  
 Fort MacLeod, St. Andrew's and Jumbo Valley, Knox, Alta., Rev. Edward McKinlay, 536-20th St. S., Lethbridge.  
 Innisfail-Markerville, Alta., Rev. R. J. Burton, Olds.  
 Killam and Galahad, Alta., Rev. Ian MacSween, 10508-81 Ave., Edmonton.  
 Lousana, St. Andrew's and Trenville, Alta., Rev. George Dobie, 4743-56 St., Red Deer.

### Synod of British Columbia:

Haney, St. Paul's, B.C., Rev. Calvin H. Chambers, 1009-4th Ave., New Westminster.  
 Prince Rupert, St. Andrew's, B.C., Rev. Dr. Oliver Nugent, R.R. 4, Abbotsford.

### DEATH IN THE MINISTRY

MacLellan, Rev. Dr. A. D., Arnprior, Ont., March 31.

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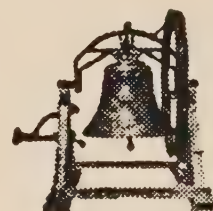
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# CHILDREN'S CORNER

By May C. Smith

## The White Goose Feathers

Many long years ago, when only Indians lived in this country, there ruled over one of the villages a wise old chief called Assuma. Assuma was indeed a father to his people. He tried to teach them to be good and true.

On the outside of his tent were painted some strange signs: a cross, which meant "be helpful to one another;" a square which meant "be just to one another;" and a circle which meant "be kind to one another."

Every day the old chief sat at his tent door to judge those who had done wrong.

One day a young girl came up to him, sobbing: "O! Assuma," she cried, "I have broken the circle."

"How have you broken it?" asked the chief.

"I told something that was not true about another girl, and now all her friends are laughing at her."

"Why did you do that?" asked Assuma.

"Because her string of beads was prettier than mine."

"That is bad," said the chief. "You must be punished. You must gather up, one by one, the evil words you have spoken. Call the villagers to meet with me at the top of the hill tomorrow morning, and bring with you a newly-killed white goose."

Next morning, when the people had assembled on the hilltop, Assuma took the goose from the girl, and pulling out one white feather, threw it up into the air, and the strong wind blew it away.

"Now, my daughter," he said, "You must pluck the feathers out, one by one, and throw them up into the air, as I have done. When you have finished, come to my tent again."

After the girl had plucked all the feathers, the villagers went with her down the hillside to the chief's tent, wondering what it was all about.

"I have done what you told me to do, O Wise One," said the girl. Assuma spoke to the crowd, "Go up to the top of the hill tomorrow morning again, and gather up all the feathers which the girl plucked from the goose today."

Next morning all the villagers went to look for the feathers. They searched and searched, but after many hours they had found only *seven* little feathers. Then Assuma tied the seven feathers together, and gave them to the girl.

"Take these feathers to the one whose good name you hurt," he said, "and tell her that with them you give back to her what you took away."

All the people of the tribe then saw that it is easy to send out a lie, but very hard to get it back again, and put an end to it.

The girl, too, learned her lesson, and never again did she spread an untrue story in the village.

*Adapted from an old Indian tale.*

## My Prayer

God make my life a little light  
Within the world to glow;  
A little flame that burneth bright,  
Wherever I may go.

## A Bible Names Puzzle

My *first* is in *many*, but not in *few*,  
My *second's* in *old*, but not in *new*;  
My *third* is in *sell*, but not in *buy*,  
My *fourth* is in *wet*, but not in *dry*;  
My *fifth* is in *wasp*, but not in *bee*,  
A leader of the Hebrews, he.

Who was he?

Answer:

*Moses.*



PLAY BALL! READY FOR THE FIRST PITCH.



# Behold, I make all things new...

REV. 21:5



God is making  
**NEW MEN**  
and a  
**NEW WORLD**  
through  
**CHRIST**

We are co-workers  
with Christ in

*When we aim for a mature  
knowledge of God's Word,  
And train Christians to be  
Christ's men and women in all of life*

**Christian  
Education**





# *The Presbyterian Record*

JUNE, 1963

*St. Paul's Church, Peterborough*



By Joseph Wasson

# THE CHRISTIAN'S INHERITANCE

An inheritance incorruptible and undefiled and that fadeth not away.

I Peter 1:4.

**D**r. Hort translates the passage of Scripture from which these words are taken in a way which provides an almost exact parallel, "An inheritance which hath been kept in the heavens, having you in view who in the power of God are guarded through faith unto a salvation ready to be revealed in a season of extremity." This presents the Christian heritage as a present reality.

By all means let us keep the heavenly references, provided we do not forget where heaven begins. Some have seen it in the most unlikely places, in Caesar's household, in the catacombs, in scattered provinces, in dreary slums — lives with the light of that land upon them which Isaac Watts saw in a vision across Southampton Water, "Where everlasting Spring abides, and never-withering flowers."

We do well to think more about our Christian inheritance — some things which are ours in the Gospel now and pertinent to our time and circumstance.

No word of Christ speaks more directly to our need than His offer of peace. At first sight it seems a word only for the aged, or those who are weary of life. But it was spoken to the young and the strong who were in what R. L. Stevenson calls "the hot-fit of life." And it was spoken by one who was young and strong himself, one whose life was pre-eminently restful. Though there were depths in the peace of Christ that reach to the deepest abysses of the soul, yet His words, "My peace give I unto you," would have been little less than mockery had He not impressed all who met Him with the feeling that He possessed the peace of which He spoke. Peace is part of the Christian inheritance.

It may seem that this is not an ideal for the stirring and challenging days in which we live. And by itself it is not. But no man can do great work for Christ, for country, or for his fellow

men who is not quiet within his own spirit; who does not know something of this inner peace. We are living in a troubled and restless world but the peace of soul which is begotten of faith may be the portion of all.

Then we have the promise of guidance in the midst of perplexity. Reading over the history of the early church one is amazed at the confidence which marked the conduct of its members. They had a church to organize; what was to be the structure of its organization? They had a Gospel to preach, how were they to interpret it and apply it to the circumstances of their times? They had a world to conquer, what plan of campaign were they to follow? They had new leaders to choose, whom should they select? Their primary need was guidance, and they were not disappointed. The whole history of the apostolical undertaking is the bracing record of a Spirit-guided and Spirit-controlled church. Indeed it was called, "The Fellowship of the Spirit." The Lord of the church did not leave its people to pursue a blundering and undirected way. Because He had set His love upon them, therefore did He guide them and lead them out of the tangle of their perplexities into a broad place. That guidance is part of the Christian heritage.

Life is often a puzzling affair. It leads us along unknown and unmarked roads. It often presents us with a maze of alternative ways where it is difficult to choose aright. And false choices have brought much of pain and sorrow. But that guidance which God gave and still gives the church, He extends to the least of His children. If we are sincere and prayerfully seek it, that guidance will come, we shall know what to do. This is part of the Christian inheritance.

Further we are promised power and strength in the midst of trial and suffering. The Christian life is at times

construed as a "soft option." It is presented as a way of escape from responsibility and the rude shocks of life. It is "a shelter from the stormy blast," it is a way of keeping out of trouble. Many sincere people have found that this is not so and how can it be otherwise? The ideals of the Gospel of Christ challenge man's easy-going complacency. Its redemptive programs cut clean across the plans and aspirations of the worldly. The impact of the Gospel on the world is like the meeting-place of wind and tide. Perhaps here we have some explanation of the world confusion of our time.

Christ never promised His followers a way of escape from the hard facts and realities of life. "In the world" He said, "Ye shall have tribulation." He knew that difficulty, trial and suffering would not pass by the man of faith. What He promises is not freedom from trouble, but His presence and power in trouble, adequate resources to face whatever comes with confidence and courage. Multitudes have found it so. It is a great word for men and women living in a world like ours.

Once when Bunyan was in the very place he has described so well, the Slough of Despond, he did what every struggling soul should do, he picked up his Bible. He opened it at the Book of Psalms and read, "Look at the generations of old and see: did ever any trust in God and were confounded?"

## Prayer

O God, who art near to all that call upon Thee, help us in this world of changes and chances to find the rest that comes from seeking and doing Thy will. Teach us to listen and to obey and in Thy service to find the true secret of inner freedom, and the peace which nothing can destroy, through Jesus Christ our Lord. Amen.★



# The Presbyterian Record

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- 4 **Dialogue** is the report of an "Adventure in Understanding" that took place in a Toronto church.
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## *cover story*

**Part of this building** of St. Paul's Presbyterian Church in Peterborough, Ontario, was erected in 1859. The sanctuary was enlarged in 1885 and a Christian education building added in 1959. The 130th anniversary of the congregation was celebrated last month. There are 1,081 communicants in St. Paul's and the Rev. Alex Calder is minister.

Photograph by R. C. Dorman.



**DIALOGUE**

**DIALOGUE**

**DIALOGUE**

As part of an adventure in understanding, Calvin Presbyterian Church sponsored two dialogues between Roman Catholic and Presbyterian leaders.



Dr. Wilfred F. Butcher, left, and Abbe O'Neill engage in informal discussion on Christian renewal in the province of Quebec before an audience in Toronto.



↔ Two young men sat together facing some 200 people in a Presbyterian church hall. There in public they spoke to one another, and to the audience, calmly and with conviction.

They were talking about the Christian faith, exposing their views on its fundamentals. One was a Roman Catholic priest, a doctor of theology. The other was a Presbyterian professor who holds a Ph.D. from New College, Edinburgh.

Two years ago it couldn't have happened, at least not in Toronto. These men were exploring the relations between Protestantism and Roman Catholicism in the context of Christian obedience to the will of God. Not privately, behind closed doors, but before a group of informed and interested Christians.

"Dialogue can be a very dangerous pastime," said Robert McAfee Brown in the book *An American Dialogue* which he co-authored with Father Gustave Weigel, "for it may force us to give up some of our most cherished caricatures — and these die hard."

The two men knew the risks they were running but they were unafraid. Professor Joseph C. McLelland and Father Gregory Baum are firmly grounded in their own aspects of the faith. The first is an expert in reformed theology, respected for his knowledge far beyond his classroom at The Presbyterian College, Montreal. The second is the only Canadian and the youngest member of the Vatican Secretariat for Christian Unity, a brilliant student in mathematics who was converted from agnosticism in 1946.

"Here we are reversing the tide of the past four centuries in church history," said Dr. McLelland. He pointed out that to be a reforming churchman is different from being a reformed churchman for it implies going back beyond the 16th century to the first century, to the Bible itself.

Father Baum explained his position by saying, "I believe it is the will of the Lord to love one another and to meet one another. By dialoguing with Christians of the reformation we may learn very much. As each church is trying to seek the Gospel in perfect balance so each church is being renewed." He admitted that over the past 60 or 70 years the opinion of Roman Catholic scholars regarding the reformation had changed and added: "Thank God our scholars have become more objective."

But the priest said candidly, "We believe that there is only one church, the Catholic church in continuity with Peter and the twelve. At the same time we admit that there may be separated brethren who are reborn in the faith."

Dr. McLelland asked whether the Roman Catholic Church was not covering Christ up with ritual, or with so many prayers to the saints and to Mary, things which often repulse Protestants.

"As Catholics," replied Father Baum, "we believe that the church of the Lord is made up of visible and invisible elements. We believe that everything that is visible in the church is to be used. That is why we have ritual and symbolism."

He admitted that it is quite possible to become unenlightened about this, to have selfish motives and to become screened off by the visible elements. "We are grateful therefore for Protestant or protesting voices reminding us that the visible is not all."

Then they turned to a discussion of justification by faith alone and Professor McLelland suggested, "Perhaps

we stress the *alone* and you stress the *together with* too much."

The Presbyterian protested against the Roman view that there is no salvation outside that church, and Father Baum modified it by explaining that "the grace of Christ is working everywhere and where a man is faithful to his conscience he is joined to us in some real way. Men are not saved by their own efforts or because they are good, but by the grace of Christ active in the world. . . To say that the ecumenical movement aims at the return of others to the Roman Catholic Church sounds as if all the renewing, changing and reforming must be done by others."

There were questions from those of both branches of the faith in the audience. Then Prof. McLelland concluded by proposing that "in order to recover the positive we might begin with the recovery of a more positive congregational life. We need more genuine fellowship in preaching, in hearing, in partaking of the sacraments, and in driving out into the world in terms of mission."

Father Baum stated that the Roman Catholic Church is at present engaged in self-criticism and reform. This is evident in the new emphasis in the liturgical movement, in the return to the Bible, in the rewriting of catechisms, in the growth of lay movements, in fresh dialogue and in a revival of mission concern. So ended the conversation on doctrine and practice.

This was not the beginning of an adventure in understanding for the people of Calvin Presbyterian Church, Toronto. Under their minister, the Rev. Douglas Herron, they had engaged in group discussion of the Bible for two previous weeks, looking particularly at the marks of the true church. Participants had studied the book referred to above "An American Dialogue" in which a Protestant professor and an R.C. priest each look at the other's church from the standpoint of his own tradition.

Now they moved on to a lecture in which Father Gregory Baum described the first session of the second Vatican Council, and indicated some of the ways in which the Roman Catholic Church is coming to grips with itself.

"Christian Renewal in the Province of Quebec" was the theme of the second dialogue, and for that discussion a Roman Catholic priest and a Presbyterian minister were flown from distant Quebec City.

Abbe Louis O'Neill has played a leading part in the application of Christian ethics to social and political questions. He is the priest who became famous as co-author of the book, *The Christian and Elections* which influenced the Quebec provincial elections of 1960.

Dr. Wilfred F. Butcher is the minister of St. Andrew's Church, Quebec. Always interested in ecumenical affairs, he has made a first-hand study of Roman Catholicism during the past decade, and has learned the French language to be more at home in the Quebec capital.

Both speakers belong to a group of Roman Catholics, Protestants and Jews that meets in the city of Quebec for discussion of their respective beliefs. The problem of mixed marriages was the topic of a recent meeting. Through this medium and through private contact Dr. Butcher and Abbe O'Neill have become close friends, they exchange books and periodicals, even aid one another with speeches in either French or English.

"I have in a sense accepted the Roman Catholic Church as something tremendously important in the Christian world,"



## PROGRAM FOR ADVENTURE

Wednesday, February 27

"One Faith, One Body" -  
some perspectives through  
group discussion of the  
Bible.

Wednesday, March 13

"Marks of the True Church" -  
more perspectives through  
group discussion.

Monday, March 25

Dialogue: "Conversation on  
Doctrine and Practice"  
Father Gregory Baum  
Prof. J. C. McLelland

Friday, April 5

"The Second Vatican Council"  
Address: Father Gregory Baum

Wednesday, April 17

Dialogue: "Christian Renewal in  
the Province of Quebec"  
Rev. Wilfred Butcher  
Abbe Louis O'Neill

Sunday, April 21

Sermon: The Rev. S. B. Coles  
followed by lunch and  
discussion with Mr. Coles.

and socialist and some are not practising Catholics, so the nationalist movement is something apart from the church." Dr. Butcher added, "The political — social ferment in Quebec is caused by a new sense of responsibility and growing maturity. The leadership has been largely trained in Catholic Action."

Both men made it plain that the picture of Quebec as a priest-ridden province is a thing of the past. There is now more team work between the clergy and the laity on a horizontal line rather than a vertical line, where laymen used to be on the bottom. There is actually a new movement in Quebec that seeks to bring about a demarcation between church and state, particularly in the field of education. Abbe O'Neill is among those who support the demand for civil rights for agnostics and atheists, a move that would require a revision of the civil code.

Dr. Butcher pointed to the Montreal daily newspaper *Le Devoir* as an indication of the new attitude. "It has become to thoughtful French-Canadians what *The Times* is to English people or the *New York Times* to some Americans," he said. "It is a valuable expression of social conscience in the province of Quebec."

The Calvin Church series on understanding moved on to a Sunday morning sermon by the Rev. Stuart B. Coles in which he likened the two churches to cisterns, one dug by Presbyterians and the other by Roman Catholics, both cut off to some degree from the living streams of water. He pictured both churches under judgment, out of touch with the living reality of God.

Four members of the group participated in a panel discussion following the service, and the audience response was keen. Calvin members were encouraged to invite Roman Catholic friends to the earlier dialogues, but many of the latter followed the series right through until the final discussion.

"Adventure in Understanding" was a timely project, coming as it did at a period when Protestant-Roman Catholic relations are of world-wide interest. It was a sincere effort to understand and clarify the issues that divide as well as join the two main branches of Christendom. It was a course in religious education, through which Roman Catholics as well as Protestants learned that while it is easy and perhaps more popular to poke fun at the other man's point of view, the Christian code of love implies an effort at mutual understanding.★

said Dr. Butcher, "fascinating to me but not for me. It is part of God's work in the world, an institution or organism through which Christ is made known to the world."

Father O'Neill said: "I think that Presbyterians are real Protestants . . . Calvin was closer to the original Christian tradition than many Protestants are today. What I admire among Protestants is a sense of social responsibility, a sense of honesty that has a real effect in life and business."

Concerning the present unrest in the province of Quebec Abbe O'Neill commented, "Many separatists today are radical



Douglas Herron



Joseph McLelland



Gregory Baum



POSTMARK

ENUGU

letters from Barbara



and



Walter

*The Nigerian parish* of the Rev. Walter McLean and his wife, Barbara, missionaries of our church, includes everything from universities to remote bush areas with large rural populations. For seven months he has been minister of an extension charge at Enugu, capital of the Eastern Region, and of a well-established church at Abakaliki, 40 miles east of Enugu, with a host of small out-stations in the nearby countryside. At the new University of Nigeria at Nsukka, the McLeans are beginning work with students. Here are some excerpts of interest from their letters to the mission board.

### Student Work at Nsukka

The past week-end was spent at Nsukka as part of the World Student Christian Federation week of prayer. I gave a lecture on Friday to about 125 students — a poor crowd, I was told, because of the weekly cinema. The next night I conducted the daily SCM evening prayers — about 250 students there. An hour later a delightful social evening began with songs, skits and choruses. The 550 people who attended paid one shilling a head for the World Student Christian Federation. Sunday morning began with early Communion for about 100, followed by a regular service at 9 a.m. with a full auditorium of about 600. I am told there are about 700 Protestants out of 1200 students, so that was quite a turn-out, indeed! About 30 Presbyterians stayed behind to greet me, many of them graduates of Hope Waddell Training Institute, the famous Presbyterian secondary school in Calabar.

Evidently the SCM started the Sunday services and have now asked the staff in the university school of religion to help them get preachers. A chapel is greatly needed for morning and evening prayers as well as Sunday services.

I had some worthwhile discussion with Mr. Walls, head of the school of religion. He wants to work out a program to help train theological students who have higher than grade school education. It seems possible that something could be arranged, with a final three or six months at Trinity, our theological college at Umuahia. But time will tell. Mr. Walls is also interested in a course on African religion, which could be helpful for new missionaries as well as for the Nigerian pastors. . . .

### Church Extension in Enugu

In Enugu, the congregation has laid plans to start the building fund as soon as possible. A Youth Fellowship is organized so there is no lack of activity. The committee which is trying to find a house for us is experiencing some difficulty, as rents are astronomical in this booming city, but they hope to have a report next week.

The Enugu congregation continues to expand. We are regularly on the Eastern Region of the Nigerian Broadcasting service, which has helped to make the existence of the congregation known. The fact that the program manager is a member as well as several announcers, helps us get on the air so frequently, I suspect! . . .

This week the Youth Fellowship in Enugu was launched and there were daily events to mark the occasion. Thirty-eight young people signed the charter roll at the dedication

service. Most of them are young men who have recently moved to town to take jobs with the government. They are alert and progressive, and I look forward to having more time to meet with them. Already, they are taking a lively part in the life of the congregation. . . .

The presbytery has made arrangements to ordain elders at Enugu. The end of May we plan formally to launch the building campaign. Sir Francis has agreed to act, and we hope to make it a gala occasion, inviting all churches to a special service. . . .

### Evangelism in the 'bush'

Despite all this talk of Enugu, I have spent a good deal of time in Abakaliki and in the bush visiting the schools which double for churches. It is fascinating indeed — although I must admit my first day of bicycling 15 or 16 miles in the tropical sun left me wondering if I were dead or alive! I have been more and more impressed with the work the Nigerian staff are doing alongside the Scottish and Norwegian missionaries. It really takes guts.

Last Sunday, I was with the Rev. Ulo Eme, the Nigerian minister in Ikwo, for open air services. It was a day I shall never forget. In one of the areas deep in the bush, we preached to people who had never heard the name of Christ — not even in swearing! They were keen — wanting to know if we would come regularly to their ju-ju infested area. At the next service, a "witch doctor" told us he wished to become a Christian, but that he feared to leave the ju-ju lest it kill him! Charlie Hutchinson, the Scottish agricultural missionary, was magnificent as he told him of the "witch doctor" who lived next to the Hutchinsons, and who had given up the ju-ju a month before and was alive and well. He vividly told of their smashing the pots and cutting down the sacred trees. Pastor Eme agreed to return to talk with the doctor in a few days.

### From Barbara McLean

I have been busy in Abakaliki, where our home is at the moment. Twice a week I do Bible teaching and sewing with illiterate women in the local prison, and I think we are making some headway with them. They welcome us warmly, and one hopes that the love which Christ has for them, they will see and accept. . . . I arranged a joint service for the Women's World Day of Prayer and it was a success, as all three "church union denominations," Anglican, Methodist and Presbyterian, were strongly represented. Lady Ibiam is anxious that we plan our women's work with the forthcoming church union in mind, and I will remember this when I speak to the women's guild of our church later today.★



# Delegates from seven synods

met at

the

# WMS COUNCIL

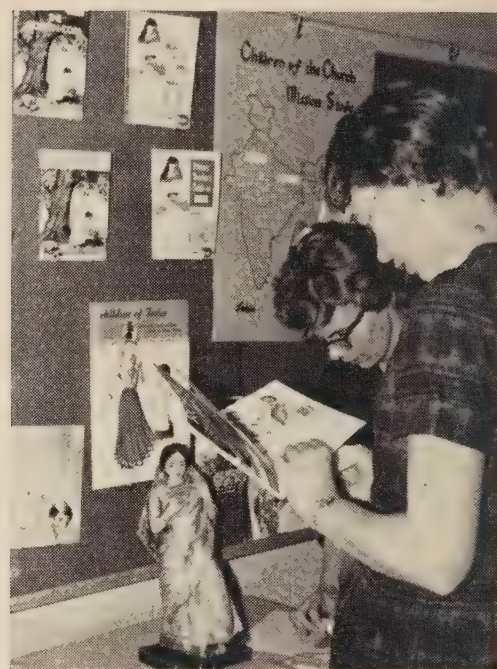
Mrs. K. Philp, secretary of council, discusses the minutes with Miss Margaret Tranmer of the W.M.S. office staff.



A question is answered by Miss Louise A. Reith, director of organization.



In lively discussion are these delegates in the organization department.



At a display of study materials for children are Miss Barbara Woodruff (right), regional secretary, and Miss Helen Tetley, secretary for teen-age work.

"Don't be afraid," the sign on the door read. "This is the finance department — come in!" Delegates to this annual council meeting of the W.M.S. (W.D.) at Ewart College in May weren't quite sure what awaited them. But in they went. This was the day marked on their programs for a "presentation of the work of the society." Obviously it wasn't to be the traditional type of formal report!

The delegates, close to 100 of them, were divided into five small groups. Each group went to a different room to discover what is being done by the W.M.S. through one of its five departments, overseas, national missions, organization, publications and finance.

Upon entering, colourful displays met their eyes, as the pictures opposite show. The women were invited to look around, hear and see presentations of the work, have discussion and ask questions. Staff members and executive of the council gave leadership using slides and flip charts, posters, group discussion and skits. Every delegate heard each department's presentation as groups moved on to other rooms after an hour's time.

The council met for five days, much of the time packed with business. The delegates included representatives of each of the society's seven synodicals from British Columbia to Montreal and Ottawa, plus the executive and staff. There were even a few men among the delegates representing boards of general assembly.

The society is looking forward to observing the 100th

anniversary of the first organization and the 50th anniversary of the present one in 1964. A celebration is planned for next May in Montreal. Special finance projects over and above regular givings are being sponsored in honour of the anniversaries. \$10,000 has already been given toward a nurses' residence for the Jobat Hospital, India and \$10,000 for a Christian education building in Taipei, Formosa and the Hsin Chu Bible School.

A gold pin for 25 years service was presented in absentia to Mrs. L. W. Gehman, Reg.N., of India. Gold bars were given to Miss Margaret Ramsay of British Guiana and Miss Dorothy Douglas of Formosa for 35 years service, and to Miss Mary Sherrick who has been with the society for 30 years.

Among special speakers were the Rev. J. C. Cooper, assistant secretary for home missions, who showed slides of his visit to Switzerland, where he attended a World Council of Churches meeting on migration. Mrs. Kumala Savariyan, wife of the medical superintendent of Vellore Christian Medical College, India, paid a surprise visit. The Rev. Ross K. Cameron, moderator of the 88th general assembly, Miss Frieda Matthews, director of immigration for The Presbyterian Church in Canada, Mrs. A. S. Curr, the president, and Miss Margaret Webster, principal of Ewart College also shared in the meetings.

A budget of close to half a million dollars was approved for 1964.★

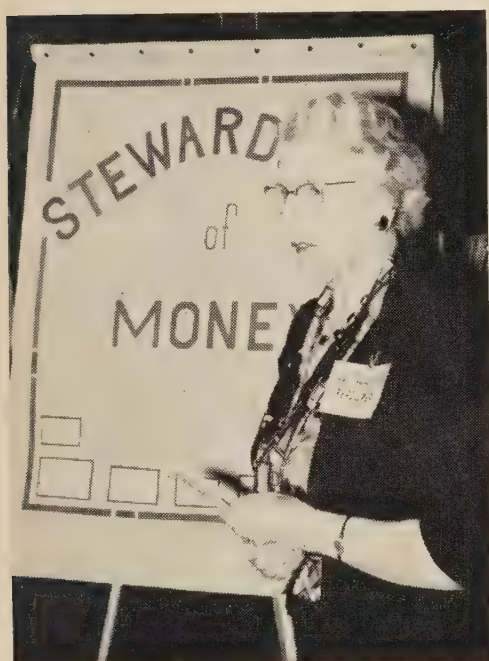




Mrs. J. B. Taylor executive member, shows a papoose, part of the display of the Cecilia Jeffrey Indian School, Kenora, Ontario.



Against a background display of missionary study books, Mrs. G. Peckover and Miss Helen Tetley answer questions from delegates.



Stewardship in relation to finances is explained by the treasurer, Miss E. Luzetta McClelland of Toronto.



Toronto Chinese worker Miss Elsie Lee shows Mrs. J. Murdoch of North Surrey, B.C. a women's world day of prayer booklet printed in Chinese.

### Photostory by Valerie M. Dunn



Field work in India is described in this skit by Miss Bessie MacMurchy (left), Miss Beatrice Scott and Miss Pauline Brown.



Nurses newly appointed to India, Catherine Polson (left), and Suzanne Sarjeant, examine the curio table in the overseas display.



# THE CHANGING ATTITUDE of the Roman Church

**T**he trend today is toward understanding of the other person's point of view, even in the realm of religion. This was the purpose of the group study called "Adventure in Understanding" sponsored by Calvin Church, Toronto and described briefly elsewhere in this magazine.

Part of the adventure involved two public dialogues between Presbyterian and Roman Catholic theologians. These were not debates but exchanges of information and opinion. Following each dialogue those in the audience were invited to ask questions, and members of both faiths took advantage of the opportunity.

Until very recently no Roman Catholic theologian would engage in a dialogue in public, indeed few Presbyterians would risk their reputations either. But the climate has changed, perhaps because it is recognized that the winds of change are blowing through the Roman Catholic Church, and reformers cannot turn their backs upon that which is in the process of reform.

Writing in the weekly magazine *The Presbyterian Outlook*, Dr. John A. MacKay, retired president of Princeton Theological Seminary says: "I single out two of the most significant manifestations of change in the Roman communion. They are a wide-ranging realism and a resurgent evangelicalism."

"This new realism includes the awareness that the Bible in the vernacular must be given a place in the life of the people, that the church's liturgy must be simplified and adapted to differing situations, that church organization must be made more dynamic and that the laity must be given a more important role, both in the conduct of church affairs and in the presentation of the church's faith.

"This new dynamic realism draws much of its inspiration from a second manifestation of change which I call resurgent evangelicalism. There is a growing movement to get away

from institutional grandeur and hierarchical power back to the Bible, to Christ and to the Gospel. An effort is being made to get beyond Christ's presence in the eucharist to his living presence in daily life. Deep concern is felt among prominent Roman Catholics in this country to restore Christ to the classical centrality from which the Marian cult has ousted him.

"The coming generation of Protestant ministers will have a new situation to face. At a time when Protestant churches tend to become more institutional, from local congregations to world bodies, the most highly institutionalized church in Christian history, which has traditionally been Christ's patron and not his servant, is reacting against institutionalism. It is in earnest quest of means whereby its people may become more Christ-centred in thought and life.

"This seems clear: The historical churches in the Protestant tradition must move beyond theological sophistication and organizational obsession, and become more evangelically and dynamically relevant to the realities of the contemporary world. Otherwise a new situation can develop. The really creative work for the kingdom of God in the next few decades may be done by a re-awakened Roman Catholicism, on the one hand, and by the 'non-historical,' but contemporaneously progressive, Protestant sects on the other."

If Dr. MacKay is right, then the very things that Presbyterians have cherished over the centuries are now proving their worth to Roman Catholics. The conclusion is that we dare not sleep while others are awakening. We must proclaim our faith, not by verbal protest, but through a ministry that involves all men and women of the church in its outreach to all areas of life.

Too many congregations are made up of too large a percentage of inactive, uncommitted Christians. Until all of us learn what Christian witness involves the church will be crippled in its mission. We should accept the challenge from our Roman brethren, not in a spirit of competition, but because Christ means so much to us as individuals that we dare not give Him less than our best.★

## THE RIGHT REVEREND and the Very Reverend

**T**he one item of news that is certain to go speedily across the nation from the general assembly is the name of the man elected as moderator. Respect is accorded his high office, even though it is understood that he has no ecclesiastical authority.

How does one address the presiding officer of the supreme court of the church? He is moderator while it is in session, but the moment it adjourns he becomes "moderator of the last general assembly" or more correctly "moderator of the 89th general assembly." He is definitely not moderator of The Presbyterian Church of Canada, for no such office exists. The strictly correct way of introducing

him for the rest of his life is as "moderator of the 89th general assembly." If this seems involved to Presbyterians think of how confusing it can be to the general public.

Other churches have simplified the form of address by designating the current moderator as "The Right Reverend" and moderators of previous assemblies as "The Very Reverend." Perhaps it is time for these forms of address to be adopted officially by our church.

Before the outcry of protest begins let us face the fact that there are moderators of previous general assemblies in our church who do use the designation "The Very Reverend" on their letterheads, in their church bulletins, and in other public listings. As a church we should either give authority to this special designation or make it perfectly clear that no distinctive title may be used by the moderator of a past or present general assembly. As it is many Presbyterians condone in practice what we disapprove in principle.★





—Photo by Rayner

The chapel (with spire) is a separate but central feature of the new Presbyterian College, Montreal. Seen through the main entrance beyond an open quadrangle are the third and fourth floors where students will live.

# GRADUATIONS

highlight the end of the academic year as our three colleges hold convocations and one dedicates a new building.



A glittering new building in contemporary style was dedicated on Sunday afternoon, April 28 as The Presbyterian College, Montreal, by the moderator of the last general assembly, the Rev. Dr. Ross K. Cameron.

Speaking on the text "God is a spirit: and they that worship him must worship him in spirit and in truth" Dr. Cameron emphasized the need for a high standard of education for the ministry to enable men to interpret the Christian truth in a scientific and technological age.

Principal Robert Lennox knocked on the door of the college chapel in the traditional ceremony and was admitted by John McCallum, secretary of the board of management. The Old Testament lesson was read by the architect, A. T. Galt Durnford and the New Testament lesson by Thomas M. Dick, chairman of the board. Prayer was offered by the Rev. John A. Simms, president of the alumni society of the college.

The praise was led by a student choir directed by Phillips Motley. It included a hymn written by the late Principal D. H. MacVicar for the opening of Morrice Hall in the old college in 1882, of which the first stanza is:

*"Do Thou, O God, this college bless,  
Erected to Thy praise;  
And fill it with Thy glory now  
And in succeeding days."*

The new building, which includes a residence with accommodation for 35 students, will be ready for classes in September. Part of the cost has been met with the proceeds of the sale of the old building and its site to McGill University, and a campaign will be launched to raise the additional \$200,000 or so needed to complete and equip Presbyterian College, which stands at the corner of University and Milton streets.

## THE 96TH CONVOCATION

Christian ministers are the true aristocrats of society, the Rev. Harry S. Rodney told the 96th convocation of The Presbyterian College, Montreal on April 30. He recalled Lord Tweedsmuir's definition of an aristocrat as "one who gives more to than he takes from life."

"Think of what it means to be in God's stead to the people of your community and parish," he told the nine members of the graduating class, "to be able to affirm that life is God-given, that it is filled with meaning."

Dr. Rodney urged ministers to dissociate themselves from the constant complainers of our problem-conscious generation, and to go out with joy and a sense of privilege, as with the most

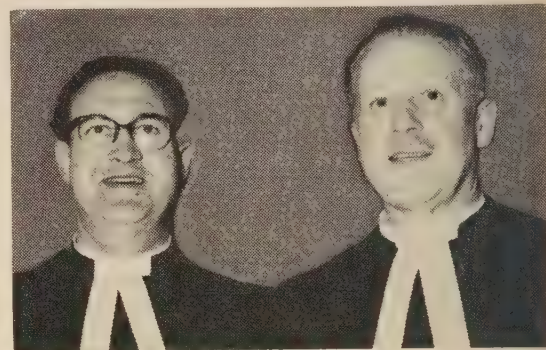
decisive knowledge that any man can ever convey.

The degree of bachelor of divinity was conferred on ministers and members of the 1963 class as follows: Rev. Kee Whan Bay, Rev. H. A. Crawford, Rev. G. C. Dalzell, H. G. Davis, Rev. G. E. Doran, T. Gemmell, M. M. Graham, Rev. J. L. L. MacLean, Rev. R. R. McGregor, W. K. McKinnon, A. F. R. McPhee, L. R. Paul, J. J. Urquhart.

H. Glen Davis, who will go to Japan as a missionary, won the Calvin gold medal, a graduate scholarship, an R.C.-A.F. scholarship and the Neil C. Polson prize in pastoral theology. The latter was shared with Thomas Gemmell who also won a graduate scholarship and the Robert Forsyth scholarship for proficiency in the third year. Larry Robert Paul was given a graduate scholarship, the Dora Forsyth scholarship and the Raymond T. Nettleship prize in pastoral theology. He divided the Alumni Association prize with Charles Albert Fal-



Kee Whan Bay of the Korean Church in Japan received B.D. degree after graduate study. He will rejoin his wife and four children in July after two years here.



Convocation speaker at Montreal was Rev. H. S. Rodney, left, minister at St. Thomas, Ont., for 20 years who received an honorary D.D. along with Rev. A. E. Morrison, Maritime mission superintendent since 1955, right.

coner. Three awards, including the prize for preaching, were given to Murray Martin Graham. The H. H. Turner scholarship in third year went to John James Urquhart.

Awards to the second year class were received by Vernon Tozer, Winston Parkes and Garth Poff, while Raymond Glen was the prize winner in first year.

Devotions were conducted by the Rev. Leslie R. Renault of Brockville, Ontario. A statement on behalf of the board of the college was made by its chairman, Thomas M. Dick. The convocation was held in the Church of St. Andrew and St. Paul.

## EWART COLLEGE

Young women graduating from Ewart College at the service held April 25 were warned by the home missions secretary, Dr. J. A. Munro, that "Familiarity with the great things of Jesus

Christ may not breed contempt, but may breed a casual attitude." In the "laboratory" of the classroom, students are apt to lose the freshness and wonder of the call to Christian service. But in the precarious world of today, he told the students, "Your real concern is to capture the wonder of the faith, that the nation may know again the righteousness of God."

As principle concerns he mentioned three points of erosion in Canadian life — sectionalism and regional conflicts; erosion of the family structure, and the sense of integrity, fortitude and obedience to the Gospel.

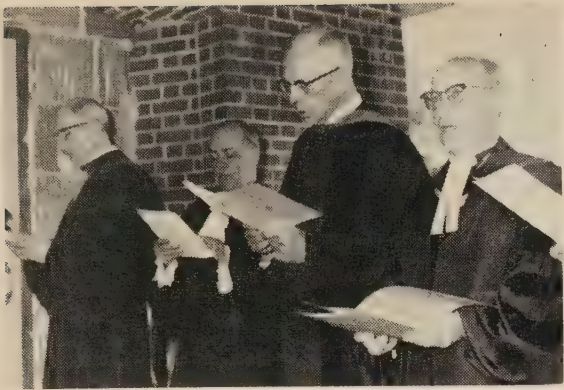
Before a large audience in Knox College Chapel, diplomas were awarded to the following who had completed the three year course: Barbara Campbell, Nita DeVenne, Shirley Dredge, Emily Drysdale, Florence Hood, Gale Kay, Jeanette MacNaughton, Luella Moore, Mary Paxton, A.L.C.M., and Sharon Wiseman. Suzanne Sarjeant received a

diploma for completing the one year course for nurses.

The service was conducted by the Rev. R. H. Armstrong of Hamilton and Mrs. K. Denton Taylor, chairman of the Ewart College board, presided. She announced that three new scholarships and bursaries have been given to the college. Anthems were sung by the Ewart College choir under the direction of Henry Rosevear.

General proficiency scholarships for those with the highest and second highest percentage in each year were awarded as follows: first year, Ann Drummond, Judy Craig and Joanne VanBrummelen; second year, Eileen McVittie; third year, Sharon Wiseman and Barbara Campbell. The Alumnae Scholarship for the highest percentage in Biblical courses went to Sharon Wiseman. Suzanne Sarjeant received the Gwendolyn Langford Memorial Scholarship for the highest percentage in missions courses. (continued overleaf)





At Presbyterian College dedication: Principal Lennox, Dr. R. K. Cameron, Principal Emeritus F. Scott Mackenzie, and Rev. Dr. W. L. MacLellan.



Knocking on the door of the college chapel, Principal Lennox seeks admittance for dedication ceremony.

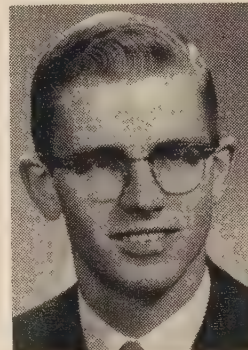


Joining the east and west wings of the new college on the Milton Street side of the quadrangle is a covered walk leading to residence.

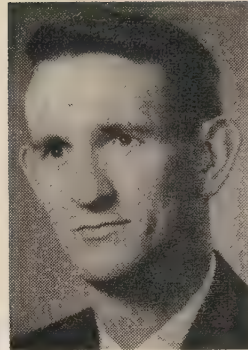
## P. C. GRADUATES



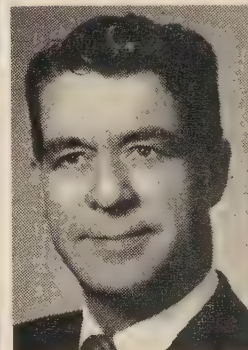
LARRY R. PAUL, a member of St. Andrew's Church, Carleton Place, Ont., educated at Carleton University, will go with his wife Evelyn to Fort St. John, B.C.



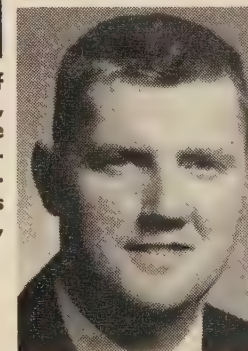
H. GLEN DAVIS of St. Columba Church, Marion Bridge, Cape Breton, N.S., a graduate of McGill University, will go with his wife Joyce to Tokyo, Japan.



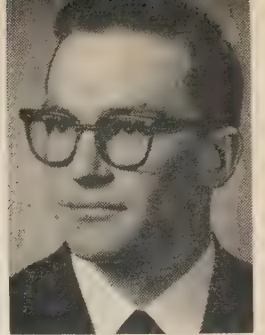
JOHN JAMES URQUHART of St. Andrew's Church, Prescott, Ont., a graduate of Sir George Williams University, will take his wife Joan and their two children to Cochran, Ont.



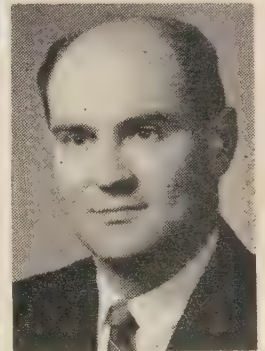
CHARLES A. FALCONER of First Church, Seaforth, Ont., educated at Univ. of West. Ontario, will go to McDonald's Corners, Ont. with his wife Aleda and 3 children.



LEO E. HUGHES of Cote des Neiges Church, Montreal, a graduate of Sir George Williams University, will go with his wife Margaret and three children to Rosetown, Sask.



WARREN K. McKINNON, a member of Zion Church, Wellwood, Man., an arts graduate of Brandon College, will go to Enlehart, Ont.



MURRAY M. GRAHAM of St. Andrew's Church, South Mountain, Ont., a graduate of Sir George Williams University and Toronto Bible College, will go to Bathurst, N.B.



FLOYD R. McPHEE of First Church, Seaforth, Ont., a graduate of Sir George Williams University, will go to Fort Cartier, Que., with his wife Claire.



THOMAS GEMMELL of St. John's Church, Cornwall, Ont., a graduate of McGill University, will go to Whitehorse, Y.T., with his wife Mary.



Three students were tied for the Ada Major Scholarship, awarded to the first or second year student with the highest percentage in Christian education subjects. It went to Margaret Balderston, Ann Drummond and Joanne VanBrummelen. Marilyn Duffield and Joanne VanBrummelen shared the Jennie and Bell Hossack Memorial Scholarship for the first year student with the highest percentage in practical work.

The first award of the Jane Beatrice Gray Scholarship for completing a special project in the field of Christian education went to Mary Paxton. Others were given as follows: The Isabel Glenn Scholarship, Shirley Dredge; the Leonie Pirch Award, Emily Drysdale and the Elizabeth Scott McKay Memorial Scholarship, recommended by the students for an outstanding contribution to the community life of the college, Suzanne Sarjeant.

The need for more young women to give their lives in the special service of the church was stressed by the principal, Miss Margaret Webster. "We are encouraged to know that already we have nine applications for enrolment this autumn and have received many inquiries," she said. "We have had wonderful support for the building of the college, now we need this kind of support to enlist young women to prepare for the service of Christ." Miss Webster paid tribute to the work of Miss Ada Adams, dean and director of field work, and expressed gratitude to the church for the new college building.

## KNOX CONVOCATION

In spite of cold, stormy weather a large audience turned out for the 119th annual convocation of Knox College on April 30th. Speaking on the topic "Theology, Then and Now" the Rev. Prof. Arthur C. Cochrane of the University of Dubuque, Iowa, compared theological concepts current in his graduation year, 1935, with those of 1963.

"Are students today apt to take theology for granted?" he asked the graduates. "It should not be considered a fixed, static science . . . it is restless and dynamic, each new day bringing new questions." Discussing the doctrine of God, Dr. Cochrane observed that "theological wisdom begins with a sense of the fear of the Lord." In dealing with church unity he emphasized the need for reconciliation of all Christians. A true reformed church, he said, "avails itself of opportunities to listen and understand the faith of others," but he warned his audience against having

greater concern for "union" than for the truth of the church's message. Dr. Cochrane also discussed the position of the Jews in the ecumenical movement.

Eight of the 13 new graduates, and two ministers received the degree of bachelor of divinity, as follows: G. A. Beaton, P. J. S. Darch, L. R. Files, R. C. Garvin, T. A. Plomp, C. A. Scott, Mrs. C. M. Shaver, B. W. Walker, Rev. F. J. Parsons, Rev. D. C. Wotherspoon, and S. J. Gray, lately of Ireland.

The degree of master of theology was awarded to three of our ministers, the Rev. A. W. Currie of Ottawa; the Rev. F. Slavik of Thistletown, Ontario and the Rev. G. D. Johnston, overseas missionary. A Lutheran minister, the Rev. C. Gilck and a minister of the Canadian Reformed Church, Rev. G. Van Dooren, also received the degree.

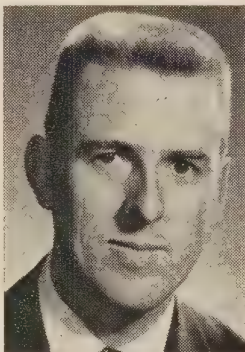
Principal J. Stanley Glen reported the receipt of several scholarships and bursaries. The college is sharing in the library development program of the American Theological Library Association, in which the Sealantic Foundation is giving financial help over a three year

period. Because of this 1200 books have been added to the library in addition to the number usually purchased, contributing to a circulation increase, almost double that of last year.

The postgraduate travelling and Glenview scholarships amounting to \$1,500 were awarded to Tony A. Plomp of Haney, B.C., with two other prizes of \$100 each. Peter Darch of London, Ont., received scholarships totalling \$675 and two awards amounting to \$650 went to C. Scott of Orangeville, Ont.

Scholarships and prizes were also awarded to the following students in each of the three years: P. Gilbert, M. Laurenson, B. Walker, R. Mulchey and Miss I. Dickson, two awards each; and F. Rennie, A. Embree, R. Courtenay, G. MacDonald, J. Pace, Mrs. C. Shaver, R. Garvin, G. Beaton, Miss H. Goggin and C. Johnson.

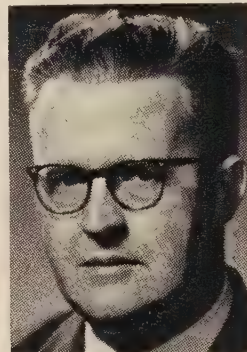
Devotions were conducted by Rev. Dr. Emlyn Davies, guest lecturer in systematic theology. Music was provided by the Knox College choir, under the leadership of Henry Rosevear, lecturer in church music.★



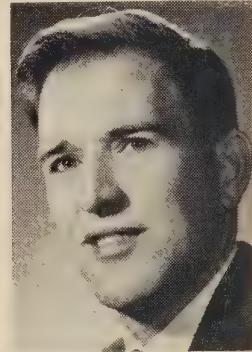
DERWYN J. HILL of St. John's, Grimsby, Ont., who has studied at McMaster University, will go with his wife Helen and their four children to Calvin Church, Sudbury, Ontario.



D. GARRY MORTON of St. John Church, Hamilton, Ont., a graduate of the University of Waterloo, will go with his wife Anne and two children to Strathcona Park Church, Kingston, Ont.



JOHANNES SCHRIEL of Knox Church, St. Catharines, Ont., is a graduate of the State University, Leiden, Holland, and Amsterdam University. He has a wife, Anthonia, and four children.



MERVYN E. TUBB, a member of Knox Church, Fort Erie, Ont., will go with his wife Barbara and two children to First Church, St. David's and Scottlea, St. Catharines, Ont.



TWO RECEIVE D.D.'s AT KNOX CONVOCATION

Principal Glen, left, conferred an honorary D.D. on Rev. Morris Zeidman, centre, founder and director of Toronto's Scott Mission, and Dr. Arthur C. Cochrane, professor of systematic theology and ethics in the faculty of theology, University of Dubuque.



PETER J. DARCH of New St. James Church, London, a Western graduate, will go to Alberton, P.E.I. with wife Jacqueline and daughter.





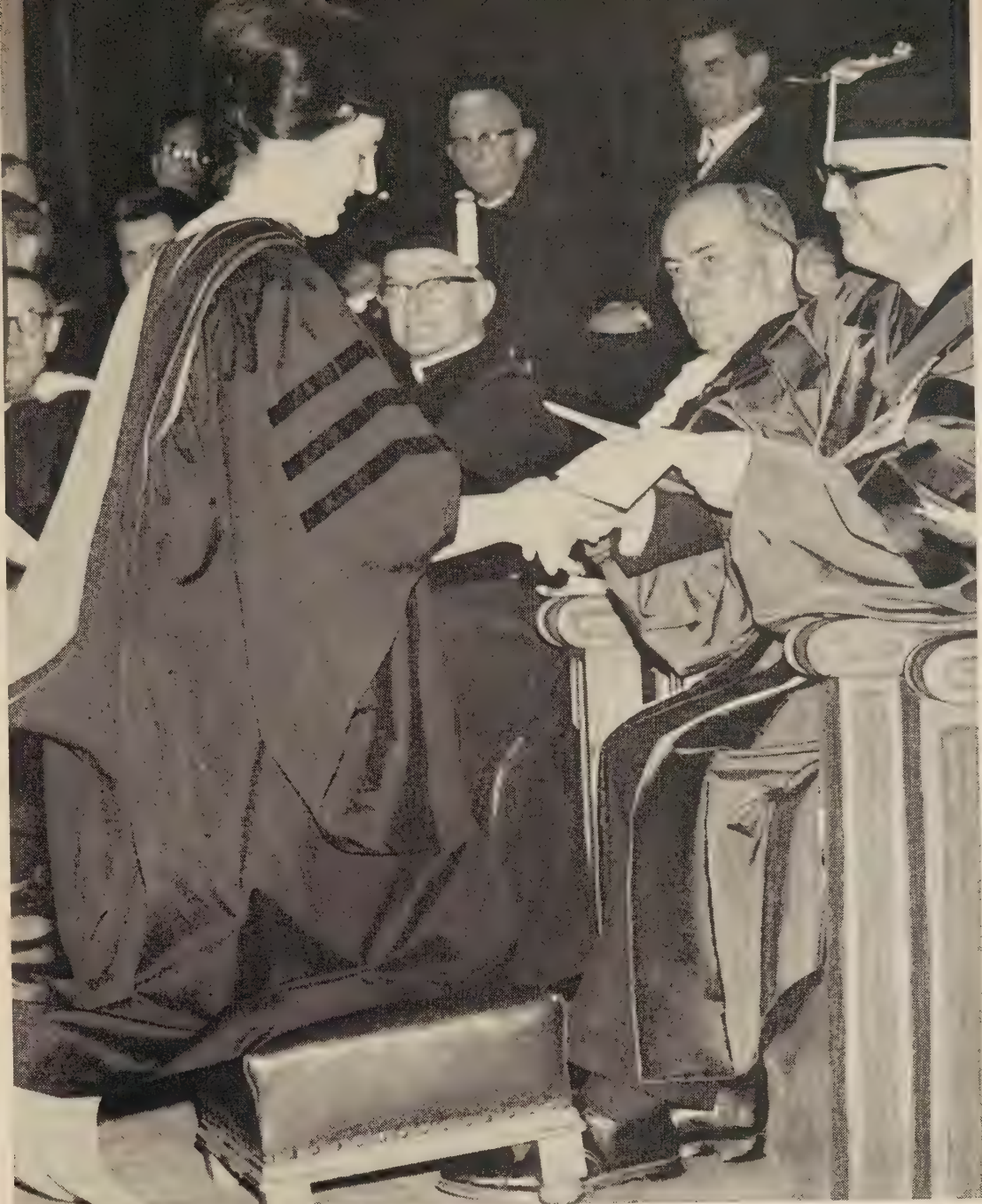
**RONALD D. MULCHEY** of Queen St. East Church, Toronto, a graduate of the University of Saskatchewan, will serve at St. Andrew's Church, Thompson, Man.



**LESLIE R. FILES** of Knox Church, Wallaceburg, Ont., is a graduate of the University of Waterloo.



**TONY PLOMP** of Haney, B.C., a graduate of the University of British Columbia, will go with his wife Margaret to Goforth Memorial Church, Saskatoon.



Recently married to a Presbyterian minister, Mrs. Patricia (Kendall) Shaver graduated and received the B.D. degree from Knox College. She won a proficiency scholarship.

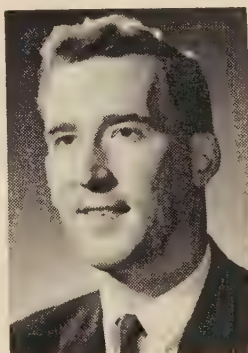
## KNOX GRADUATES — 1963



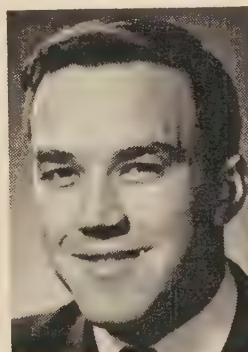
**CHARLES A. SCOTT** of Tweedsmuir Church, Orangeville, Ont., a graduate of McMaster University, will go with his wife Sharon to Victoria, B.C. as assistant minister at St. Andrew's Church.



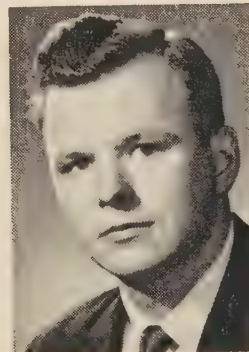
**PATRICIA SHAVER (KENDALL)** of St. Giles' Church, Ottawa, an arts graduate of Carleton University, is the wife of the Rev. Charles Shaver of Thorburn, N.S.



**BLAKE W. WALKER** of Knox Church, Toronto, is an arts graduate of the University of Toronto and took his first year of theology at Mansfield College, England.

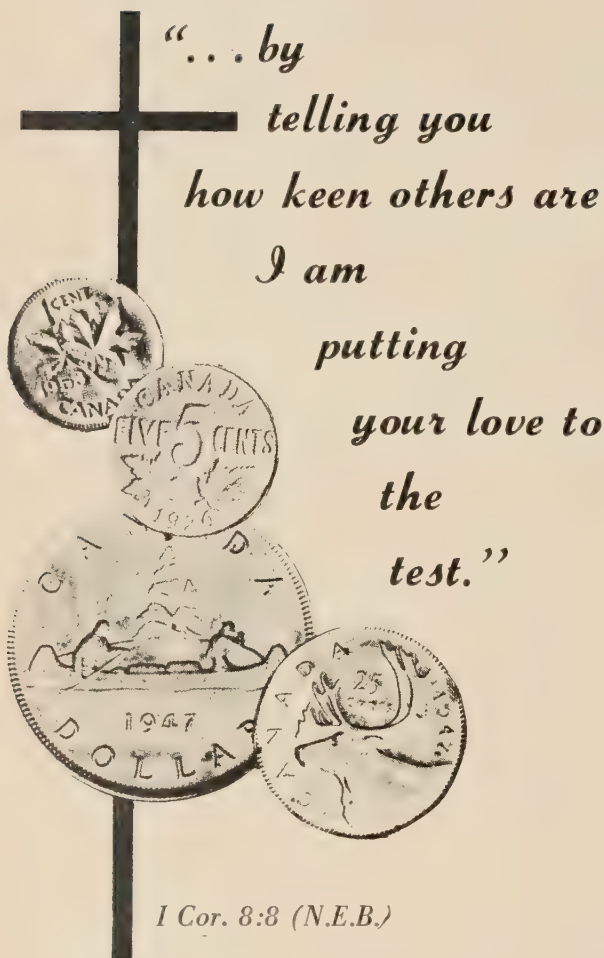


**GORDON A. BEATON** of St. Paul's Church, Sault Ste. Marie, Ont., a graduate of the University of Toronto, will go to Calvin Church, Regina with his wife Beverley and two sons.



**ROBERT C. GARVIN** of Robertson Church, Vancouver, B.C., a graduate of the University of British Columbia, will go with his wife Carol and their son to Creston, B.C.





●●● Through the generosity of a single Presbyterian congregation, three newer ones in suburban Toronto were helped to erect buildings. A Knox College graduate scholarship was augmented by \$600 for five years. And over \$9,000 was given to help raise the basic stipend of ministers.

These are typical of the special projects adopted by Glenview Presbyterian Church, Toronto, in addition to regular budget givings. The program was started 13 years ago.

A canvass for funds was held over a three-year period to assist the new congregations of Clairlea Park, Wexford and St. Mark's, Don Mills. Now, seven years later, all are self-supporting, flourishing charges. This campaign was so successful that a special projects committee was appointed with representation from the session and board of managers. Its job was to investigate the needs of the church at large as well as those of the Glenview congregation.

Plans and financial objectives are presented to the congregation for approval. The committee's policy is, "For every dollar spent on local needs outside of ordinary operating expenses, one dollar must be allocated to an outside project."

How do they find out about the needs? At Glenview it happens that several members have served or are now serving on various boards and committees of general assembly, and can give up-to-date information. Staff of the boards or theological professors are sometimes asked to submit suggestions.

It was a Knox College professor who suggested that the \$900 Travelling Scholarship should be increased. He felt that a student winning the award needed at least \$1,500 to travel abroad, so Glenview raised \$3,200 to supplement the fund. Last year the committee didn't have to search long for a project. General assembly had stated that the most pressing financial need of the church was to increase the basic stipend of ministers. So Glenview's special fund, earmarked for this purpose, went to the treasurer of The Presbyterian Church in Canada.

Other funds which have been assisted include Ewart College, the capital fund of the Corporation of the Synod of Toronto and Kingston (for church extension); the Hope Waddell Training Institute in Nigeria and Berbice High School, British Guiana.

The pension fund of the church is this year's project, suggested by an article in the January issue of The Record.

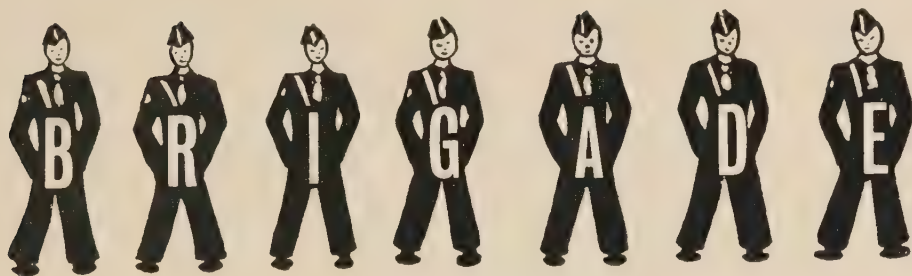
Recently the committee was enlarged to include representatives of the women's and young people's groups, and the Christian education committee. Not only will the committee benefit from the additional representation but the organizations represented will get a broader picture of the church's work.

The Presbyterian Church in Canada has gained through the missionary interest of Glenview congregation. But, in the words of a member of the project committee, "Glenview has benefited even more, because it now has many interests outside of its own church walls."★



# *Christian manliness is the goal of*

## **THE BOYS'**



*Bugles  
sound better  
at a  
distance,  
the lad  
in the centre  
suggests.*



"TEN-SHUN!" barks the captain. "Fall-in!" Chatter and good-natured scuffling stop abruptly as smartly-dressed boys in uniform form a line and draw themselves proudly erect.

It's parade night at the Boys' Brigade, a program for boys 11½ to 17 years, originating in Scotland, that is being organized in an increasing number of Canadian churches. Of about 45 churches with Boys' Brigade companies some 60% are Presbyterian. The Brigade is one of the official youth programs of The Presbyterian Church in Canada.

Every company and its junior reserve, the Life Boy team for 8 to 11 year olds, must be connected with a church,

because the program is centred in the advancement of Christ's kingdom among boys. The program, finances and officers are under the authority of the session. The minister acts as chaplain.

A typical group is the 1st Ottawa Company that meets in St. Timothy's Presbyterian Church. The Rev. Dr. John A. Johnston is the chaplain. Members attend two weekly meetings, symbolic of what King George VI called "twin pillars of religion and discipline." On the mid-week parade night officers and boys come in full uniform for worship, inspection, drill and physical training. In junior and senior divisions they spend about 25 minutes on drill, developing



self-discipline, alertness, obedience, company *esprit de corps* and good posture! Then everyone makes a quick change into gym clothes for exercises, the challenge of mat-work, vaulting and lively games. The Boys' Brigade is right in tune with the government's emphasis on physical fitness. After such strenuous activities the boys and officers are ready for refreshments and informal fellowship.

On Sundays the same group gathers as a Bible class, conducting their own worship and study. After the singing of hymns, one boy reads from the Scriptures, another leads the offertory prayer and an officer gives an address that forms part of a series of Bible lessons. Each month this class sends ten dollars to Formosa's Happy Mount Leprosy Hospital.

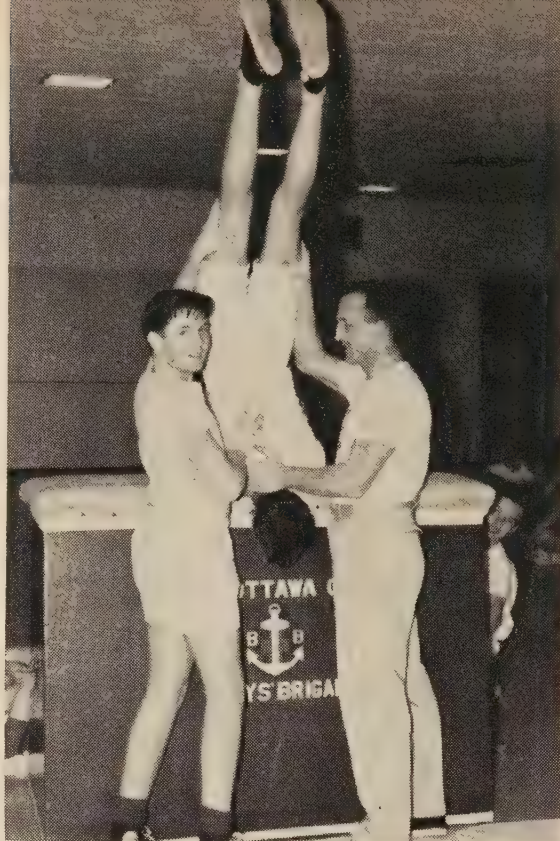
Boys are keen to attend the Bible class, perhaps at first only because it is a company activity. But the role of *esprit de corps* is important here because it often encourages boys to share in Bible study into their late teens, when many have left the church school. Because this is a *boys'* class it is the spiritual dynamic of the Boys' Brigade program.

The object of the Boys' Brigade is stated as "The advancement of Christ's kingdom among boys, and the promotion of habits of obedience, reverence, discipline, self-respect and all that tends towards a true Christian manliness."

As a boy's enthusiasm grows he wants to attend the special badge classes. The 1st Ottawa Brigade offers first aid on Saturday mornings, bugle band on Wednesday nights, signalling and citizenship classes on Fridays. Periodically there are classes in swimming, arts and crafts, way-faring, Scripture knowledge and athletics.

With summertime comes camp. The boys go to a company camp each year, but this August two members of the 1st Ottawa Brigade will join 1500 others from around the globe at the Boys' Brigade International Camp in Scotland! It will mark the 80th anniversary of this first of all uniformed church youth organizations, which began in 1883 at Glasgow, Scotland. Boys' Brigade came to Canada six years later and is now represented in over 50 countries and in all major denominations.

Special events always add that important extra bit of excitement. A growing tradition in the 1st Ottawa is the annual exchange weekend with the boys of the 1st Montreal Company, Town of Mount Royal Presbyterian Church. Last January the 1st Ottawa boys travelled



Vaulting teaches balance and control.



On the mats boys learn to

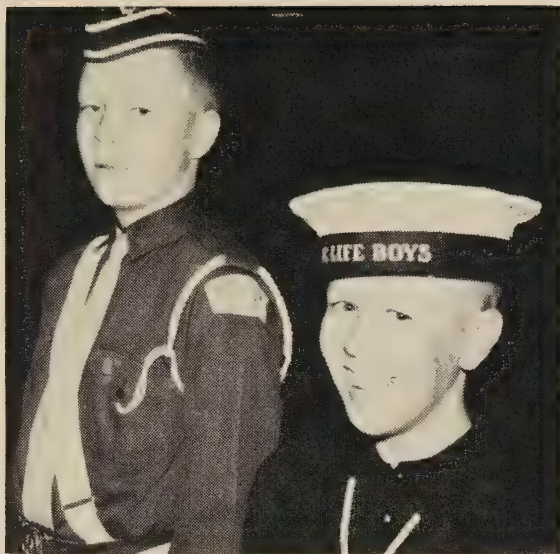


Highlight of the year is company inspection, c





work and co-ordination.



Senior and junior uniforms.



d out in Ottawa by Rear Admiral Budge.

by chartered bus to a weekend which included swimming, hockey, spending the night with a host boy, and attending a brigade service Sunday morning.

Occasionally a squad of boys get together for a social evening in the captain's home with lots of games to play and plenty to eat! But the climax of the year is company inspection and display night held each May, when awards are made and activities displayed before parents and friends. Last year about 250 spectators came when the guest inspecting officer was the chief of naval personnel, Rear-Admiral P. D. Budge (R.C.N.)

Many members of the company have graduated from the Life Boys, which has an active, varied program entirely different from what they will later discover in the brigade. The best lies ahead! Regular church school attendance is stressed for Life Boys and close co-operation between Life Boy leaders and church school teachers is encouraged.

Beyond the Bible class and parade night, the extent and kind of activities depend greatly on the type of leadership available. The kirk session is responsible for securing persons of Christian commitment as recommended by the brigade program.

Does the Boys' Brigade appeal to boys, does it work? The officers of the 1st Ottawa Company have no doubt in their minds about this. After the first three years of operation the company has over 30 boys, 12-16 years old; 35 in the Life Boy Team and 35 in the six to seven year-old Cadet group. Three years is a short time, surely the best is yet to come. The officers believe that the objective of advancing Christ's kingdom is being fulfilled and that it will influence the future lives of the boys.

The Rev. Ross K. Cameron, moderator of the last general assembly, remarked that "The boy must be won for Christ and the Boys' Brigade is one of the best ways of winning him." The story of the 1st Ottawa Company is being duplicated in many parts of Canada. Has your congregation a need for such a program? Give it serious consideration. The boys of your church will thank you for this wonderful opportunity for Christian training. For information write to: The Boys' Brigade in Canada, The Secretary, 28 Vernon Rd., Scarborough, Ont.★



◆ Four Nigerian naval cadets from the H.M.C.S. Venture, dressed in native costume, accompanied Ron McGraw to the fellowship hour held after evening service at *St. Andrew's Church, Victoria, B.C.*, April 21. Mr. McGraw spoke on his work in Nigeria, where he has been serving as a teacher in Calabar under appointment of the mission board.

◆ The membership of *New St. Andrew's Church*, Dover Township, near Chatham, Ontario, increased from 56 to 77 in April with the reception of new members. The minister is the Rev. Stanley E. Smith.

◆ A testimonial dinner was held on April 17 in *St. Andrew's Church, Fenelon Falls, Ontario* to honour Miss Sephrona Haskell, C. R. McInnes and Mrs. W. Cunningham in recognition of long years of service in the Sunday School. Each received a copy of the combined Bible and Book of Praise.

◆ At the 10th anniversary service of *St. Giles Church, St. Catharines, Ontario*, April 12, a Communion service was dedicated in memory of L. D. Wooding, the first Sunday School superintendent, given by his family and friends and the Sunday School.

◆ A cross on the front wall of *Westminster Church, Estevan, Sask.* and a Communion chalice were dedicated on April 7. The Rev. Peter D. McKague is minister.

◆ "Mission of the Thirty" was the name given to a friendship visitation project conducted by men of *St. Giles Church, St. Catharines, Ontario* on April 28. The minister, the Rev. Charles D. Henderson, reported a marked increase in church attendance before and during the project.

◆ On April 28 in *Knox Church, Meaford, Ontario*, a lectern and Bible, given by Mrs. John J. Brown in memory of John Thomas Knott were dedicated by the minister, the Rev. John J. Jennings.

◆ In memory of members who died in World War II an organ was dedicated in *Northside Church, Regina, Saskatchewan*, on April 28. The Rev. Graeme E. Duncan is the minister.

◆ At *St. Paul's Church, Nobleton, Ontario* a preaching mission was conducted April 2-14, with Hugh Jamieson, an elder from Hamilton, as preacher.



A stained glass window was dedicated at York Memorial Church, Toronto, April 21 in memory of the minister's parents, Mr. and Mrs. Thomas J. Rowland by Rev. D. McCullough, left. Lorne Roberts, right, presented it for the congregation. Rev. Dr. D. P. Rowland is in centre.

# CHURCH CAMEOS



Mrs. R. McNair cuts the cake for the 64th anniversary of the W.M.S. of St. Andrew's Church, Huntsville, Ont., April 10. Mrs. Duncan Graham, fourth from left, of Burk's Falls was the speaker.



At Wyoming, Ont. on May 5 a memorial organ and other gifts for the choir chancel were dedicated in St. Andrew's Church by Rev. Ernest Herron.





The three day celebration of the 50th anniversary at Glebe Church, Toronto in April included an old time social. Here the ladies in costume depict a meeting where all the latest "goings on" were discussed but little business was done.



Bob Phillips, board chairman of the new St. Stephen's Church, Regina, Sask., being congratulated at the April 10 dedication by Dr. R. K. Cameron. Rev. Ian S. Wishart is minister of the congregation, begun in 1958. The sanctuary seats 200, cost \$53,000. The lady is the moderator's cousin.

The C.G.I.T., represented by F. Fiedelleck and B. Fennell, presented a pulpit fall to St. James Church, Melfort, Sask., Rev. A. A. Bethune, minister.



Two photos taken at the dedication of the new \$135,000 St. Paul's Church, Oshawa, Ont. At the left, Fred Malloy, building committee chairman; Ian Chalmers, session clerk; H. C. Cole, architect and R. R. Cornish, board chairman. At the right East Toronto Presbytery moderator Rev. D. Wotherspoon knocks on door, with him is the minister, Rev. Derek Allen.



**Q** *I find it difficult to accept the fact that our Lord Jesus Christ ever descended into Hell. What is meant by this phrase in the Apostles' Creed?*

**A** I expect that Dr. John A. Ross will deal with this phrase in a future article and I have forwarded your question to him.

Lutheran scholars have tended to interpret the phrase to mean that Christ descended into hell, as it were, to show the total triumph of His death and resurrection. Henceforth no area of life was to be devoid of His control so complete and comprehensive was His victory. "All power is given unto me . . ."

Calvin, and Calvinist scholars have interpreted the phrase to mean that Christ fully identified Himself with the awful consequences of human sin. Calvin associated the phrase with Christ's cry of dereliction on the cross, "My God! My God! Why hast Thou forsaken me." In other words Christ endured hell for us. He accepted to the full the consequences of human folly.

**Q** *When a layman is speaking to the congregation should he use the pulpit or is it reserved for those who are licensed to preach by the church?*

**A** The pulpit can be used by a layman provided he is authorized to speak in the church by the session. When a special service is authorized by the session it is to be understood of course that the speaker concerned is permitted the use of the pulpit. The minister, however, is responsible to presbytery for the supply of his pulpit and can make such arrangements as are in accord with the rules governing presbytery.

Some laymen refrain from the use of the pulpit because they believe that the pulpit is reserved for those set apart for the preaching ministry of the church, and that their kind of ministry is exercised not in the pulpit but in the world where they work.

In brief no one ought to enter the pulpit without due authorization. This is so not because there is a special sanctity about a piece of furniture in the church but in

ment. Jesus Christ is the Fulfiller of Israel's history. The meaning of this history, her writings and her religious practices is to be found in Jesus Christ. There is no conflict between the Old and New Testaments. The Old Testament prepares the way for the New, and the New opens out the significance of the Old.

**Q** *Is there any precedent in the rules of our church for or against the use of Christian education facilities as voting stations in municipal or federal elections?*

**A** There is nothing in the law of the church which prohibits the use of Christian education buildings for such purposes. The kirk-session, however, would have to authorize such use. At least one prominent Presbyterian church in Toronto has allowed its facilities to be used for voting purposes.

Christians of course have a responsibility to honour the State as an institution ordained of God. The exercise of the franchise is not only a Christian privilege, it is a Christian responsibility. The use of church facilities other than the sanctuary for voting purposes therefore seems in order.

**Q** *Why do Christians worship on Sunday, the first day of the week?*

**A** Because our Lord Jesus Christ rose from the dead on the first day of the week. The disciples realized after the Resurrection appearances that a new day had dawned. God had acted decisively in Jesus Christ to defeat the reign of sin and death. The old age, dominated by evil and its consequences, had been brought to an end; a new age in which Christ ruled by right of his vanquishing of these evil powers had dawned. Thus on the first day of the week the disciples came together to worship this all-conquering Lord, and to learn His will for their lives in the world over which He ruled.

We today, of course follow the custom of the Apostles, who being closest to Christ are worthy examples; but also because we too have experienced the power of His resurrection and have been raised in newness of life, and anticipate in hope the day when Christ will openly disclose Himself as the One who has been ruling in triumph since the first Easter morning.

*Address questions to: Prof. A. L. Farris, 59 St. George St., Toronto 5, Ont. Questions will not be answered unless name and address are given.*

## you **A** were asking ?

**Q** *Can we look forward to having a more modern version of the Shorter Catechism? I feel that children should not be taught material they cannot understand.*

**A** I am informed by the general secretary of the board of Christian education that there are no plans at present to revise the Shorter Catechism. The board does however through the church school curriculum teach "the truth that is contained in the Shorter Catechism in thought forms and language more readily understood by persons today."

There is available now a new English edition of the famous *Heidelberg Catechism*. This catechism was commended for use by the last general assembly. In addition there are two versions for children, *The Primary Catechism* and the *Catechism for Young Children*.

order that the truth may be upheld and proclaimed.

**Q** *What is meant by "the sure mercies of David"? (Isa. 55:3)*

**A** The favour of God shown faithfully to David and offered with the same certainty to other people. See Acts 13:34.

**Q** *Have you ever been influenced by the teachings of Judaism? I find its teaching most convincing.*

**A** Yes! The Old Testament is the story of God's dealings with the Jewish people and their response, or the lack of response, to Him. My understanding of the New Testament with its focus on the Revelation of God in Jesus Christ is conditioned and determined by what is written in the Old Testa-



## Ministers' SALARIES

by  
J. Douglas  
Wilkie,  
Harriston, Ont.



Ministers' salaries have been brought forth as one of the primary reasons for the lack of men in the ministry. This may be so, but perhaps in an indirect way.

Although ministers' salaries are much higher than they were 50 years ago, still the minister's position in the community has gone down rather than up. Fifty years ago he had a position of prestige because he was one of the highest paid men in the community. Today he is likely to be in the middle income bracket of his community, and often in the lower middle bracket. This may not be altogether bad, because now he has to go out and prove himself alongside the rest of the people where he lives, rather than resting on the prestige of his calling. He is not accepted because he is a clergyman, but he is a poor guy fighting like mad to keep his cause alive, and provide for his family.

There is another factor which deserves consideration. Ofttimes congregations are not paying what they *can* for the minister's salary, but rather what they *must*. How often have we seen a congregation increase the stipend when they have called a new man? This shows that they could have paid the former minister more, but as long as they could keep him on at a pittance, then a pittance is all they would pay. This suggests that they do not have much respect for their minister. How can they expect the community to respect the man whom they support grudgingly? More liberal attention given to the minister's needs would be a witness to the community, as well as to the minister himself. It would show that they think his work amongst them is terribly important, and worthy of their finest, even sacrificial effort. Would this not inspire the mini-

ster to put his best into the work which he is called upon to do?

I am not impressed with the fact that today many congregations are paying beyond the minimum set by the church. This effort, too frequently, was not the result of generosity on the part of the church people. Rather it was simply that when the pulpit became vacant, the scarcity of ministers forced them to increase the amount set aside for stipend. It is the worldly law of supply and demand at play. If this is the basis upon which church people choose to act, then perhaps the scarcity of ministers should be maintained.

Please understand that what has been written is not said in any spirit of bitterness. The church has been exceedingly kind and generous to me during the whole of my ministry. I have never had to serve on a minimum charge. I speak for men who have confided in me about their struggle against poverty while serving in the ministry, — men who do not want to put their thoughts on paper, but whose problems ought to be brought to the attention of our people. These are men who often were unable to provide their children with the educational advantages they themselves had. For many of these men my heart aches. The hearts of our people ought to ache for them too.

May I close on a more cheerful note. I was brought up and educated in the city. Many of my pals went on to callings which provided much greater financial support. But I doubt if any of them ever got as much downright satisfaction out of their work or had a more rewarding life than I have had. But it is difficult to put across to young men such intangible thoughts, convincing them that the ministry is a worth-while calling, even if financial rewards are limited. It's even harder, sometimes, to convince their fiancées. But it is true, and I have no regrets at all at having chosen it.★

### A LAYMAN COMMENTS

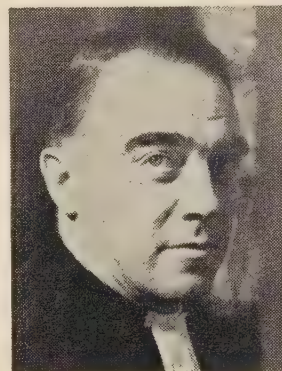
A MEMBER OF ANOTHER PROFESSION who was raised in a manse wrote after reading Mr. Wilkie's article:

"The most significant facet of the

whole problem is the over-riding passivity of ministers, either singly or collectively, regarding their salaries. No other group I know expects better wages without asking for them.

Workers get better wages and working conditions by walking into the boss' office or by having a union representative do this for them. Only the clergy sit back and wait for people's conscience to raise the salary.

If ministers, like other men in our culture, asked for and bargained for what they thought they were worth the initial shock might be considerable. I am sure, however, that it would eventually clear the air. It would also allow many congregations to demand their money's worth. Then the clergy would trade what is probably the best job security and lowest professional wage for a good salary and a more demanding and critical employer."★



## Why a Lay CENTRE?

by  
Stuart B.  
Coles,  
Toronto, Ont.

What is a lay centre? It is simply another name for "meeting place for the people of God." The standard-brand lay centre is the building we customarily call "my church."

If this lay centre is functioning with complete or high-percentage effectiveness, then maybe there is no need to take to the hills. If all the members of our home congregations are advancing as vigorously as they should, and in the right direction, then why on earth should we dream of "retreating"?

Most students of the contemporary state of the church are increasingly skeptical of cheery answers to the foregoing questions. They may be wrong. They may be right. The promotion of special lay centres is generated by the conviction

# Pungent and Pertinent





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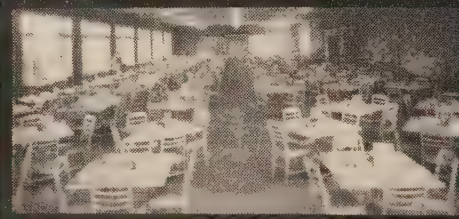
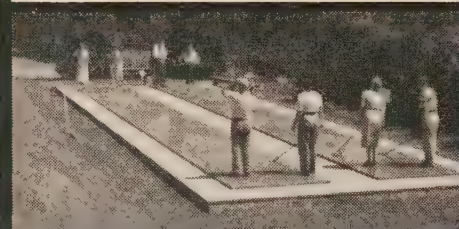


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## Pungent and PERTINENT

(cont. from p. 23)

that these skeptics are right. Or at least that the question is worth looking into with some thoroughness.

What are the factors on which we should base a diagnosis of the present-day health of the church?

The church is God's church. He has married Himself to her "for better or for worse."

According to the church's history in the Bible and in subsequent ages, it is frequently "for the worse." She suffers from selfishness, from self-righteousness, from stuffiness, from timidity, from the cruelties that spawn out of fear and prejudice.

Most of all God's wife suffers from the womanly temptation to want to settle down. She craves a place to shelter and entrench herself, her children, her knick-knacks. Incidentally to all this, she secretly determines to reform her Husband, to domesticate Him, to tie Him down to where she is and where she wants to stay.

"To tie God down" to that which has been is the essence of *religion*. Religion is the corruption of the church's marriage partnership with her Husband. The Old Testament calls it whoring.

God cannot be tied down. He is free. He is a missionary, a pioneer, an explorer, a frontiersman, a creator of that which has not been before. He shakes the status quo. He tears the old times off the world's calendar, so that every age is a new age, and every day is an adventure into an untrodden future. He is a very turbulent Husband. He keeps moving on, and He keeps calling to His wife to follow Him, to keep a-coming with Him into each new situation.

The church wants to settle down. She wants security. "Organized religion is interested in organized religion." The church knows in her secret heart how dangerous it is to leave all defences and all establishments and follow her Lord: a person can get killed going where God goes and doing things the way God does. Where does God want to go, and what does He want to do?

Some religionists act as though all God wanted to do was "go to church." Sure He "goes to church" — but just long enough to have a quick, no-foolishness chat with His wife — a briefing

session on what's cooking. He pays her very loving, very deeply understanding, husbandly attention. But then, all too soon, He says, "Come on, old girl. Let's get moving. We've got work to do." And He goes out the door as fast, and in such an unexpected direction, that half the time "the old girl" just stands there gasping. She tries to keep her skirts down and her house-keeping papers from blowing all over the place in the breeze created by God's going. This breeze is known as the presence of the Holy Spirit (= Holy Wind).

"Where does He think He's going now?" cries the old girl.

"He's off down Bay Street to the stock-market . . .

He's after a seat in Parliament . . . He thinks He's a nuclear physicist . . . He's heading for S.P.S. . . .

No, He's turned north again . . . I think He's heading for Knox College . . . He probably wants to be a theological professor . . . Heavens, He's going past Knox College — I guess He's heading for 63 St. George Street. He must be trying to take over the national office of The Presbyterian Church in Canada . . . By George—I mean St. George—He's kept right on going north. Says He'll wire from Kapuskasing. He must have some crazy idea about butting in on those labour-management negotiations up there in the bush. Doesn't He know He may get shot at? Anyway, what business has God got with brass-tacks problems like wages and profits and the pulp-and-paper industry?

(Somewhat later): Where on earth has that Husband of mine got to now? He was in Kapuskasing for a day or two — and then I hear He just packed up and headed on North again. I wouldn't put it past Him to care more what happens to Indians and Eskimos than what happens to me here at home . . .

What's that, operator — a telegram from Outer Mongolia? You say it's from Old Nick? Yes, read it to me please. 'Why can't you keep your Husband at home? I thought you had agreed to let the Communists be my territory . . . Get Him out of here or I'll go crazy.' Thank you, operator. No, I haven't any reply to send right now."

This much beset and baffled wife is also a mother. (John Calvin said, "he cannot have God for his father who has not the church for his mother"). She calls a few of her more observant and concerned children into family council. She says, "Boys and girls, I'm so confused I don't



## Australian is made assistant In missionary education



The general board of missions of The Presbyterian Church in Canada announces the appointment of Miss Joan M. Macneil as editorial assistant for missionary education. She began work on May 15.

A native of Melbourne, Australia, Miss Macneil has supervised adult education in the Presbyterian Church in Australia for the past two years. She holds a B.A. from the University of Melbourne and a B.D. from the Melbourne College of Divinity.

The new editorial assistant has studied at Union Theological Seminary in New York and at the Ecumenical Institute in Bossey, Switzerland. She will work with other groups, especially the board of Christian education, in interpreting the missionary character of the church and the call to missions as a central part of Christian nurture.

## Women's Work Reorganized In Southern Church

ATLANTA, Ga. — Southern Presbyterian women leaders here adopted a simplified reorganizational plan to strengthen and improve the work of some 350,000 women in the denomination.

The reorganization was approved by the board of women's work of the Presbyterian Church in the U.S. (Southern). It stresses the women's responsibility in the family, congregation, community and the world, and de-emphasizes techniques, methods and procedures.

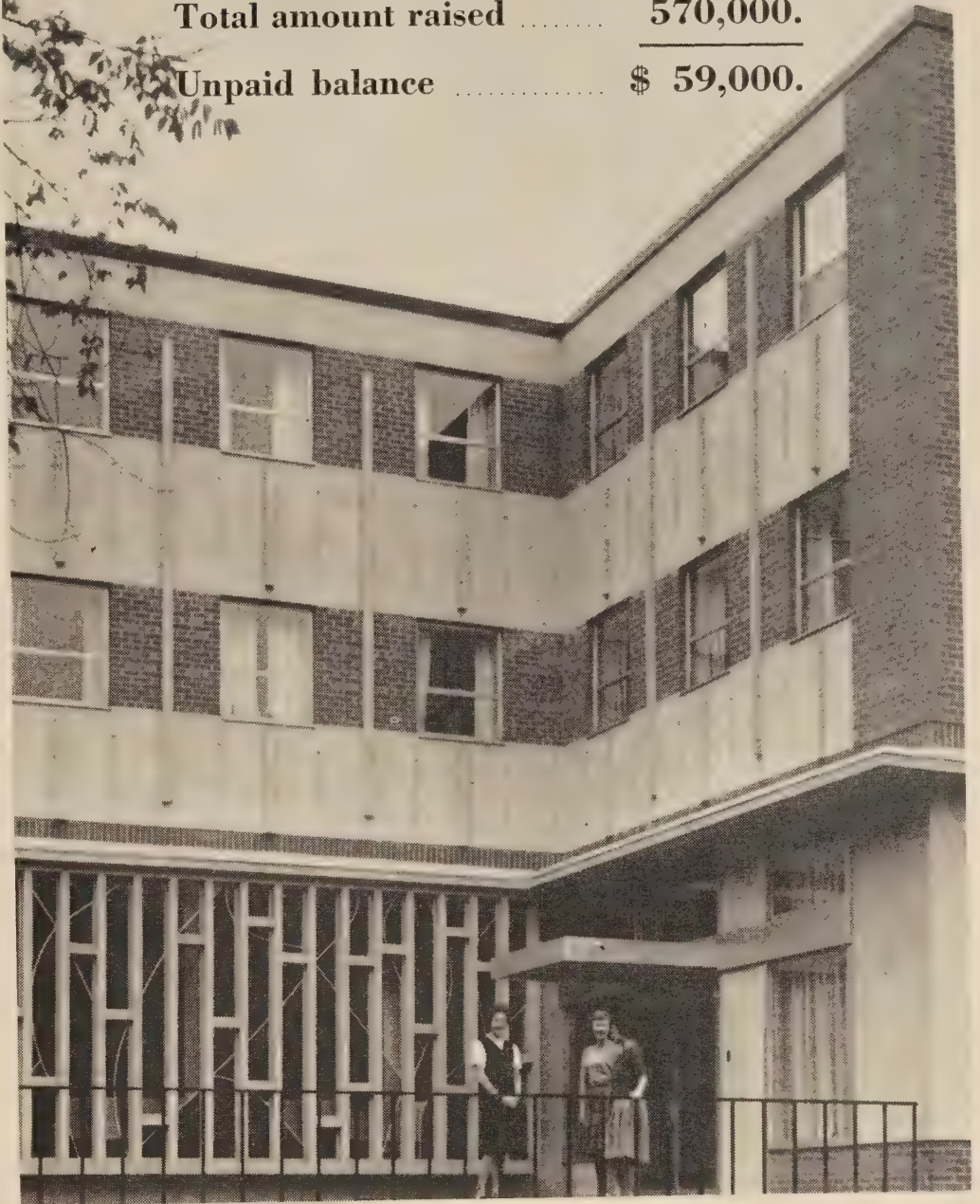
A report presented to the board before it acted said the revised organizational plan would be more "functional," provide better "adaption" of women's work to the denomination's needs, and emphasize a "ministry of the laity."

## Pungent and Pertinent (Cont.)

know whether I'm coming or going. I feel like going to bed with a headache. But your Father's on the go again. He's all steamed up with hopes and plans for Outer Mongolia, and China, and Russia, and the Congo, and Canada. He thinks if we all really get together as a family we can help even the Canadians make up their minds which way they're going . . .

Oh, dear. That Husband of mine. Children, let's pack a suitcase and go out to Caledon for a quiet weekend. That should give us a golden opportunity to take a clear look at what your Father wants us to do."★

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*Please direct all gifts and inquiries to the Treasurer:*

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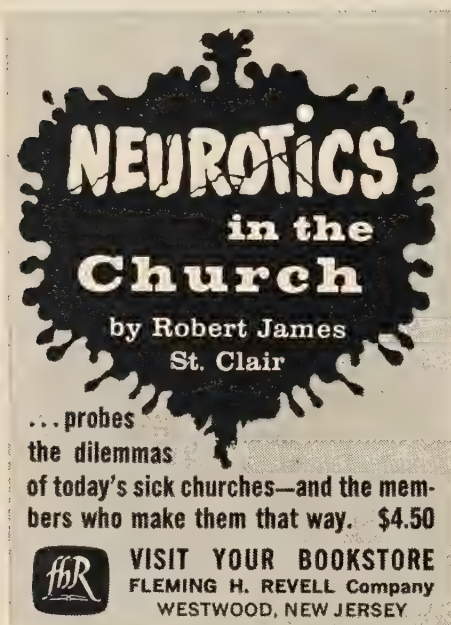
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# BOOK CHAT

**HIGHLAND HERITAGE**, by *Grace Campbell*.

● In each of 12 chapters the well-known Canadian authoress explores a certain area of the highlands of Scotland. This book is no mere travel guide, however, for Mrs. Campbell relates the legends and uncovers the historic figures connected with each place visited. The history of the various clans is developed as well. Maps of her journey and a selection of good photographs illustrate the text. Those of Scottish origin will find this to be both a book of sympathetic insights into the past and a portrait of the highlands as they are today. (Collins, \$4.50)

**THE PROMISED KING**, by *T. G. Platten*.

● Second in a four volume series written by an English Canon. The first volume, *Jesus and His People*, was reviewed in the May, 1961 issue of this magazine. Both contain material on the Old and New Testaments. With 142 pages of excellent material written in up-to-date language, and splendid illustrations, the contents include: Spokesmen of God, The Servant King, The Victory of the Cross. Ideal for teen-agers and teachers, each chapter includes an assignment for the reader. (Clarke, Irwin, \$1.20)

Hamilton, Ont.

*T. M. Bailey*

**THE WISDOM THAT DOES NOT CHANGE**, by *Charles Robshaw*.

● The author is right, Old Testament wisdom does not change. And his book succeeds in showing us that such timeless wisdom is meant to stand over against our mistakes. Yet unless the eternal Word emerges from behind that wisdom, either on the lips of the prophets or in present day sermon form, the Old Testament remains just wisdom. Take the opening text away from each of these 12 sermons, and they read like helpful essays. Unfortunately the prophets and psalmists the author introduces never live long enough to challenge or claim the reader's heart. (Welch, \$2.75)

Hamilton, Ont.

*T. M. Bailey*

**WHY YOU SAY IT**, by *Webb B. Garrison*

● Did you know that the expression "to tie the knot" comes from an early marriage custom, when instead of vows,

the sleeves of the couple were knotted together signifying the permanence of their union? Or that the expression "to a T" originates from a name given by ancient Hebrew scholars to the arrangement of small marks used in their writings?

This fascinating volume tells the stories behind over 700 everyday words and phrases. A few of the 24 categories include: religion and worship; money and finance; names in the language; government and civic affairs. Almost everybody is curious about the origin of the common expressions we use so this book is certain to have wide readership. It's useful both for reference and for many happy hours of relaxed reading. Sprightly illustrations add to the reader's enjoyment. (Welch, \$2.50, paper)

**EVANGELICAL THEOLOGY, AN INTRODUCTION**, by *Karl Barth*.

● Laymen who have found Barth's books massive in size may be encouraged to read this slim volume which contains the essentials of his theology. After his retirement from the University of Basel in 1962 Dr. Barth visited the United States. This book contains his lectures, plus some additional chapters. It deals with the environment of theology, theological existence, theology in danger, and theology at work in prayer, study, service and love. (Holt, Rinehart and Winston, \$4.60).

### MISSIONARY PAMPHLETS

● The two new pamphlets of the committee on missionary education were not described correctly in the May Record. They are: "Indians of Canada", and "Missions in Formosa".

These and the earlier pamphlets on *Missions in Canada* and *Mission Overseas* may be ordered from the committee at \$1 per hundred.

### Budget Statement

Budget income of The Presbyterian Church in Canada at April 30, 1963 totalled \$389,920 as compared with \$347,180 at the same date last year.

However expenditures for the first four months amounted to \$540,112 as against \$476,712 for the same period in 1962.



# NEWS

## Maritime conference attracts 110 Presbyterian Men

The largest registration in history was recorded by the Maritime conference for Presbyterian Men held May 3-5 at Truro, N.S.

"Every Man in His Place" was the theme discussed by the 110 men who attended. The speakers were Rev. Dr. Robert L. Taylor of Medicine Hat, Alberta, who was moderator of general assembly in 1961, and Mel Moffatt, an elder who is a former mayor of Galt, Ontario.

## Judge Manson honoured



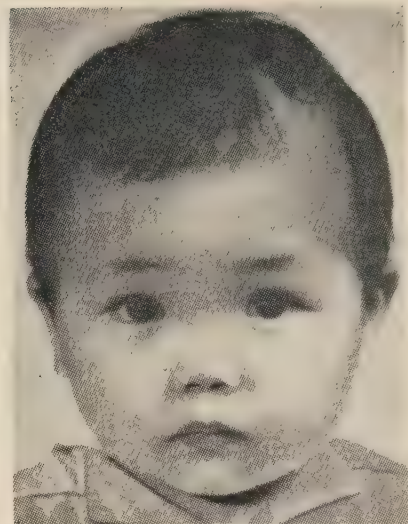
The new organ dedicated in St. Andrew's Hall, Vancouver in gratitude for Mr. Justice A. M. Manson. Shown are Mrs. H. D. Carson, organist, and Mr. F. W. Statham.

A bronze plaque commemorating the gratitude of The Presbyterian Church in Canada to Mr. Justice A. M. Manson "through whose vision, energy and determined leadership St. Andrew's Hall became a reality on the campus of the University of British Columbia" was unveiled by the dean, Rev. Dr. John A. Ross on April 21.

Rev. L. D. Hankinson, synod moderator, conducted the service at which an organ was dedicated in gratitude to Judge Manson, and Rev. Dr. Harry Lennox brought greetings from the administrative council of the church and the board of St. Andrew's Hall. Dean E. D. MacPhee spoke with appreciation for the University of British Columbia.

The general assembly in 1961 decreed that the first dormitory is to be known as Manson House.

## "Why don't I have a Mother?"



We may never have an answer for little Kuang Ch'i. She was found abandoned in the yard of a CCF Home in Formosa (Taiwan), cold — hungry — bundled in rags — crying. Perhaps her parents were desperately poor. Or maybe her mother couldn't bear to see her slowly starve.

The women of the Home named her Kuang Ch'i — meaning "Pretty". They loved this little forsaken waif, put clean clothes on her, fed her, cuddled her, laughed with her — but her sad little eyes seemed to keep on saying "Why don't I have a mother?"

There are thousands of youngsters in the world asking this same question. Half the world's children go to bed hungry every night — if they have a bed! And very few of them can do anything to help ease the pain of hunger and neglect. Christian Children's Fund is assisting more than 41,000 friendless boys and girls in more than 460 affiliated orphanage schools around the world.

The Christian Children's Fund of Canada is an autonomous organization administered by a Board of Directors

identified with various Christian activities. In our orphanages and projects we stress a four-fold program of sound Christian training, an informed mind, a sturdy body and trained hands. At present our aim is to find sponsors for needy children in Hong Kong, India, Formosa and Japan, though "adoptions" can be arranged in many other countries.

You or your family, church or group can "adopt" one of these children for just Ten Dollars a month. You may even suggest your preference for a girl or boy and age. You will receive the child's name, story and photo, and enjoy the privilege of corresponding with your "adoptee", exchanging pictures and sharing experiences.

Wouldn't you like to help one of these lovely children?

### COUNTRIES:

Argentina, Austria, Belgium, Bolivia, Borneo, Brazil, Burma, Cameroun, Canada, Ceylon, Chile, Costa Rica, Egypt, England, Finland, France, Greece, Haiti, Hong Kong, India, Indonesia, Iran, Israel, Italy, Jamaica, Japan, Jordan, Kenya, Korea, Lapland, Lebanon, Malaya, Mexico, Nigeria, Northern Rhodesia, Okinawa, Pakistan, Paraguay, Philippines, Portugal, Puerto Rico, Southern Rhodesia, South Africa, Republic of; Spain, Swaziland, Syria, Taiwan, Thailand, Turkey, Uruguay, United States (India, Negro, White), Vietnam, Western Germany.

Last year Christian Children's Fund's totally owned and affiliated orphanages around the world served over 44 million free meals.

*Receipts for Income Tax purposes are issued promptly.*

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CCF is experienced, efficient, economical and conscientious. It is the largest Protestant orphanage organization in the world, recognized by the Income Tax Branch of the Dept. of Revenue, Ottawa, licensed by The International Co-operation Administration of the U.S., member of the Foreign Missions Division of the National Council of Churches of Christ.

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I will pay \$10 a month (\$120 a year). Enclosed is payment for the full year ☐ first month ☐

I cannot "adopt" a child but want to help by giving \$.....

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Address .....

Place..... Province.....

Gifts of any amount are welcome.



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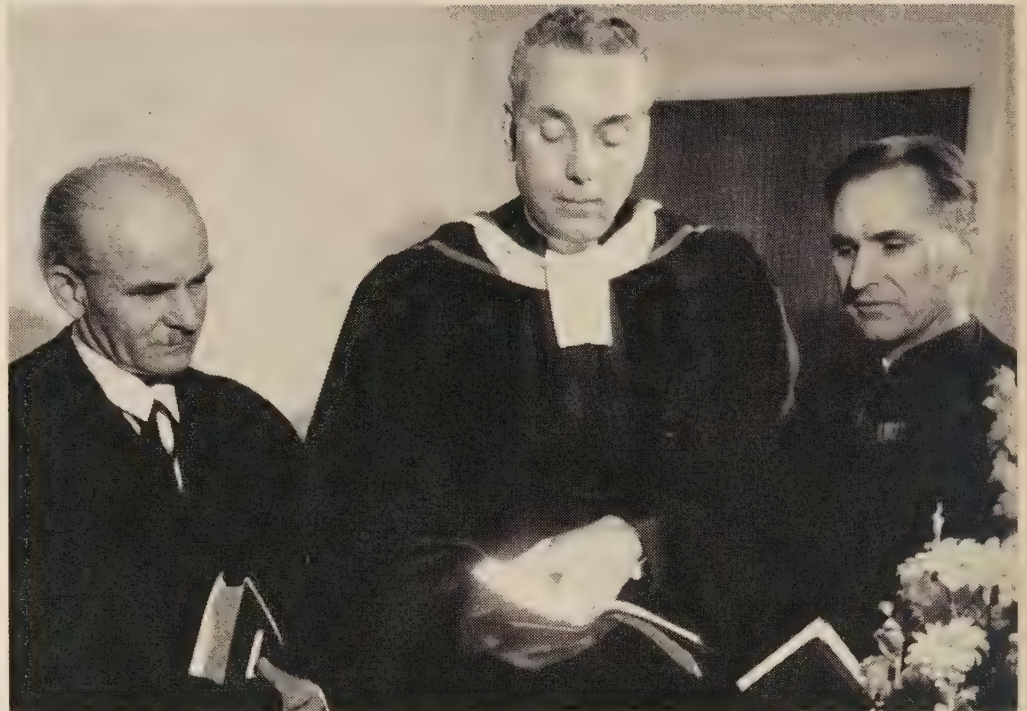
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Address.....  
.....  
Age..... Occupation.....  
Make and Year of Car.....  
Used for Pleasure or Business.....  
Age and Sex of All Drivers.....  
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My Present Insurance Expires.....



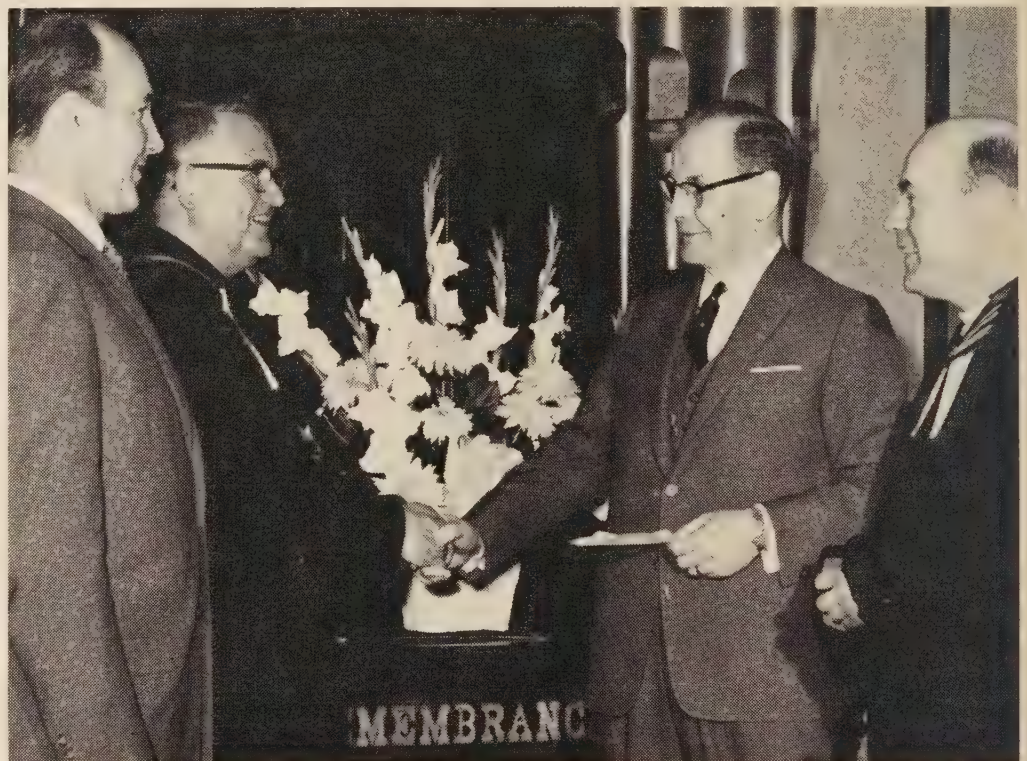
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A remodelled brick house in Ottawa was dedicated by presbytery on April 21 for use by the Calvin Hungarian congregation. The sermon in Hungarian was by Dr. Aladar Ecsedy, left; Rev. H. D. Stewart, centre, preached in English; and Rev. Dr. Kalman D. Toth, right is minister of Calvin Church.



A cheque for \$2,000 was given by Montreal West Presbyterian Church for the training of an overseas student at Presbyterian College, Montreal. At a time when the church is encouraging a high standard of theological training for native ministers, this small congregation made a special project of the scholarship as well as meeting its other commitments. Shown at the presentation on April 28 are, from the left: L. S. Donahue, chairman of the board of the church; Prof. C. Ritchie Bell, registrar of the college; C. A. Duff, chairman of the congregation's visitation campaign; and Rev. John A. Simms.

## Gaelic service on television

On Sunday afternoon, June 23, the Heritage series on CBC television will present a service in Gaelic from the Presbyterian Church at Little Narrows, Cape Breton, conducted by Rev. Dr. A. D. MacKinnon.

## Choir Gowns Needed

The Presbyterian Church at Kitimat would appreciate the offer of used choir gowns from some congregation that is re-robing its choir. Please contact the Rev. William Perry, Box 9, Nechako P.O., Kitimat, B.C.





# PARTNERSHIP

## in the Gospel

ABOUT 400 STEWARDSHIP leaders of six Canadian denominations have been briefed on the details of the Partnership Plan during the month of May in a series of training seminars held at strategic centres across the country.

Using the basic techniques so thoroughly tested in the Sector Plan, the Partnership Plan aims at a deeper understanding of the church's mission, a clearer insight into the Scriptural meaning of stewardship, and a more thorough training of those who carry out the every home visit.

Five training seminars were arranged by the stewardship committee of the Canadian Council of Churches at Banff, Alta., Fort Qu'Appelle, Sask., London, Ont., Long Sault, Ont., and Halifax, N.S. Each denomination named its delegates (presbytery conveners of stewardship and budget or their deputies were named by our church) and paid their expenses. The delegates are expected to present the plan to the congregations in their respective areas during the summer months.

At each seminar a competent scholar gave a series of three lectures on some aspect of Christian stewardship. The 15 lectures will appear in book form this autumn.

Using the theme "Partnership in the Gospel" may prove an embarrassment to the churches. "Partnership" is not a neutral word like "Sector", it demands some living up to. Individuals, congregations or denominations who hoist the partnership banner must perforce manifest the spirit of fellowship that "becomes the Gospel." Already the theme has caused some heart-searching by leaders who were forging ahead with their own plans without taking thought for the needs of their brethren. It will be interesting to see how this profound Scripture word tests the quality of our Christianity in Canadian churches during the coming months.

—H. F. Davidson

## Personals

The moderator of the 88th general assembly, the *Rev. Dr. Ross K. Cameron*, visited Edinburgh in May to attend the general assembly of the Church of Scotland. *Prof. David W. Hay* was also an official delegate of our church.

Members of the kirk session of Westminster Church, Smiths Falls, Ontario, presented *Mr. D. H. Grant* with a camera on April 21 to mark his retirement from the office of roll clerk after 28 years and corresponding clerk for the past 18 years.

The *Rev. T. L. Wynne* has resigned from Victoria Church, Toronto to accept a call to Grace Presbyterian Church, Montclair, New Jersey, U.S.A.

Members of St. Paul's Church, Port Hope, Ontario made presentations to the *Rev. John Waldie*, his wife and daughter Kathy on April 18 prior to their departure for Toronto, where Mr. Waldie is now minister of Westminster Church.

*Murray Barron*, who has been assisting the librarian of Knox College, will go to Kingston, Ontario September 1 as assistant to the minister in St. Andrew's Church.

On May 4 presentations were made by Elmwood Avenue Church, London, Ontario, to the *Rev. Dr. John Fleck* in recognition of the D.D. conferred on him by Huron College. Gifts included a pulpit gown, a hood and a purse of gold.

### Presbyterians take over Valleyfield church property

The Presbytery of Montreal has given approval to the purchase by the Presbyterian Church in Valleyfield, Quebec of the land and building used by the church since 1925.

In that year the congregation voted by a narrow margin to join the United Church of Canada. The sizeable group of Presbyterians that remained was given the use of a former Methodist Church which had been a theatre and then a company storehouse.

For 38 years the Presbyterians have worshipped in the red brick church owned by the Montreal Cottons Company Limited which retained the property because of its central location adjacent to the main plant.

Now the small Presbyterian congregation has completed negotiations for the purchase of the building and the site, and at last owns the church in which it has worshipped for so long.



## At home or away, summer is a time for worship, too

Whether at home or away, daily devotions from *The Upper Room* will give you and your family a spiritual uplift and bring you into a closer communion with God.

If vacation, recreation, or the hot weather changes your day's routine, these summer activities still need not interrupt your daily worship. A new time for devotions—first thing in the morning, or at breakfast, or last thing at night—would avoid most distractions.

The *Upper Room* for July-August brings new daily meditations, fitting Scripture and timely prayers. Every family will find it spiritually refreshing. Order today.

10 or more copies to one address, 7¢ per copy, postpaid. Individual subscriptions (by mail) \$1.00 a year, 3 years for \$2.00. Order from

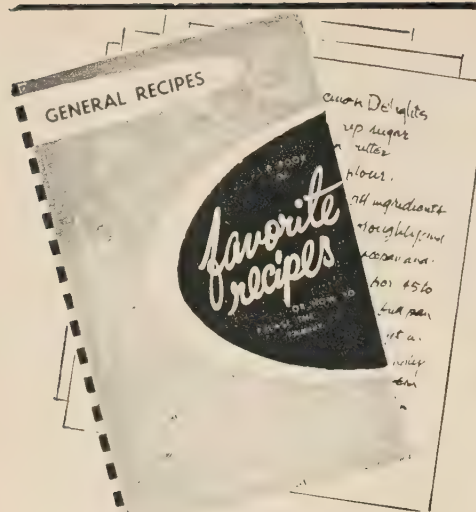
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Just like exchanging recipes over the garden fence!

No wonder it's easy to sell these low-priced but expensive-looking recipe books. They have heavy plastic jackets, too. A quick wipe and they're like new again!

Best of all you have no advertising to sell — no local merchants to bother — because there isn't a word of advertising in them.

Just recipes — your own good recipes, no need to say more!

No matter how many books you ask us to print at first, we're sure you will re-order more!



## NATURAL COLOR **HASTI-NOTES** Of Your Own Scene

Delightful little notes with a Spectrome color reproduction of your own scene on the front. Neatly packed for resale. Many organizations have added substantially to their funds this way. Attractive, popular, and saleable at any time of the year. You may order as few as 100 boxes of your own scene in color. We also manufacture similar cards in black and white if desired.

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Christmas cards of your own view are also money makers and can be combined with your hasti-note order to earn quantity prices.

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**LEADERSHIP TRAINING** was high on the agenda of the National Young People's Society executive meeting in April at the Caledon lay centre. Conferences are being held at Camp Geddie, N.S., August 4-10, and Camp Kannawin, Alberta, August 11-17. From the left are: Ross Hill, Toronto, past president; Campbell Steele, Toronto, president; George Perrin, Halifax, N.S., treasurer; Rev. R. P. Carter of the board of Christian education and Elspeth Syme, Montreal, missions and recruitment convener.



**A SENIOR HIGH RALLY** for Assiniboia Presbytery was held in First Church, Regina, Sask., April 16-18. Here four of the young people ask questions about the Presbyterian Church, its doctrine and its mission, of a panel of ministers from the presbytery.

An award for community service has been won by the Christian Endeavour Society of Queen St. East Presbyterian Church, Toronto. They came third in this category, one of three divisions of the annual citizenship awards program of the International Society of Christian Endeavour. Winners were selected from groups in the U.S.A. and Canada, on the basis of a completed citizenship activity.

Among projects carried out by the group of teen-agers were visits to sick and shut-ins; a gift of 26 Christmas boxes to needy people; sponsorship of a New Year's Eve party for teen-agers in the downtown area in which the church is located; and leadership of an evening church service. The Society at another downtown church, Cooke's, also in Toronto, were runners-up in the Social Reform category. Their project was sharing in leadership of a club for children.



The largest single teen-age communicants class in the 112 year history of Knox Church, Walkerton, Ontario was presented to the session April 7 after ten periods of instruction. The Rev. Robert A. B. MacLean received 24 young people into church membership.

"Now ye are the body of Christ, and members in particular," was the theme of the P.Y.P.S. rally of Halifax-Lunenburg Presbytery, held at Knox Church, Halifax, April 27 and 28. Two theme addresses were given by the Rev. R. K. Anderson of Truro.

The following were elected to the presbytery executive: president, Marius Felderhof; vice-president, Alex Newton; secretary, Ruth Smith; treasurer, Heather Cornu; publicity convener, Phyllis Temple and activities convener, Murray Alary.



A highlight of the Eden Mills and Rockwood Y.P.S. program was the preparing and serving of a Good Friday breakfast to the two congregations. It was followed by a worship service led by the minister, the Rev. Dr. George Aitken, assisted by some of the young people, with music by the junior choir. Proceeds of the breakfast went to Y.P.S. missionary projects.



Alcohol problems were discussed in workshops and addresses at the provincial Allied Youth conference in Truro, April 17-19. Over 600 Nova Scotia high school students attended. Allied Youth is an interdenominational organization.



# LETTERS

## Religion in the Schools

Mr. Carter's article in the May Record on "Teachers Need Help" is very timely.

The Presbytery of West Toronto has issued a pamphlet entitled "LOOK Presbyterians! at Religious Education in Ontario Public Schools". Presbytery has given permission to its committee on Religious Education in Schools to call together the public school teachers from congregations within the bounds.

This we plan to do in the fall.  
Islington, Ont. (Rev.) D. C. McLelland

## Against a Divided W.M.S.

While it may be true that the separation of the W.M.S. of The Presbyterian Church in Canada into two divisions was justified in the past for reasons of geography and local history, we write to state that the members of Victoria Presbyterial feel that there is now no justification in one Canada, in one church, to have separate organizations having one motto and identical aims and purposes, to achieve one objective. Our personal loyalty to God and His church in the world of today would seem to us to indicate clearly that more could be accomplished by coming together within our church, each division being willing to make the necessary changes within its framework, to accomplish this oneness.

The above thought was expressed in a motion unanimously passed at an executive meeting of Victoria Presbyterial, B.C. on Monday, April 15, 1963.

Victoria Presbyterial, W.M.S. (W.D.)  
Gwen Howard, corresponding secretary.



A Bible was presented to lay missionaries Mr. and Mrs. John Smith (centre) by St. James Church following their designation by East Toronto Presbytery, April 21. The couple will serve in the hostel at Kenora, Ont. On the left are Michael and Lorna, their children; on the right Rev. Grant Muir and session clerk, W. R. Woods.

## New presbytery formed For Ami tribe in Formosa

A new presbytery was formed on April 29 by Christians of the Ami tribe, the largest of the 11 aboriginal tribes in Formosa.

It is 30 years since the first Ami

evangelist went out to work among his people. There are now 100 Ami churches, of which 14 are self-supporting and have their own ordained ministers.

The Ami church at Kwang-fu in Hualien prefecture has over 1,000 members.

## Cigarette advertising opposed By Hamilton-London synod

At its 89th annual meeting in St. Andrew's Church, Welland, Ontario, April 22-24, the Synod of Hamilton and London appointed a committee to explore the possibility of setting up a lay training centre within its bounds, opposed the extension of separate schools to the secondary level and placed itself on record against cigarette advertising on television. The synod decided to continue meeting in April rather than in the autumn.

The missions convener, the Rev. C. D. Henderson, reported that all self-sustaining charges in the synod had been able to raise the new minimum stipend without help from the mission board, and that aid-receiving charges had been able to make up most of the increase.

Special speakers included the Rev. Russell Self of India, Rev. Dr. E. H. Johnson, overseas missions secretary, and Rev. Dr. Ross K. Cameron, moderator of the 88th general assembly. The dean of students at Knox College, the Rev. D. R. McKillican, urged the synod to take steps to recruit more men and women for full-time service in the church.

The two synod camps, Kintail and Goforth, divided the more than 350 campers fairly evenly between them in 1962. The synod agreed that the Ontario Council of Christian Education should be retained in a modified form.

The secretary for stewardship and budget, Rev. Dr. H. F. Davidson, stressed the need for increased generosity on the part of all our people to make possible urgent extension of our work, both in Canada and overseas.

Reporting for the W.M.S. Synodical, Mrs. E. Spencer of Fort Erie, told of plans to celebrate the synodical's 50th anniversary in London next spring.

The committee on evangelism and social action asked the synod to overturn the general assembly to seek the elimination of cigarette advertising from television in view of the health hazard, especially to the young.

The Rev. William Weir of Stratford, presented a proposal from his presbytery to use the building formerly known as First Presbyterian Church, St. Mary's, for a lay training centre. A special committee will look into the proposal.

The Rev. Harry S. Rodney of Knox Church, St. Thomas, succeeded the Rev. Nicholas Novak of Welland as moderator of the synod, which will meet again on April 21, 1964, in St. Giles Church, Sarnia.

— R. Russell Gordon



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See the July-August

### Special Issue of The Presbyterian Record

for news and photos of the 89th  
GENERAL ASSEMBLY

## COMING EVENTS

● THE 89TH GENERAL ASSEMBLY of The Presbyterian Church in Canada will open in Knox Church, Toronto, on Wednesday evening, June 5 at 8 p.m. Sessions will continue daily until the business is concluded, probably on Thursday, June 13.

● THE ANNUAL CONVENTICLE at Glen Mhor Camp will be held at 4 p.m. on assembly Sunday, June 9. The speaker will be the Rev. Edward McKinlay of Lethbridge, Alberta. Massed choirs under William Perry of Lindsay will lead the praise at the outdoor service. Highland pipes and drums will be in attendance. Inquiries re bus transportation should be telephoned to Glenview Church, Hudson 8-1156.

● CAMP IONA near Bala, Ontario will be dedicated on Sunday, June 23 at 4.30 p.m. by the Rev. Malcolm C. Young of Gananoque, moderator of the Synod of Toronto and Kingston.

● THE FAITH AND ORDER CONFERENCE of the World Council of Churches will be held at McGill University, Montreal, July 12-26.

### CAMP DATES

(additions to April and May list)

### British Columbia

**Glantz Lake YMCA Camp** (Victoria Presbytery) — Registrar: Mrs. G. S. Hodge, 3224 Frechette St., Victoria. Aug. 19-27, Girls (9-14).

### Alberta

**Camp Kannawin** — Chairman: Rev. Ian P. MacSween, 10508-81 Ave., Edmonton. June 7-9, Red Deer Cubs; June 14-16, Sylvan Lake Cubs; June 21-23, Women's camp; June 28-30, Strathcona Couples; June 30 - July 7 — Teen-age girls (C.G.I.T. and others, 12-17); July 7-14, Junior boys (8-11); July 14-21, Junior girls (9-11), no. 1; July 21-28, Junior girls (9-11), no. 2; July 28-Aug. 4, Co-ed (boys and girls 12-17); Aug. 11-18, National YPS Leadership Training Conference.

### Saskatchewan

**Camp Christopher** — Registrar: Miss Isabelle Bailey, Clouston. July 6-17, Boys (9-11); July 17-27, Girls (9-11); July 27 - Aug. 7, Boys (12 up); Aug. 7-17, Girls (12 up).

### ANNIVERSARIES

97th—St. Andrew's Church, Wyoming, Ont., (Rev. E. Herron), May 19.  
10th—St. Giles Church, St. Catharines, Ont., (Rev. Charles D. Henderson), April 12.  
4th — Kirk-on-the-Hill, Fonthill, Ont., (Rev. C. A. Winn), May 5.

## DISTRIBUTION NEARLY 50,000,000

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This was half the quantity required to meet the need.

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## In Memoriam

JOHNSTON, MISS AGNES A., deaconess at Knox Church, Toronto and later at Riverdale Church until 1930, died on March 25. After her retirement she was a member of Grace Church, Millbrook, Ont., and gave years of service. She will be long remembered by the many who knew her as a faithful servant of Jesus Christ.

McCLEAN, THE REV. WALLACE — Suddenly, near his home in Elmvale, Ontario, the Rev. Wallace McClean died on April 25. He had been minister of Elmvale, Knox, Flos and Fergusonvale for three years.

A native of Ballymena, Northern Ireland, Mr. McClean came to Canada in 1927. He attended McMaster University and the University of Toronto, and graduated from Knox College in 1934. Previous pastorates were at Ailsa Craig, Leamington, Victoria Harbour, Picton and Lucknow, all in Ontario. During World War II he served as a chaplain with the Royal Canadian Air Force. His ministry was marked by a high standard of preaching and pastoral work. He will be greatly missed in the Presbytery of Barrie.

Surviving are his wife, the former Evangeline Goss; as well as one brother and four sisters, all in Belfast, Ireland.

MERRILEES, THE REV. DR. WILLIAM — A retired minister of our church, Dr. William Merrilees, 86, died in Brockville, Ontario on April 20. Born in Glasgow, Scotland, he came to Canada to study for the ministry, and graduated from The Presbyterian College, Montreal in 1912.

His ministry began at Nazareth Street Mission in Montreal, then he was called to Blakeney, Ontario where he served six years. For 18 years he was minister at Iroquois and for 16 years at Westport, both in Brockville Presbytery.

For 34 years he was clerk of that presbytery, and served two terms as its moderator. He was also elected moderator of the Synod of Montreal and Ottawa. Towards the end of his active ministry he was given an honorary D.D. by The Presbyterian College in recognition of his distinguished ministry, particularly his participation in the courts of the church.

Dr. Merrilees is survived by his wife, the former Amy Sedgwick, a son, Dr. William H. Merrilees of Lancaster, N.Y., and a daughter, Mrs. J. Eric (Jean) Brown, Rochester, N.Y.

FOWLER, CHARLES LOWELL, elder of St. Andrew's Church, Danville, Que., April 20.

GRANT, JOHN, 63, elder, Knox Church, New Westminster, B.C., treasurer of British Columbia Synod, April 30.

GUILDFORD, ROBERT DOUGLAS, 80, elder of Knox Church, Halifax, N.S., which he helped establish; prominent in business, political and community activities, April 7.

HOPE, ERLE, elder, St. Andrew's Church, Stratford, Ont., April 6.

HUTCHINSON, GEORGE W., 69, elder, Knox Church, Ethel, Ont., March 28.

JOHNSTON, A. WHITNEY, 56, elder, St. Andrew's Church, Kingston, Ont., April 4.

McCOWAN, ROBERT ASHBRIDGE, elder, St. Andrew's Church, Scarborough, Ont., April 11.

McPHEE, MAURICE DUNCAN, 78, elder of Fairview Church, Vancouver, B.C., father of the Rev. Edward I. McPhee of Montreal, April 24.

MORRISON, ANGUS, 80, elder, St. Andrew's Church, Framboise, Cape Breton, N.S., April 11.

PEMBERTON, FRED, elder, St. Andrew's Church, Burk's Falls, Ont., April 16.

ROLLINS, WILLIAM J., 72, elder, Greenock Church, St. Andrews, N.B., April 9.

ROLLINS, MRS. WILLIAM J., Greenock Church, St. Andrews, N.B., April 11.

STEGGLES, LESLIE WILLIAM, 47, elder, Knox Church, Preston, Ont., April 11.

THURGOOD, FREDERICK L., 79, elder, Presbyterian Church, Sydney, N.S., April 17.

WILSON, ROBERT THOMAS, 74, elder, Knox Church, Milton, Ont., March 30.

*NOTE: Material for this column should include name, age, office, church connection and date of death, and be sent within two weeks.*

### Bible Readings

June 1—	Genesis 50: 1-10
June 2—	Genesis 50: 14-21
June 3—	Genesis 50: 22-26
June 4—	Romans 12: 1-11
June 5—	Hebrews 12: 18-24
June 6—	John 13: 1-11
June 7—	John 13: 12-20
June 8—	John 13: 21-30
June 9—	John 13: 31-38
June 10—	John 14: 1-14
June 11—	John 14: 15-25
June 12—	John 14: 26-31
June 13—	John 15: 1-14
June 14—	John 15: 15-27
June 15—	John 16: 1-11
June 16—	Numbers 13: 17-21; 25-31
June 17—	Acts 13: 1-5; Romans 15: 20-24
June 18—	John 16: 12-22
June 19—	John 16: 23-33
June 20—	John 17: 1-10
June 21—	John 17: 11-26
June 22—	Psalms 115: 1-8
June 23—	Psalms 115: 9-18
June 24—	Colossians 3: 12-4: 1
June 25—	Psalms 116: 1-8
June 26—	Psalms 116: 9-19
June 27—	Psalms 117
June 28—	Psalms 118: 1-9
June 29—	Psalms 118: 10-18
June 30—	Psalms 118: 19-29

*(Scripture passages as found in Presbyterian devotional guide, EVERY DAY.)*

## THE TRAVEL INDUSTRY IS EVERYBODY'S BUSINESS

Indirectly the travel industry benefits almost everybody in Ontario within its volume of spending of upwards of \$425,000,000 annually. Directly, it benefits those who daily are operating hotels, motels, restaurants, stores, and so on.

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Within the operations of the Department of Travel and Publicity, our direct mail inquiries from potential and prospective vacationers reached an all-time record of 418,524. This is an increase of 30,188 over 1961. Tourist operators and allied service industries had an over-all increase of 8% in income from vacationer spending. Some 5,285,568 cars entered Ontario on travellers' vehicle permits from the United States. This was an increase of 4.7% over the previous year. Most important, it represents 73.9% of the total number of cars entering Canada at U.S. border points.

In 1962 there were 860,526 tourists who visited our 17 official Reception Centres where they obtained information and assistance for their vacationers.

There were 224 new tourist establishments with 2,008 units of accommodation built in 1962; additions were made to 358 establishments with 1,884 units of accommodation.

Estimates by the Dominion Bureau of Statistics stated that \$550,000,000 were spent in Canada by foreign tourists during 1962. Ontario's share of these expenditures is in excess of \$425,000,000. Adding expenditures of vacationers from other Provinces, there is an industry approaching \$1,000,000,000, an industry justifying the support and co-operation of all our people.



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# Church Calendar

## INDUCTIONS

Edmonton, Eastminster, Alta., Rev. H. G. Marsh, April 26.  
Montreal, Cote des Neiges, Que., Rev. E. I. McPhee, May 1.  
Montreal, Kydd Memorial, Que., Rev. James J. Edmiston, May 17.  
North Pelham and Rockway, Rev. Robert Wray, May 17.

## RECOGNITION

Scarborough, St. Stephen's, Ont., Rev. Frank Slavik, May 16.

## VACANCIES & INTERIM MODERATORS

### Synod of Maritime Provinces:

Baddeck, St. Ann's, N.S., Rev. A. D. MacKinnon, Little Narrows.  
Glace Bay, St. Paul's, Rev. E. H. Bean, 12 Lorway Ave., Sydney.  
Grand River, Framboise and Loch Lomond, N.S., Rev. Neil J. McLean, St. Andrew's Manse, Sydney Mines.  
Hopewell, Eureka and Middle River, N.S., Rev. William Reid, 139 Almont Ave., New Glasgow.  
Kensington, Freetown and Malpeque, P.E.I., Rev. Peter D. Ruddell, Box 32, Hunter River.

### Synod of Montreal and Ottawa:

Kemptville, Merrickville and Oxford Mills, Ont., Rev. E. R. Hawkes, Morrisburg.  
Kinburn and Torbolton, Ont., Rev. Dr. E. G. B. Foote, 81 Loch Isle Rd., R.R. 2, Bells Corners.  
Kirkhill, St. Columba, Ont., Rev. W. A. Douglas, Dunvegan.  
Lochwinnoch, Stewartville and Braeside, Ont., Rev. Dr. C. J. St. Clair Jeans, Arnprior.

Moose Creek, Knox, Ont., Rev. I. D. MacIver, Box 178, Maxville.  
Upper Melbourne-Richmond, St. Andrew's, Que., Rev. Alex M. McCombie, 1162 Portland Ave., Sherbrooke.  
Verdun, First, Que., Rev. John A. Simms, 457 Brock Ave. N., Montreal West.

### Synod of Toronto and Kingston:

Bradford, 2nd West Gwillimbury and St. John's, Ont., Rev. W. S. Bell, 59 William St., Barrie.  
Elmvale, Flos, and Fergusonvale, Ont., Rev. W. R. Adams, 85 Worsley St., Barrie.  
Hillsburg and Price's Corners, Ont., Rev. T. R. Maxwell, Box 92, Erin, Ont.  
Oshawa, Knox, Ont., Rev. D. R. Sinclair, 492 Masson St., Oshawa.  
Penetanguishene and Wyebidge, Ont., Rev. Dr. J. A. MacInnis, 7 Whitney Ave., Orillia.  
Picton, St. Andrew's, Ont., Rev. A. L. Sutherland, 144 Foster Ave., Belleville.  
Port Hope, St. Paul's, Ont., Rev. J. D. C. Jack, 197 Burke St., Cobourg.  
Toronto, Albion Gardens, Rev. W. H. Welch, 69 Braywin Dr., Weston.  
Toronto, Chalmers, Ont., Rev. F. R. M. Anderson, 111 Westmount Ave., Toronto.  
Toronto, Victoria, Ont., Rev. M. E. Burch, 40 Station Rd., Toronto 14.  
Uptergrove, Essen and Willis, Ont., Rev. Eric A. Beggs, 28 Neywash St., Orillia.

### Synod of Hamilton and London:

Chippawa, Ont., Rev. W. J. McKeown, 2140 Lundy's Lane, Niagara Falls.  
Corunna, Knox, Moore, Knox and Mooretown, St. Andrew's, Ont., Rev. D. S. Campbell, 254 N. Brock St., Sarnia.  
Dorchester and South Nissouri, Ont., Rev. R. Russell Gordon, 73 Beattie Ave., London.  
Dutton, Ont., Rev. Dr. William Barclay, 718 Waterloo St., London.

Glencoe and Wardsville, St. John's, Ont., Rev. C. W. Middleton, R.R. 2, Mt. Brydges.  
Hamilton, Knox, Ont., Rev. Dr. C. L. Cowan, 232 Victoria N., Hamilton.  
Hanover, St. Andrew's, Ayton, Knox, Ont., Rev. Robert A. B. MacLean, Box 29, Walkerton.  
Innerkip and Ratho, Rev. J. Douglas Gordon, Ingersoll.  
Jarvis, Knox and Walpole, Chalmers, Ont., Rev. T. H. Boyd, 206 Nelson St., Pt. Dover.  
Listowel, Knox, Ont., Rev. Alan Ross, Box 375, Mitchell.  
Norwick and Bookton, Ont., Rev. W. A. Henderson, 447 Hunter St., Woodstock.  
Petrolia, St. Andrew's, Ont., Rev. Ernest Herron, P.O. Box 29, Wyoming.

### Synod of Manitoba:

Lenore and Breadalbane, Man., Rev. R. A. Davidson, 315-12th St., Brandon.  
Port Arthur, First, Ont., Rev. D. J. Firth, 632 South Mark St., Fort William.

### Synod of Alberta:

Calgary, Grace, Alta., Rev. K. C. Doka, 1924 Georgia St., Calgary.  
Innisfail-Markerville, Alta., Rev. R. J. Burton, Olds.  
Killam and Galahad, Alta., Rev. Ian MacSween, 10508-81 Ave., Edmonton.  
Lousana, St. Andrew's and Trenville, Alta., Rev. George Dobie, 4743-56 St., Red Deer.

### Synod of British Columbia:

Haney, St. Paul's, B.C., Rev. Calvin H. Chambers, 1009-4th Ave., New Westminster.  
Prince Rupert, St. Andrew's, B.C., Rev. Dr. Oliver Nugent, R.R. 4, Abbotsford.  
Trail, First, B.C., Rev. Dr. W. O. Nugent, R.R. 4, Abbotsford.

## DEATHS IN THE MINISTRY

McClean, Rev. Wallace, Elmvale, Ont., April 25.  
Merrilees, Rev. Dr. William, Brockville, Ont., April 20.

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## PENMARVIAN

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## Wanted: One Policeman

When Chip got home after school, his mother had news to tell him. "Grandpa and Grandma Caldwell are coming to live near us. They've bought the white brick house in the next block."

"Oh, boy!" Chip threw his cap into the air. "Now Grandpa and I will have a lot of fun together. Say, what did Grandpa do before he retired?"

"He worked for the insurance company," answered Mother.

"Oh." Chip's voice sagged with disappointment. "Just like Daddy."

"What's the matter?"

"Well," said Chip, "Peter's dad is a fireman. Mary Lynn's dad runs a bulldozer. Sharon's brother is an airplane pilot. I kind of hoped Grandpa was a policeman."

Grandpa and Grandma arrived the following week. For awhile they were busy getting settled in the white brick house. Then one morning, when Chip walked down Elm Street in his red plaid jacket, Grandpa was waiting for him.

"Mind if I stroll along to school with you?" asked Grandpa.

"No, I don't mind," laughed Chip. As they went down the hill, they were joined by Peter and Mary Lynn and Sharon, who were in Chip's second-grade room. Grandpa walked with the four of them until they were safely through the heavy traffic at the school corner.

"Your granddad's nice," said Sharon afterward. "What did he do before he stopped working?"

Chip thought how fine it would be if he could boast, "My grandpa was a policeman," but he had to say, "He sold insurance."

The next morning Grandpa Caldwell was waiting for him again. And the next morning after that. And every morning for a week. Peter thought it was funny. He began to tease, "Chip's scared to go to school alone. His grandpa has to take him, just like he was a baby."

The other children echoed him. "Baby, baby, Chip is Grandpa's baby."

"I am not," Chip muttered angrily.

That evening at home Chip complained to his father and mother, "Can't you ask Grandpa not to walk to school with me? Everybody calls me a baby."

Father pulled Chip down beside him on the couch. "Chip, since Grandpa retired he misses his office. It does him good to have some place to go every day. Just this noon he was telling me

how much he looks forward to that walk with you and your friends."

"But I'm tired of being called a baby," said Chip. "I'll have to figure out what to do."

Instead of going to school down Elm Street the following morning, Chip turned up the street. He had decided to take the long way around, by Winding Road. That way he wouldn't have to pass Grandpa's house. But as he reached the corner, he couldn't help glancing back over his shoulder. He saw Grandpa coming out of the white brick house. Chip loved his grandpa. It worried him to think of Grandpa waiting there, wondering what had happened. There was still time to turn back down Elm Street.

Grandpa was looking at his watch when Chip came running up to him. "Hi, Chip," he called out. "Seems everybody's late this morning. Mary Lynn went by just a minute ago, and here's Peter now. Better not wait for Sharon, I guess."

Grandpa stepped out briskly. Chip and Peter had to trot to keep up with him. They caught up with Mary Lynn and had started into the busy crossing by the school when Chip heard flying footsteps behind him. Sharon came rushing down the hill and darted past.

A laundry truck swung around the corner. Chip yelled, "Sharon, stop!" But it was Grandpa who leaped forward, caught Sharon's coat, and pulled her back to safety.

For a moment the children were too frightened to speak. Then Sharon stammered, "Th-thank you, Mr. Caldwell. You kept the truck from hitting me."

Chip swallowed hard. How glad he was that Grandpa was walking with them today.

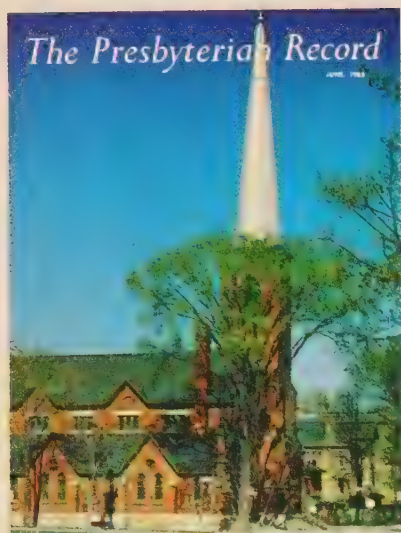
Sharon told the teacher about the rescue. The teacher said to the principal, who had stopped in the classroom, "We need a policeman at that dangerous corner." The principal said, "Some schools have a volunteer traffic officer. But who in this neighborhood has time to help?"

Chip said, "I know who."

Now the school has a fine-looking white-haired policeman. In his blue uniform and cap, with white gloves and a big silver whistle, he stands at the corner to make sure that the children cross safely. All the boys and girls on Elm Street get up early to walk to school with him. Chip is the proudest, because the policeman is his grandpa.







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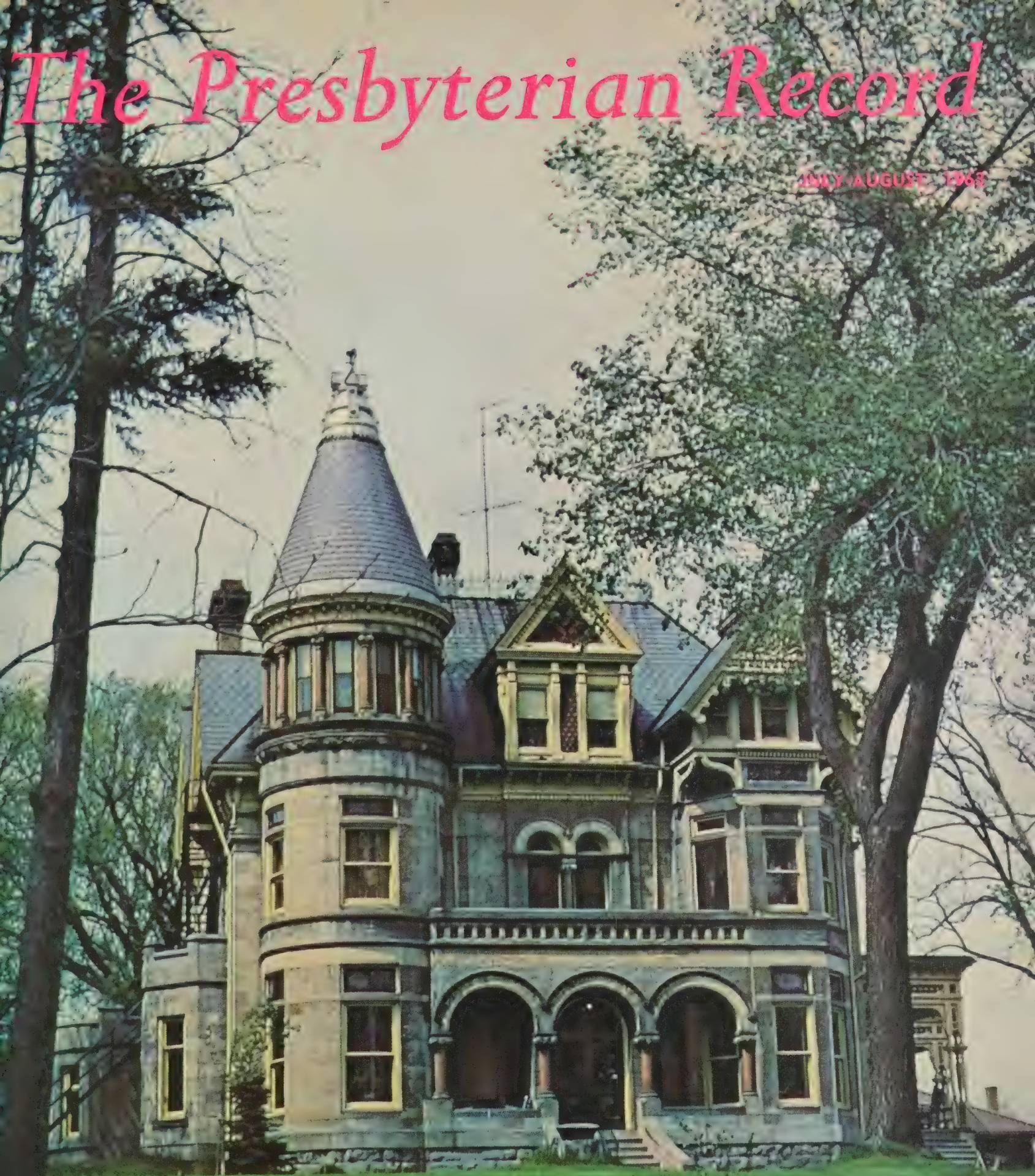
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# *The Presbyterian Record*

JULY-AUGUST 1963



**PENMARVIAN** (above) — home for retired Presbyterians. See story on page 4.

**THE 89th GENERAL ASSEMBLY** — full reports inside



Obviously the writer here pens an injunction which is not easy of fulfillment. Few who have had much experience of life will doubt that. We may safely say, however, that human nature in the apostle's day was as it is in our own. No doubt the grumbler grumbled then and with equal cause. One little speck would blot out the sun for multitudes, as such specks do now. And Paul, if we take these words as from his pen, in various ways shared our common nature to the fullest. His was a temperament capable of leading often to life's exhilarating mountain-tops but not infrequently it would bring him down to its valleys of the shadow of death. He refused, however, to be daunted by life's adversities, he refused to see the evil and be blind to the good, he refused to add to the complainings of the world.

"He enjoys much who is thankful for little," says one. Few contributions to happiness are greater than the possession of this spirit.

It is the peculiar glory of our Christian faith to provide this spirit. We know how the apostle, notwithstanding all the trying experiences of his eventful life, was able to pen this counsel. He looked upon life from the Christian standpoint and there was given him the spiritual faculty by which to discern the sweetness and greatness of all things.

The Spirit of Christ creates in His followers a faculty of spiritual appreciation, corresponding somewhat to genius in the mental realm. The man of faith has vision, sensibility and power which enables him to meet the challenge of all things, and to realize in all things the eternal faithfulness and love which constitute the essential glory and blessedness of life. This is truth not easy of acceptance, but the "all things" of the Scripture text must not be limited to "agreeable things." The doctrine of thankfulness must be wide enough to take in all the sons and daughters of sorrow. Such indeed is the teaching of the New

## The Habit of

# THANKFULNESS

*Giving thanks always for all things unto God the Father  
in the name of our Lord Jesus Christ. Ephesians 5:20.*

Testament. It affirms that the adversities of life serve the highest ends equally with the golden gifts of fortune.

It was thus that Paul looked at the so-called evils of life, all his hardships and bitter experiences. They could be turned to good account, and were meant to be so turned. He had given his days unto God's keeping, had surrendered his will to a higher will, had "suffered the loss of all things" and counted them as refuse to win Christ. And having done this, he was convinced that all that happened to him could turn to good. Some things might not be agreeable, some might be better, but even they were good in the highest sense of good.

After all, there are two ways of looking at the trials of life. Even in the Old Testament we see them manifest. When Job, bereft of family and flocks and himself a miserable wretch covered with boils, sat down among the ashes, he said in effect, "God is good." His wife could not see it. "Curse God and

die," she counselled. To which Job replied, "Yea, though he slay me yet will I trust Him."

But there was one greater than Job. In the whole of the New Testament, one of the most pregnant sayings is that which tells how our Lord, on the night in which He was betrayed, took the cup with its blood-red wine, the cup that spoke of coming death in agony, and gave thanks. Even in that dread hour He could say, "The Father is good." It is the supreme instance of how one may "give thanks always for all things unto God the Father."

### Prayer

O God, without whom nothing befalls Thy children, strengthen us to meet all the experiences of life with a steadfast and undaunted heart, help us to go on our way bravely, and when the mists hide Thy face, to believe in the sun of Thine unchanging love, through Jesus Christ our Lord. Amen. ★

By  
Joseph  
Wasson



# The Presbyterian Record

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## *in this issue*

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- 2 **The Habit of Thankfulness** by the Rev. Dr. Joseph Wasson of Agincourt, Ontario.
- 
- 4 **Penmarvian** — home for senior Presbyterians, is under new management.
- 
- 6 **The 89th General Assembly**, a detailed report illustrated by staff photos.
- 
- 14 **The new moderator**, who was praised for his presiding skill as the general assembly ended.
- 
- 15 **An editorial on the Profumo scandal**, and one from the Church of Scotland magazine on the danger of following the crowd.
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- 18 **A photostory** featuring compassion, the church at work in the world.
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- 20 **Unwanted for adoption** are thousands of children because of race or colour. The Open Door Society is campaigning for their share of family love.
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- 24 **From Scotland and Northern Ireland** we report the major happenings at sister assemblies.

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## *cover story*

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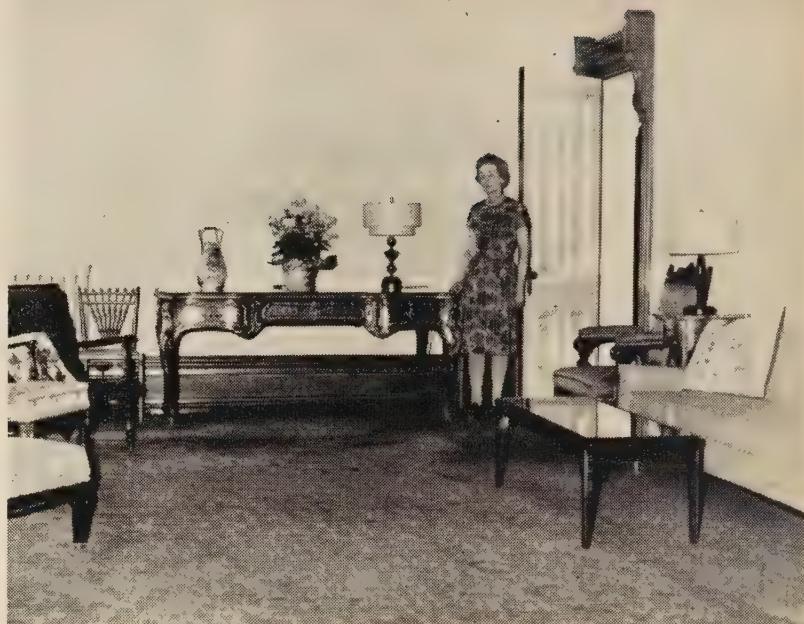
**In Paris, Ontario**, the Presbyterian Church operates a home for its senior members. See the story on the next two pages. Photos there and on the cover were taken by the editor.

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This fireplace dominates the drawing room. From the left are: Mrs. G. McConachie, Miss Agnes Dickson, Mrs. F. Robertson, Mrs. J. Kingsburgh, and Mrs. E. Lundie.



One end of the spacious drawing room in Penmarvian is shown to give an idea of its size and its furnishings. There are two doorways, one at each end of the oblong room, and broadloom from wall to wall.



Looking from the dining room through the sitting room to the front of the house the camera catches the classic beauty of Penmarvian's interior.



# PENMARVIAN

is set in the centre of

acres of rolling lawns and gardens on the bank of the Grand River in the town of Paris, Ontario.

The castle-like home is the property of The Presbyterian Church in Canada, bequeathed to the church which he loved by a prominent manufacturer, the late John Penman.

Originally Penmarvian was used solely as a residence for retired ministers and missionaries, and their wives or widows. But in recent years it has been opened to all Presbyterian lay people who seek a home after they have reached the age of retirement.

Penmarvian is a gracious residence constructed of grey stone. The interior is composed of large, high ceilinged rooms, with space to house more than 20 guests comfortably.

The show place is the drawing room with its large turret windows, floor covered with broadloom, and a wide central fireplace. Across the main hall is a bright sitting room, informal in atmosphere. Back of that is the spacious dining room, overlooking the bank of the river. Beyond is the kitchen, where meals are home cooked, and include vegetables and fruit from the garden.

Behind the drawing room is a charming library with

panelled walls and open fireplace. Here as elsewhere the wood carving is a work of art. Two spacious upper floors contain the bedrooms. The feature of the third floor is a tower room, where the view is superb.

John Penman was married to the late Martha McVicar; the name Penmarvian is a combination of syllables from his surname and her names. Mr. Penman bought the estate in 1887, then completely rebuilt the house and landscaped the grounds.

The superintendent of Penmarvian is Mrs. James Kingsburgh, a native of Paris and widow of a distinguished Toronto teacher. The staff at present includes a cook, a laundress, a cleaning woman and a maintenance man.

Penmarvian is administered by a committee of general assembly, of which the chairman is a retired surgeon, Dr. J. Leslie King of Galt, who takes a keen personal interest in the home.

Presbyterians may make applications for residence to the secretary of the committee, Rev. Dr. E. A. Thomson, 63 St. George St., Toronto 5. Charges are moderate. The only stipulation is that residents must be able to care for themselves.★



A family atmosphere prevails in the dining room, where home-cooked meals are enjoyed.



The superintendent, Mrs. J. Kingsburgh, at her desk in a corner of the panelled library.



# SPECIAL REPORT



**T**he opening of the general assembly is a great occasion in the life of the church. A capacity congregation gathered in Knox Church, Toronto, on Wednesday evening, June 5th, when a service of public worship was conducted by the moderator of the past general assembly, the Rev. Dr. Ross K. Cameron, assisted by the Rev. J. M. Laird. Dr. Cameron preached an inspiring sermon from the words: "And he said, come I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy unto whom I will show mercy." Exodus 33:18, 19. "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:14.

## The election of moderator

The 89th general assembly was then constituted with prayer by Dr. Cameron and the roll of commissioners was submitted. When nominations for the office of moderator were called for, the following names were presented to the assembly: W/C the Rev. Dr. James Dunn, the Rev. Dr. Harry Lennox, the Rev. Dr. John W. Logan-Vencta and Rev. Dr. Neil D. MacDonald. After the second ballot it was declared that Dr. Harry Lennox had been elected. On motion of Dr. MacDonald, seconded by Dr. Logan-Vencta, the election of Dr. Lennox was made unanimous. He was installed in office by Dr. Cameron.

## Report of the retiring moderator

An account of his activities during the year since the last general assembly was given by Dr. Cameron when the ballots were being counted. In Canada he visited the four western synods and the frontier work in the Province of Quebec. He spoke with appreciation of the life and work on the island of Bermuda, where the congregation of St. Andrew's Church has been making notable progress. Dr. Cameron together with Prof. David W. Hay attended the general assembly of the Church of Scotland in Edinburgh. They were received most hospitably. Dr. Cameron was among the six chosen to speak to the general assembly. During the year he shared in the dedication of Ewart College in Toronto and the new Presbyterian College in Montreal.

The thanks of the assembly were tendered to Dr. Cameron for his sermon at the opening service and for the way in which he had made himself available to the church throughout the past year. Ushers for the evening were young people of First Hungarian Presbyterian Church, Toronto, who were in Girl Guide and national costume.

## The sacrament of the Lord's Supper

Thursday morning at 9:00 a.m. the moderator conducted divine worship and administered the sacrament of the Lord's Supper, assisted by the Rev. J. M. Laird, assistant minister of Knox Church, and the elder commissioners appointed for that purpose.

## Distinguished visitors

When the assembly opened for business it was welcomed to the city of Toronto by Controller William Dennison representing the mayor. Greetings from the Presbyterian Church of Queensland, Australia were brought to the court by the Rev. Ronald B. McIntyre. The United Church of Canada was represented by Principal Kenneth Cousland, president of the Toronto Conference. The Rt. Rev. G. B. Snell, Coad-



jutor Bishop of Toronto brought a message from the Anglican Church of Canada. Greetings were read from the Korean Christian Church in Japan and from the president of the general synod of the Reformed Church of America.

Rev. Dr. John Linton spoke to the assembly on the work of the Canadian Federation on Alcohol Problems. The Canadian Bible Society was represented by the Rev. T. H. B. Somers, a member of the general board, who spoke on its work and presented the moderator with a suitably inscribed copy of the Bible.

**The state of the church**

In a statistical and financial report from the joint clerks the communicant membership in 1962 was shown to be 201,299, an increase of 659 over 1961. Presbyterian households declined by 62 to 141,360.

The total number of elders reported was 11,107, an increase of 369 over the previous year. Six ministers were added to the roll, making a total of 806.

Last year there were 562 self-sustaining charges, an increase of 2; augmented charges 41, an increase of 5; mission fields 180, a decrease of 7; number of preaching stations 1,169, an increase of 8.

**The Presbyterian Record**

Speaking as chairman of the committee, Mr. Frank J. Whilsmith, Toronto, said that paid subscriptions had increased to 90,485 in 1962. Free copies are provided missionaries, port workers, jail chaplains, hospitals and major Presbyterian bodies throughout the world. Chapels and chaplains in the armed forces receive a copy through special arrangement with general assembly's committee on chaplaincy services. The appointment of a business manager, authorized by the general assembly seven years ago, remains a priority. The editor spoke to the assembly of the ministry of the written word and made an appeal toward the recruitment of more laymen as Record conveners in presbyteries or as reporters from congregations. Interest and talent are available locally and are not being used.

**The treasurer's report**

In 1962 the excess of income over expenditures for the year was \$242,132, it was reported by the treasurer, Mr. W. S. Walton, Q.C., Toronto, and a resolution of thanks was extended to him, to the comptroller, and to the spending boards and committees of the assembly for guiding the finances of the church in such a matter that a surplus of this amount could be reported. The resolution mentioned that the annual expenditures of the church amounting to \$1,742,792 were well within that approved by the general assembly of last year, namely \$1,851,161. Appreciation was expressed for the generous support of so many members and adherents of The Presbyterian Church in Canada.

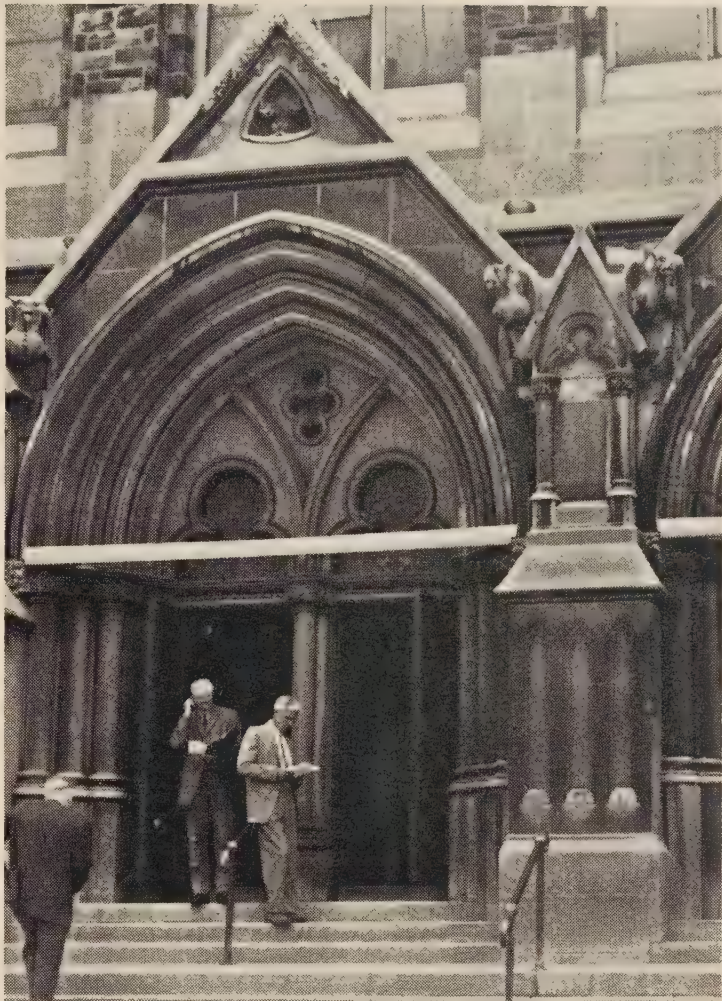
The chairman of the trustee board, Mr. B. M. Hannigan, reported that the bequests during the year 1962 amounted to \$90,271.

**The pension board**

The assembly took action to increase the maximum pension for ministers at age 70 after 40 years of service to \$1,400 a year, the pension for the widow of a full ratepayer was increased to \$700 annually. A report by Mr. C. M. Pitts of Ottawa, the chairman, showed that only 620 of the 806 ministers in the church are active ratepayers. The age for an orphan's annuity was extended from 18 to 21, provided the



From the W.M.S., left, Miss G. Kelly, national missions director, Mrs. A. S. Curr, president, and Mrs. W. R. Adamson.



OUTSIDE THE ASSEMBLY CHURCH



Rev. Dr. John Fleck, London, chats with James E. Munro of Lambeth.



Rev. John McBride, Montreal and Rev. R. T. A. Marshall, Strathroy, Ont.



(Below):  
Dr. J. L. W. McLean of Victoria reviews an item of business with the chairman of the board of missions, Rev. Dr. A. L. MacKay.



• "How long will we tolerate women as second-class Christians? I believe with all my heart that women should be ordained."

• "Our ministers on minimum stipend get very little more pay than garbage collectors."

• "Why take a survey before starting a church? Paul didn't take experts with him."



Rev. H. Lloyd Henderson

orphan is unmarried, dependent, and continues to attend school, college or university.

### Committee on chaplaincy services

Thirteen ministers represent The Presbyterian Church in Canada in the armed forces, it was reported by Rev. D. P. Rowland for the committee on chaplaincy services. He asked congregations to extend fellowship to the chaplains and service personnel in their areas. At a later sederunt it was agreed that the committee should consider the work of chaplains serving in penal institutions, with provincial correctional staffs, as jail chaplains and in military hospitals. Offerings from the forces to our church totalled \$6,118 in 1962.

### Our mission overseas

It was overseas night at the general assembly on Thursday, and the first item of business was a message of Christian greetings to our staff in British Guiana and to the Presbytery of British Guiana assuring them of our prayers and support for them and for all the people of British Guiana for a happy outcome of the present troubles.

A resolution was presented calling our people to renewed obedience in world missions. The Rev. Eoin S. Mackay, chairman of the overseas sub-executive, pointed out that The Presbyterian Church in Canada is at work in strategic places throughout the world. The opportunity is there; what we need is funds to send young men and women who are volunteering to go.

Missionaries on furlough were introduced by Rev. Dr. E. H. Johnson, secretary for overseas missions. From Formosa he introduced the Rev. C. M. and Mrs. Costerus who are returning this summer for a second term to work at Hsin

Chu Bible School. The Rev. H. T. Ellis who has just returned from scholarship study in Europe and is leaving for his first term to do language study before serving in Formosa, was not able to be present.

The Rev. Fred C. and Mrs. Knox just home after a third term of evangelical work and church development on the Bhil field in India were introduced, as was Miss Beatrice Scott who is returning for a fourth term of service in the Bhil field. Miss Helen Acton who is home on sick leave was unable to be present.

From the Jhansi field in India were introduced the Rev. Angus and Mrs. MacKay who have served for 35 years in evangelistic work and the Rev. Russell T. and Mrs. Self who are returning this summer to India. Miss Pauline Brown is at home but in a sanatorium.

After leave for further study in Canada, the Rev. Geoffrey D. and Mrs. Johnston are returning to Northern Nigeria to take up a new assignment in city work.

Miss Mary Whale, director of overseas missions, W.M.S. (W.D.) introduced missionaries under appointment to overseas fields. They included two missionary nurses, Miss Catherine Polson and Miss Suzanne Sarjeant, who will go to India. The Rev. Glen and Mrs. Davis will work with the Korean Christian Church in Japan. Miss Shirley Dredge will teach the children of missionaries and of Nigerians in that country. After some years of service at home Miss Ruth Starrett is preparing for overseas missions work.

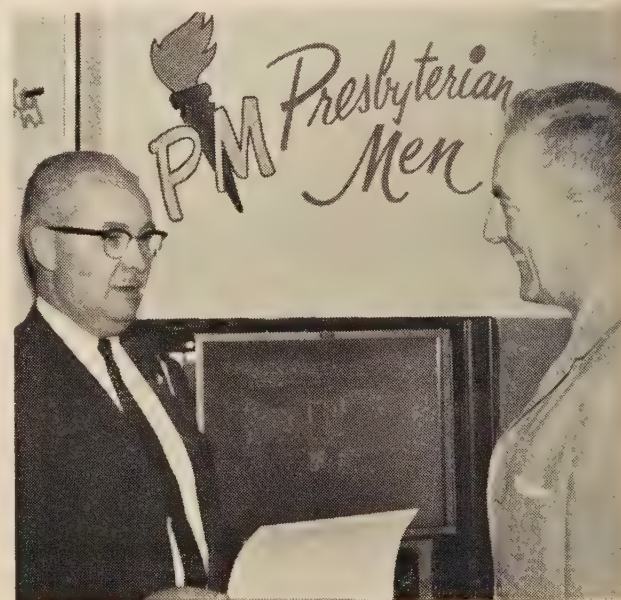
The Call to Mission was presented by the Rev. R. Malcolm Ransom, assistant secretary for overseas missions, who reported on his recent trip to some of the areas in which our church is at work.

After three of the missionaries had been heard by the assembly a call to renewed obedience to mission was presented. It was suggested that this be implemented by:

- regular prayer for the mission to the ends of the earth;
- intelligent study of the Great Commission under the facts of contemporary mission, and of the meaning of mission in relation to world events;
- vigorous self-examination in attitudes and habits in giving to missions;



Between sederunts Rev. John Robson of Toronto, convener of the laity committee, chats with Miss Joan Macneil, editorial assistant for missionary education.



Displays depicted the church's program. At the P.M. exhibit is Rev. Donald B. Mackay of Chatham, Ont. (left) with Roy Hamilton, national director.



- (d) appropriate action in terms commensurate with the command of our Lord, the scope and urgency of the task and the great resources with which God has blessed us.

### Thanks to the city of Windsor

Since Dr. Arnold Carter of Windsor, Ontario, has been appointed medical superintendent of the hospital in Jobat, India, his friends and patients have contributed money and supplies for support of the work. Through the efforts of Mr. John Lindblad, columnist of the *Windsor Daily Star*, the citizens of the Windsor area have contributed to a fund to provide a tuberculosis clinic at a cost of \$13,000. The Rev. William Lawson reported to the general assembly that to date \$10,000 had been raised and the assembly sent a resolution of thanks to Mr. Lindblad and the citizens of the Windsor area for the generous support of Dr. Carter and the Jobat tuberculosis clinic building project in India.

### The general board of missions

When the recommendations to the general assembly were received two themes for 1963-1964 were adopted. The overseas theme will be "The Christian Mission in Southern Asia", and the home missions theme will be "The Changing City Challenges the Church".

After some debate the general assembly approved the appointment of a national director of church extension. It decided that approval of any church extension work undertaken by a congregation, presbytery or any other group, must be received from the general board of missions through the church extension committee before it is undertaken, except in cases where the entire support of the work is guaranteed not to become the charge of the mission board.

### Ministerial assistance

The report of a fund established by an anonymous donor showed that gifts totalling \$32,238 were made to ministers and the children of ministers on a minimum stipend last year. The fund applies to ministers in Canada and under the terms of the trust it was found impossible to extend it to missionaries overseas or to catechists.

### Evangelism and social action

Never in the history of Canada has the Presbyterian

Church had greater opportunity for witness and expansion than today, the report of evangelism and social action stated. It is not sufficient to wait for people to come to our churches; we must go out and search for them, and convince them that the church is really concerned about them, that Christ is the answer to their needs and the needs of the world.

The board reported on the wide scope of its activities, including study of the major questions before the church at this time. Eldership training has been encouraged through rallies in schools and a three year study course provided.

Presbyterian Men reported a total of 355 new student leaders registered for training during the past year. The PM movement has spread to British Guiana and Jamaica, while correspondence has come in from other countries. Layman's Sunday will be observed on October 20.

In the field of social action the board stated that the task of the church is not to formulate policy but to enunciate principles that will aid the people of the church in carrying out their moral responsibilities and in exercising their civic duties in a Christian spirit. The board deplored the increase in "rightist propaganda" and urged that the membership of the church study the threat of communism rather than the technique of anti-communism.

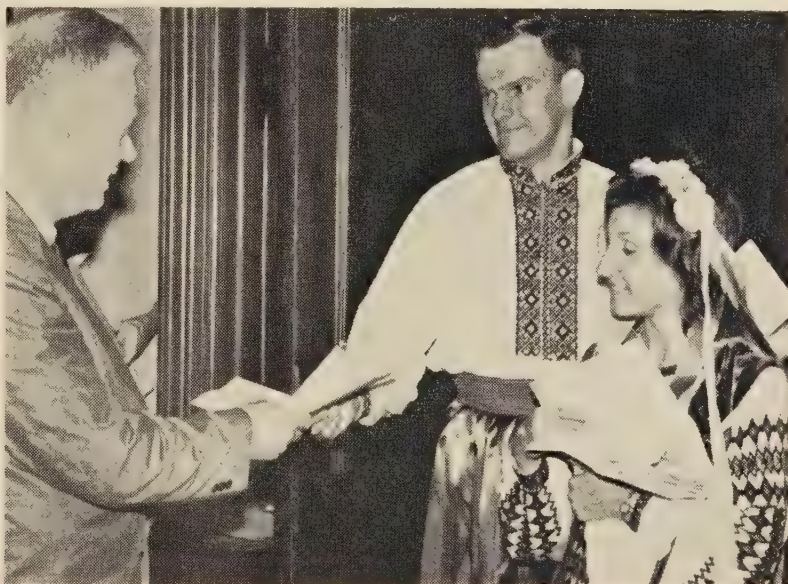
On recommendation of the board, the general assembly commended to the church the opportunity presented by the crusades of such internationally known missionaries as Tom Allan, Billy Graham and Leighton Ford.

In keeping with the teaching of the Westminster Confession of Faith, the board recommended that the general assembly urge the federal government to appoint a royal commission on divorce to consider such grounds for divorce in addition to adultery as "wilful desertion as can no way be remedied by the church or civic magistrate."

The general assembly agreed to recognize the value for health of the people of Canada of a complete plan for medical care. It approved in principle a plan of national health service, providing due recognition is given to the rights and best interests of the medical profession, and the plan is worked out in consultation with the recognized medical association.



On three evenings, young people of New Canadian background acted as ushers. From the Chinese Church, are Anna Tang, left, and Lillian Wong.



The Rev. R. Rowat of Montreal receives a program and a friendly smile from two of the young people who came in colourful national dress from Ukrainian churches in Oshawa, Hamilton and Toronto.





● *The new professor of homiletics, evangelism and church administration at Knox College is the Rev. Dr. J. Charles Hay, a graduate of the college who recently took a Ph.D. at the University of Edinburgh.*

On the subject of nuclear arms, the report of the board said "Our Christian love toward mankind must take contemporary forms — such as the development of atomic power for peaceful purposes under proper safeguards, the increase of cultural and educational exchange opportunities between the parts of our divided world, and the prohibition of nuclear warfare by international agreement."

At a later session the following resolution was passed, "That this general assembly records its desire that pending the total abolition of nuclear weapons by international agreement, nuclear arms shall be confined to as few nations as possible, and that it gives its hearty approval to Prime Minister L. B. Pearson's efforts to re-negotiate Canada's obligations concerning the ownership and use of a nuclear deterrent."

On the subject of smoking and health, in answer to an overture from the Synod of Hamilton and London the general assembly resolved: "to go on record as favouring a national campaign of information to the public concerning the health hazards inherent in cigarette smoking, and further that this assembly support the program proposed by the Canadian Medical Association".

### **The Presbyterian College, Montreal**

Tensions in the college which caused the principal and one professor to submit their resignations to the last general assembly have been resolved, it was reported by a special committee under Rev. Dr. G. Deane Johnston of Brantford. The assembly amended and then adopted recommendations proposed by the committee, which will change the regulations for administration of the college on a temporary basis until the full report of the committee on the structure of theological education is acted upon.

The committee recommended the appointment of a college bursar to relieve the principal of some of the administrative duties. It proposed that a member of the faculty be given the responsibility of recruiting men for the ministry, and that his time table be arranged to permit him to visit presbyteries and congregations for this purpose.

The chairman of the college board, Thomas M. Dick of Montreal, reported that a sum in excess of \$200,000 is needed to completely furnish and equip the new college buildings. A campaign will be launched shortly with the object of raising this amount within the next three years.

### **Ewart College**

The strategic position and fine facilities of Ewart College have made it a centre for several summer conferences, it was reported. During the academic year the college was filled to its capacity of 58. Of these, 22 were students enrolled in the regular courses at the college. The building fund is now \$58,000 short of the total cost, with some pledges still to be fulfilled.

The general assembly paid tribute to Mrs. K. Denton

Taylor of Belleville, who retired as chairman of the college board. She was succeeded by Miss Agnes Roy, Toronto. An increase of salary was approved for the principal and the dean of the college.

### **Knox College, Toronto**

On the recommendation of the college board the assembly appointed the Rev. Dr. J. Charles Hay to the new chair of homiletics, evangelism and church administration. During the next session, Prof. Keith Andrews will be on sabbatical leave at Heidelberg University, Germany, where he will be engaged in a research study of the Book of Jeremiah.

Both Knox College and the Presbyterian College, Montreal asked for substantial increases in stipends for professors. This matter was referred to the administrative council to bring forward a recommendation to the next general assembly based on the financial condition of the church at the time.

### **Our mission in Canada**

The program on Friday evening was introduced by the Rev. A. Lorne MacKay of Hamilton, chairman of the general board of missions. It dealt with the opportunities in church extension, with the Rev. Arthur Currie speaking of the way in which this has been carried out in the city of Ottawa by the presbytery there.

The story of the new St. Stephen's Church in Regina was told by a layman, Mr. Robert Phillips. He presented the moderator with a circle of golden Saskatchewan wheat and a gold medal struck to commemorate the 60th anniversary of the city of Regina.

The Rev. Ronald Con, a graduate of Knox College, spoke of his two years in Hong Kong in which he was preparing himself for work in Canada among the Chinese people. Mr. H. Kojima, an elder of Wychwood Church, Toronto told of the way in which this congregation has helped other congregations in their outreach in the metropolitan area. From 1950 to 1963 Wychwood Church has given a total of \$22,160 to special projects over and above their budget givings.

The Rev. Ronald Rowat, superintendent of missions in the Synod of Montreal and Ottawa, spoke of the multi-lingual work in Montreal among the Chinese, Italians and French-Canadians. More literature in any language is required in order that the Word of God may be communicated.

The theme for this general assembly and for the church throughout the coming year is "Partnership in the Gospel." The Rev. J. A. Munro, secretary for home missions, said that the addresses during the evening had given evidence of the need for this partnership in our country. As a church we dare not lose our place in the forward march of the church of Christ.

### **Christian education**

Wednesday evening was set aside for the board of Christian education, with Dr. John A. Johnston of Ottawa as chairman. Rev. Dr. W. H. Fuller reported that the board believes that the uniform principle is no longer adequate for a curriculum of Christian education. The board was given permission to change from uniform to graded lessons in the junior, intermediate, senior and adult departments.

Use of the magazine *Victory* was advocated by Rev. R. P. Carter. It contains programs to encourage adult Bible study.

The general secretary, Dr. J. S. Clarke, spoke of the board's concern for university students and faculty members





An elder from the Indian congregation at Mista-wasis, Sask., Solomon Johnston, with Rev. W. J. McKeown of Niagara Falls, Ont.



Rev. Ronald Con, recently returned from Hong Kong, addressed assembly on home missions night.



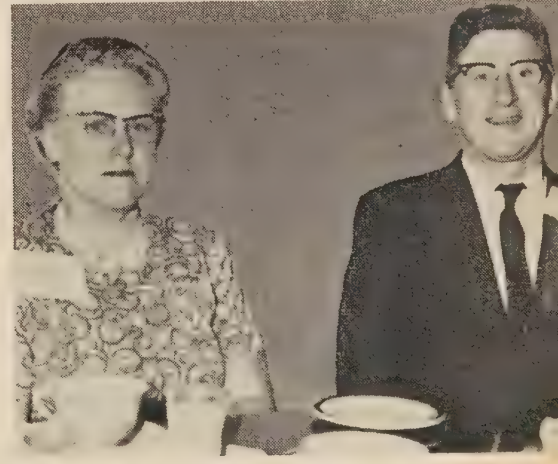
From Dawson Creek, B.C., elder W. J. Lockwood (left), not a commissioner, travelled at own expense. With him is H. Topham, elder of Pine Ridge Church, Toronto. The display illustrates the assembly theme, part of a number of exhibits by major boards and committees of the church.



Relaxing outdoors are, left, Rev. S. J. Lookman, Glanford Station, Ont., Rev. Donald Jackson, Pt. Credit and Rev. J. R. Graham, Weston. Fellowship is an important part of the annual assembly.



Business committee convener Rev. A. J. Calder (left), reviews the docket with Thomas M. Dick, Presbyterian College board.



Mrs. Angus MacKay, on furlough from Jhansi, India, and Rev. Paul Rumball, Montreal, at breakfast where commissioners met missionaries.



● *On furlough from Formosa, the Rev. C. M. Costerus was an assembly commissioner. At the Hsin Chu Bible School he trains lay workers. Twenty-two of the 36 who graduated from the basic course last year proceeded to specialized training.*



when he reported on the work of the committee on higher learning. The report was amended to provide for grants to be made on an equal basis to the Student Christian Movement and the Inter-Varsity Christian Fellowship. Both organizations were urged to move to a closer co-operation in the proclamation of the Gospel of Jesus Christ on the campus.

The statistical reports showed that the number of church schools in 1962 decreased by 18 to 1,041. The number of teachers and officers increased by 72 to 12,879 but the total school enrolment was reduced by 361 pupils to 121,724.

### **St. Andrew's Church, Bermuda**

Since air-travel has now made Bermuda more easily accessible to Toronto, the congregation of St. Andrew's Church, Hamilton, Bermuda was transferred by the general assembly from the Presbytery of Halifax-Lunenburg to the Presbytery of West Toronto.

### **Stewardship and budget**

Chairman Robert Eakins presented a report from the board of stewardship and budget which showed that the per member rate for budget giving in 1962 was \$8.95, an increase of 30 cents over the previous year. In spite of the fact that the every person visitation has been recommended for 12 years, some 50% of the congregations in Canada have never had an every person visitation. About 40% of our church members segregate themselves from the main stream of church life and have no concern with any part of the program supported by the general assembly budget.

Kirk sessions will be requested to present the suggested budget allocation to the congregation when the objectives for the next year are being studied in the autumn, and secure an accepted allocation at the annual congregational meeting. The assembly set the budget objective for 1964 at \$2,250,000.

### **The audio-visual committee**

Lack of funds has again limited efforts of this committee to carry out its work and fulfil its responsibilities, it was reported by the Rev. G. B. Cunningham. The boards and committees of the church were asked to include within their budgets a realistic amount to cover the cost of audio-visuals. During the year more than 50,000 people of all ages viewed the materials from the audio-visual library. A number of new filmstrips were produced and the radio series "Teen Time" was completed and distributed to radio stations across Canada.

### **Inter-church relations**

A policy statement on the function and form of the committee on inter-church relations was adopted by the general assembly, which agreed to expand the committee to make it more representative. The convener, Rev. Dr. G. Deane Johnston, reported that a study of the structure and organization of the Canadian Council of Churches is

in process. The committee asked that at least four official delegates be sent to the 19th general council meeting of the World Presbyterian Alliance in Frankfurt, Germany, August 3 to 13, 1964. Congregations will be encouraged to make preparatory studies of the theme for that meeting, "Come, Creator Spirit!"

Last year the Presbytery of Victoria submitted an overture asking the 88th general assembly "to take immediate steps towards initiating formal conversations with the United Church of Canada with a view to creating better mutual understanding." This year, in reply, the committee on inter-church relations presented a carefully worded statement that recommended that exploratory conversations be initiated between neighbouring sessions of the two churches.

However, the general assembly adopted an amendment providing that our church should examine its own position before entering into conversations, formal or otherwise, with any other denomination. It resolved:

1. That this general assembly reaffirm the position taken by the general assembly of 1947 that expressed the official position of our church in ecumenical matters.

2. That this general assembly instruct all presbyteries to make a study during the coming year of the significance of The Presbyterian Church in Canada and its contribution to the life of our country today.

3. That the presbyteries report to the committee on inter-church relations their answers to the following questions by March 1st, 1964:

- (a) In view of the emphasis on unity presently advocated in ecumenical circles, should the Presbyterian Church continue as a separate denomination? If so, why?
- (b) How can our denomination best contribute to the ongoing life of God's church in Canada?

The committee on inter-church relations was instructed to report to the 1964 assembly on the findings of the presbyteries with recommendations based thereon. It was further decided that no conversations should be entered into with the United Church of Canada on the matter of church union except as the general assembly shall authorize such an action.

### **The women's missionary societies**

The eastern division reported that members in its 216 auxiliaries had raised during the year \$37,111. In addition to the support given British Guiana and India there were three full-time workers on the staff at home last year.

The council executive of the women's missionary society (W.D.) submitted a detailed report on its work at home and overseas. The opportunity in the field of Christian literature was emphasized. The total contributions last year were \$339,778.

### **Inter-church aid and refugee relief**

A minimum contribution of 1¢ a week would mean a total of \$100,000 annually from our church for inter-church aid, refugees and world service, it was reported by that committee. Last year the sum of \$25,303 was contributed at the rate of approximately 1¢ a month for each Presbyterian communicant. Compassion on a world wide scale is an essential part of the church's ongoing mission, it was stated.

### **Women in the church**

The committee on the place of women in the church promised a final report for the next general assembly.



It will be based on a study made by presbyteries and congregations of the committee's study booklet. The report stated: "The real question before the church is what this should mean in actual practice. It seems to mean that all aspects of the church's life and work should be open to women and yet, as we all know, Scripture can be quoted against Scripture on this point. We believe that in facing this Biblical problem the church must strive and come to know by the Holy Spirit what the Gospel has to say on this issue and, in thought and action, be governed by its truth."

### Church architecture

All congregations contemplating building a church or educational building are reminded of the ruling that they should submit preliminary drawings of their proposed project to the committee on church architecture before the working drawings are undertaken. The presbytery must receive the report of this committee before it grants final approval to the congregation. The use of an architect was advocated by the committee. It was instructed to explore the possibility of producing a standard design for small congregations that are mission charges.

### The Book of Common Order

The Rev. W. Scott Duncan of Toronto reported for the committee on revision of the Book of Common Order, which for the past ten years has been working on this matter. It will present a final draft to the next general assembly seeking its authority to publish a revised Book of Common Order for voluntary use and without expense to the church.

### The administrative council

At various points in the general assembly the lengthy report of the administrative council was considered. A standing ovation was given the Rev. E. A. Thomson when it was announced that his duties in future will be curtailed, but that he will not be retired. Dr. Thomson will continue to serve as secretary of the council, clerk of the general assembly, and secretary of the committee on home religion.

The administrative council was made permanent and authorized to continue the study of its function in order that it may present to general assembly from time to

time the necessary recommendations to define its powers, duties and responsibilities more clearly. The office of comptroller was established and the council was given authority to make the appointment. Appreciation was expressed to the Rev. Basil E. Howell for the great service he has rendered the church as acting comptroller, an office in which he has established new procedures and set up new methods of finance.

The assembly received with regret the resignation of Dr. J. Leslie King of Galt from the council. He was thanked for his efficient and generous service, first as chairman of the council and then as vice-chairman.

### Other matters of interest

The 90th general assembly will meet in Knox College, Toronto, with the opening on Wednesday, June 3, in St. Andrew's Church.

The committee on synod corporations urged that presbyteries give the utmost consideration to any application from a congregation for a loan. Since 1957 the eight synod corporations have arranged loans for 45 congregations. The business administrator of the committee, Rev. David McCullough, was made a member ex-officio of the general board of missions.

Establishment of a general benevolent fund under the direction of the administrative council was authorized, to provide for incapacitated lay workers and others not presently covered by funds of the church.

The general assembly approved in principle the establishment of a new residence on the campus of the University of Saskatchewan at Saskatoon, providing that the local synod raises \$65,000 initially towards the project.

In observance of Canada's centennial in 1967 the committee on history is preparing a history of The Presbyterian Church in Canada. It is hoped that the general assembly will meet in Ottawa in 1967.

Arising from an overture of the Presbytery of Saskatoon, the board of evangelism and social action will study the matter of homes for the aged and report to the 1964 assembly.

Speaking for the committee on recruitment for full-time service, Rev. Dr. C. J. MacKay of Montreal urged participation in high school career days on an interdenominational basis.★



Commissioners were invited to have dinner at Ewart College and tour the new building. Members of the alumnae served the meal.



Signing the college register are W. Ruddick, Baxter, Ont., and James B. Grant, Vancouver.



# *Moderator of the 89th General Assembly*



*Rev. Dr. H. Lennox  
of Vancouver*

Back in the spring of 1925 when the union controversy was at its height, 13 men were graduated from Knox College, Toronto. Only four of the class decided to cast their lot with the uncertain future of The Presbyterian Church in Canada.

One of the four, a jovial, friendly minister from Vancouver, was the choice of the 89th general assembly for the office of moderator this year. It was his second try, in 1960 he was the only candidate to oppose Principal Robert Lennox of Montreal when the latter was elected.

The moderator's first words to the assembly recalled his decision to remain Presbyterian 38 years ago. Dr. Lennox added: "I do believe that the success referred to in the retiring moderator's address, especially the dedication of two colleges during the year, would seem to indicate that our Presbyterian witness has been blessed by God. I hope that He will continue to bless us in His witness at home and in the world."

Talking to reporters afterwards the moderator said that he felt that "one big monolithic organization" might create problems, even to the point of requiring another reformation. "I believe that Christians can hold their convictions with differing love and still be members of the church of Christ," he stated.

The Rev. Dr. Harry Lennox has been minister of Kerrisdale Church, Vancouver, B.C. for 26 years. In that time it has grown from a small suburban charge to the largest Presbyterian church in the west coast city.

His distinguished ministry has extended beyond the pastorate to the community, and he is one of Vancouver's best-known citizens. In the church he has served presbytery, synod and general assembly boards and committees tirelessly. At present he is an appointed member of the administrative council of general assembly.

The new moderator is the son of a minister, the late Rev. Dr. John Lennox. He served as a signaller with the Canadian army in World War I. Through World War II, and for many years since, he has been chaplain, with the rank of major of the British Columbia Regiment (Duke of Connaught's Own). When he retired from that post recently he was made honorary chaplain of the regiment. He holds an honorary life membership in the Royal Canadian Legion.

An honours graduate of the University of Toronto in arts, Harry Lennox studied theology at Knox College, which recognized his great contribution to the church by conferring on him the honorary degree of Doctor of Divinity in 1958.

Prior to his call to Kerrisdale Dr. Lennox served as minister in Banff, Alberta, where he built the beautiful Presbyterian Church known to tourists. His previous pastorates were at Fort Frances, Ontario, where he was married to Helen Ellwood, and Calvin Church, Hamilton, Ontario.

Dr. and Mrs. Lennox have three children, all graduates of the University of British Columbia. Their son, William, is teaching high school for the Canadian army in Europe. The daughters live in Vancouver, Ann is married to James Mitton, and Joan is married to James Porter.

In his rare moments of recreation the new moderator is an enthusiastic golfer and fly fisherman. For some years he was chaplain of the Vancouver Curling Club. He is a member of Marpole Rotary Club and a past chaplain of the Vancouver Men's Canadian Club.

Dr. Lennox was quick to tell the press that he is not in any sense an ecclesiastical head of the church, simply "first among equals" as long as the general assembly sits in session.★



## THE WAGES OF SIN

The Profumo scandal has focused the attention of the world upon London and raised the question of moral standards in public life. In the columns of news copy that have come out of Britain about this affair, the chief concern seems to be that a minister of the crown lied to the House of Commons.

The implication in many of the reports is that immoral conduct in high places may be excused, as long as the man involved does not make the mistake of associating with the wrong kind of companions. To sink below his level of society and mingle with such second-rate people as espionage agents and organizers of crime is what is unforgivable.

One commentator excused the behaviour of the former cabinet minister on the ground that everybody is doing it. He claimed that Christian standards of morality have relaxed to such a degree in Great Britain that the public should overlook such weakness in one member of society.

We decry this attempt to involve the entire British people in guilt by association. It is bad enough for a political party to be labelled by the misdeeds of one of its members, perhaps damaged to the point where others will decide to resign. While it is true that security was at stake, not merely British security but that of the partners in the western world, the essential wrong was flagrant mis-

conduct on the part of one individual.

In the Christian code adultery is sin, no matter what a Canadian columnist may contend. One of its dangers is that it leads inevitably to lesser sins, such as deceitfulness and falsehood. Soon the transgressor is caught in a web of his own making, from which there is no escape.

So as the apostle says, the reward of sin, the result of it, is death. Not only the swift death that comes with banishment from public life, or the slow death with which remorse and shame stifle the sinner. But death in the spiritual sense, separation from God, from which only His Son has the power to redeem.★

## TAKE-OVER OF THE MIND

*(An editorial from the June issue of LIFE AND WORK, the monthly magazine of The Church of Scotland.)*

We believe—most of us—in democracy. We believe in the democratic control of politics. We are coming to believe in the democratic control of economics through experts answerable to the people.

The people's judgment, we believe, is in the end safer and sounder than the judgment of a few who may have reason to manipulate things for their own advantage. People, we say, have a pretty good idea of justice, of right and wrong.

But one step from that—often unnoticed—and we are saying, "What the majority thinks right we can safely go by."

"Nobody thinks there's any harm" in this or that—so there cannot be any harm in it.

"Everybody does it". . . "Everybody accepts it". . . so it is a "good thing."

"Nobody does this now". . . "Nobody accepts this". . . so it is a bad thing.

"Everybody thinks this. . ." What everybody thinks must have sound sense in it.

What has happened? The democratic way of thinking in politics has taken over our thinking in morals and religion.

This is what is happening more and more; and the newspapers and radio and television are bound to increase it. They tell us what "everybody" is thinking, what "everybody" is buying, what "everybody"

is doing. This is what is called creating public opinion.

And the Gospel says that "everybody" is wrong.

The Bible does not say that we all have such a good sense of right and wrong that we only need to be true to it; it says that if we are left to ourselves we don't know what real right and wrong is. It does not say that we can be trusted in the deepest moral issues, the issues which go to the heart of what we are as men; it says that it is just here that our judgments are most untrustworthy.

For the Gospel reveals that we are sinners—people who by nature fight against God's good and God's right. This is why we needed a Saviour.

A curious and difficult dilemma—to be the people to be trusted in politics; to be men and women, in the sight of the Gospel, who need to be saved from ourselves.

Isn't it because of this paradox that so many people today just cannot believe the Gospel diagnosis of themselves, and its cure? Every day they are being encouraged to think that their judgments, even in moral and spiritual issues, are sound. They can tell what the church should believe, what the Bible should mean, what is a reasonable standard of conduct for ordinary men and women. What is all this about a cross, on which our sins, the sins of decent people, tried to destroy the Prince of Glory? "God's work of redemption"? What have we to be redeemed from, if ordinary decent

folk are nearly as good as they need to be?

This is something we must get straight with our generation.

We believe that political democracy is "agreeable to the Word of God," as a check on the selfish interests of individuals and groups, and because it builds up the concept of common good and common sharing. But we will have to fight the philosophy which reasons falsely from this that most men are good, as good as they need to be.

This may well become the great spiritual warfare of our generations. We are not fighting against "flesh and blood" but against "spiritual wickedness," against the vanity which prevents men from acknowledging the truth about themselves as they are in God's sight.

The "glorious liberty" to come is for the people—but the people of God. In them another kind of community is being created, not on the balancing of self-interest but on the losing of it. It could be a life-and-death struggle between this community of the Spirit and democracy, if democracy gets drunk with its own vanity.

"We are now allying ourselves with the democracy," wrote that far-seeing man, Dr. P. T. Forsyth; "shall we ever have to fight it for the church's life, for the life of Christianity? . . . If we ever do come to that conflict it will be the severest of all. It may be the great Armageddon. Are we getting ready for the possibility of it?"★





Mrs. Nettie Gemmell, seated, was honoured by St. Andrew's W.M.S., Fort William, Ont. on her 95th birthday. Standing is the president, Mrs. K. W. Hearnden.



Niagara Presbytery dedicated additions to the sanctuary and Christian education building costing \$200,000 at First Church, Port Colborne, May 24. Shown are, from left: H. P. Roe, Sr., chairman of trustees; J. W. Baughman, building committee chairman; Rev. J. R. Esler, minister; J. Grassie, contractor, and S. Butcherd, architect.



Present at the dedication of the new \$75,000 St. Matthew's Church, Sarnia, Ont., were: G. S. Johnston, W. J. Carson, R. Williamson, R. S. Burnham, Dr. J. M. Macgillivray, Rev. D. Black, Rev. D. G. Seaton, Rev. Robert Beattie, the minister, Rev. J. F. Bell, Rev. G. H. Young, Rev. D. S. Campbell, and Rev. F. J. Barr.

## CHURCH AMEOS

◆ At *St. James Church, Goldenville, Nova Scotia*, lighting fixtures and a pulpit lamp were dedicated on May 19, given by Grant MacDonald in memory of his mother.

◆ On May 26th a pulpit Bible was dedicated in *St. John's Church, Pittsburgh Township, Ontario*, in memory of Mrs. Frank Mundell. The Rev. J. C. Brush is the minister.

◆ Dedication services for the Christian education centre of *Zion Church, Wellwood, Manitoba* were held on May 8. At the same time the sanctuary was re-dedicated and several gifts and memorials presented.

◆ *Cheyne Church, Stoney Creek, Ontario*, was designated as the official church by the mayor when the 150th anniversary of the Battle of Stoney Creek was celebrated. Rev. Merrill S. Reside is the minister.

◆ Windows for the Christian education wing of *Knox Church, Walkerton, Ontario*, were dedicated in memory of Mr. and Mrs. George Scott, with a pulpit fall in memory of David C. Brindley and a public address system given by Mr. and Mrs. Andrew G. Lang. Rev. Robert A. B. MacLean, the minister, conducted the service which was held May 26.

◆ On June 2 in *Westwood Church, Winnipeg, Manitoba*, a Communion service was dedicated, presented by Mrs. R. G. Bankier on behalf of the Presbyterian Women's group. The minister is the Rev. Wallace I. Little.

◆ Hymn books were presented to the congregation of *Calvin Church, Loch Lomond, Nova Scotia*, May 12, in memory of Margaret (MacAskill) MacLeod, given by Mrs. B. M. Nicholls.

◆ Carpeting was dedicated in *Knox Church, Bluevale, Ontario* on June 2 by the minister, the Rev. T. E. Kennedy. It was purchased from a bequest from the late Mrs. Jessie Higgins.

◆ From *Fairview Church, Vancouver, B.C.*, 24 men and women have gone into full-time Christian service. A plaque containing their names was dedicated by the minister, the Rev. T. Mulholland, assisted by the Rev. H. Halstead.

◆ A carpet, given by Silas Anderson in memory of his wife, was dedicated in *Knox Church, Crossland, Ontario*, on May 26. The Rev. Orville Locke, a native of Crossland, conducted the service.

◆ The Presbyterian congregation in *Sydney, Nova Scotia*, adopted the name "Bethel Presbyterian Church" at a special meeting held May 22nd.





At Lloydminster, Alta. the new manse of Knox Church was dedicated May 12. In the photo are Mrs. Libbie Young, chairman of the manse building committee, Rev. D. Paterson, Wilf Masterman, board member and Ray Nelson, contractor.



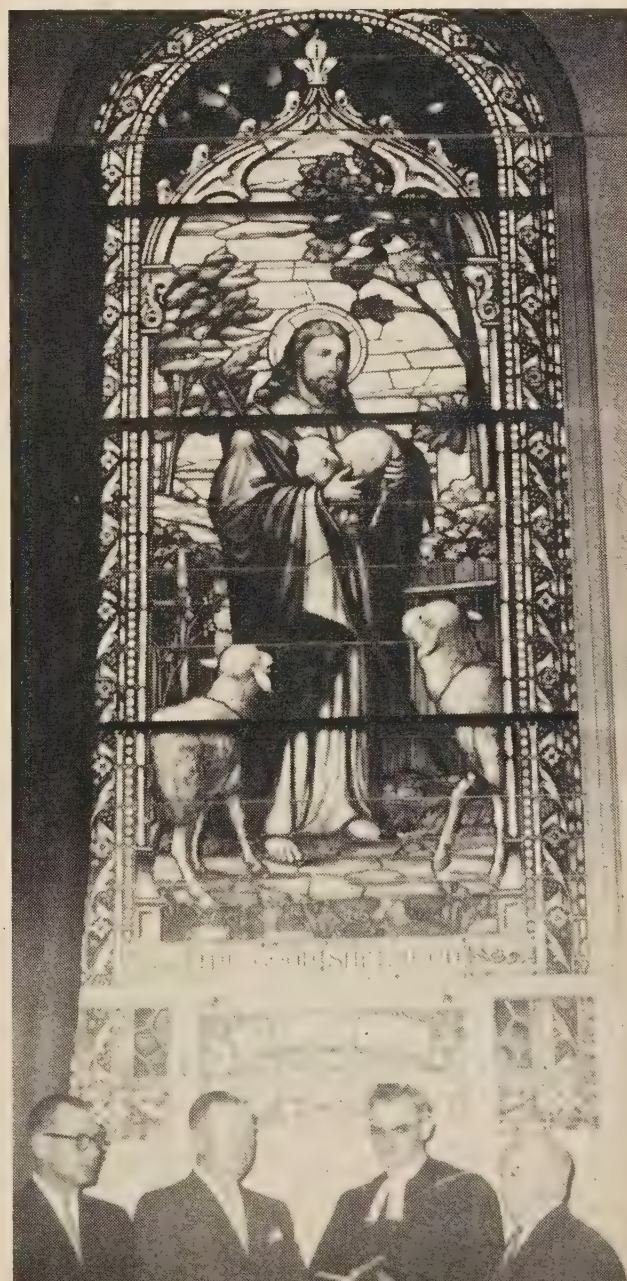
Shown at the turning the sod for Maplewood Church, Chateauguay, Que. are: J. Cooke, architect; B. Swan, chairman, building committee; Rev. John Allan, minister; McKay Anderson, Beauharnois; Rev. G. Doran, Beauharnois; Rev. J. Buck, Anglican; Marcel Reid, contractor, and Gibson Smith, session clerk.

July-August, 1963

Three graduates of C.G.I.T. with their leaders at the Presbyterian Church, Rose-town, Sask. From the left: Mrs. W. S. Powell, Beverley Coulter, Marion Powell, Joan Coulter and Mrs. A. Coulter.



In Bethel Church, Sydney, N.S. the first stained glass window was dedicated May 19. It was given in memory of Neil and Effie MacDonald and their son Stewart by nieces and nephews of Mrs. MacDonald. Shown are: Archibald and Raymond MacDougall, Rev. E. H. Bean and John W. MacLellan.





# A tragedy . . .

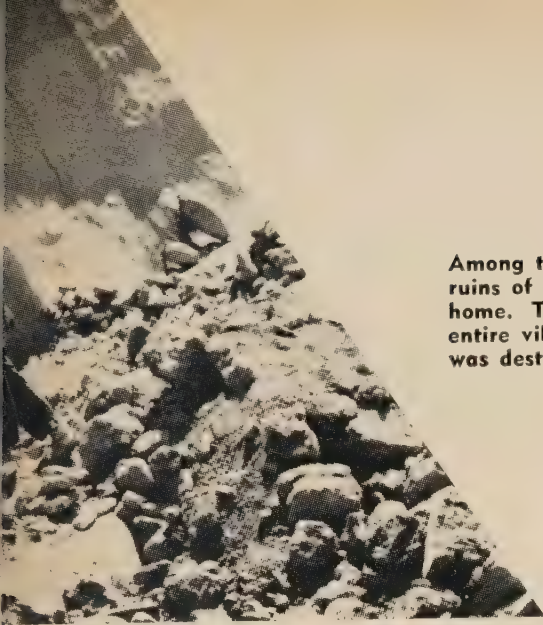


One of hundreds of homeless families after the earthquake in Iran.



The Swiss director of the work, Friedel Peter, examines blocks made locally.





Among the ruins of their home. The entire village was destroyed.



Church leaders quickly moved in by air after the disaster.



Victims study plans for a new village drawn up by the Church Council of Iran.

□ □ Your contributions and those from churches around the world are helping to build a complete village for Moslem families at Esmatabad, Iran. The inhabitants lost all they possessed in the disastrous earthquake last autumn, when 180 villages were destroyed and over 11,000 people killed.

Through the world-wide division of inter-church aid, refugees, and world service of the World Council of Churches, funds have been provided. In addition to homes the new village will have a dispensary, community centre, farmers' co-operative, public showers to replace the former unhygienic central bath, a school and playground, and a well from which water will be power-pumped.

In 1963 to date Canadian Presbyterians have given \$19,646 for inter-church aid and service to refugees. Contributions may be sent to the treasurer, Presbyterian Church in Canada, 63 St. George St., Toronto 5, Ont.★

## with a happy ending



Each of the new buildings provides quarters for two Iranian families.



The Open Door Society believes that every child has a right to a home and

somewhere

HO

for each and



## SHE AWAITS ADOPTION

This cute little miss is one of many Canadian children of mixed parentage who need the love and security of a Christian home.

❖ Some children are born with the proverbial silver spoon in their mouths — and certain others with the taste of ashes, for they are unwanted and unloved. These are the offspring of two races, the “multi-racial” children who bear in their bodies the meeting of Negro or Indian or Asian with white. Other orphans are adopted with varying degrees of success — depending on the diligence of social workers and the number of adoptive parents available; but these multi-racial children pose a peculiar problem: they are called “hard to place.” Society does not want them, chiefly because it is afraid, with fear that comes from ignorance, prejudice and pride.

Yet there are signs of a new time for such children, particularly in the city of Montreal. Here they are not quite so hard to place, for the Montreal Children’s Service Centre was the first agency in Canada to offer children of mixed race for adoption, and lately it has been helped by a remarkable volunteer organization named the Open Door Society.

Back in November, 1959, three Montreal couples who had adopted multi-racial children talked about their problems. Not about their children — they are not the problem! But about the community which reacts against such children. They agreed that a program of information and education was needed, so that the community might be challenged to accept them simply as children, and to provide homes for them. The society held its first general meeting in October, 1960, and since then has grown with the increasing number of parents of multi-racial children. It has engaged in a spirited — at first almost aggressive — publicity campaign to make known its cause, “to encourage the general acceptance, by the public, of children of mixed race.” So successful has its work been that it has received visitors from agencies not only in other parts of Canada but also in the U.S.A. and the United Kingdom.

In 1958 the Montreal Children’s Service Centre had suc-



# there is a ME every child

ceeded in placing ten children of mixed race. In 1959 the number increased to 16, 1960 to 30, 1961 to 39, and 1962 to 42. Among these parents are four Presbyterian couples.

One of the earliest members of the society was the Rev. Everett Briard, minister of Robert Campbell Memorial Church. The Briards who have a natural son, Bruce, adopted Mark in 1960. Mrs. Briard has stated, "Most adopting parents of multi-racial children have agreed to tell the child when he reaches the age of reason, that there are two races within him, and that he should be proud of each." Another ministerial family is that of the author. The three McLelland sons welcomed Margaret into their home in 1961. Two ruling elders have also taken the step: Mr. and Mrs. Ross Taylor of Briarwood Church, Beaconsfield, and Mr. and Mrs. Gordon Johnson of St. Laurent. The Johnsons are the newest parents, having received Timothy in May. Another minister is awaiting his child at the time of writing. None of these Presbyterians has been of direct influence on any other, but all have been encouraged by the Open Door Society.

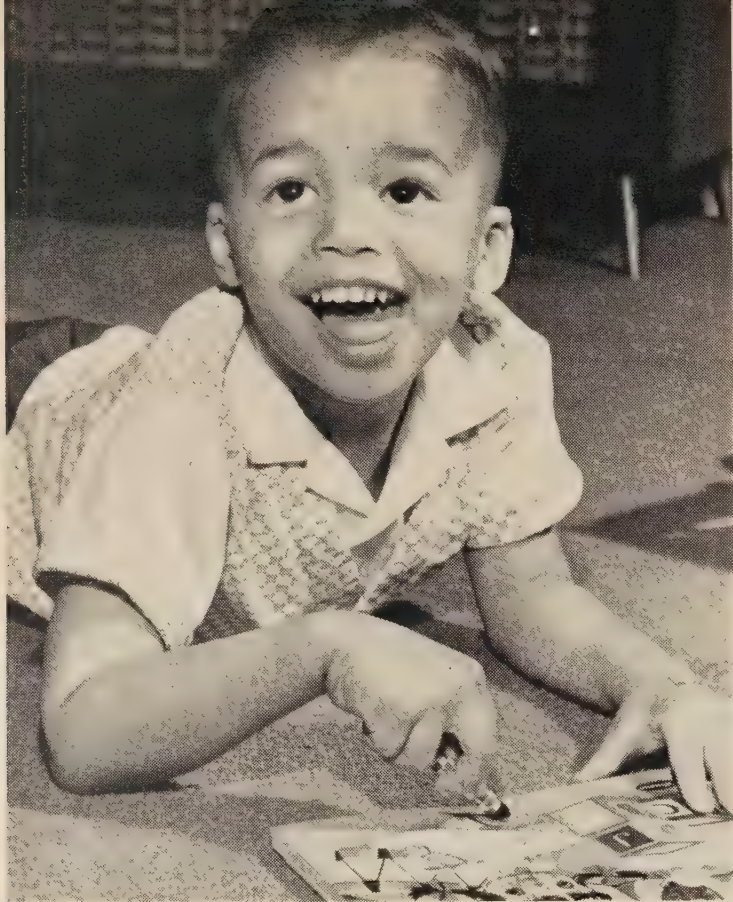
Their common experience is that adoption of multi-racial children is not essentially different from adoption of white. They are children with a problem, of course, but it is a problem which the Gospel answers in its message of acceptance, reconciliation — *if* the Christian community will embody that message by opening doors! When Jesus wished to reveal the error of the "pure race" myth of his people — that what counts is race rather than grace — he chose a man of mixed race, rejected by the Jews, as the symbol of the true life of love; "a Samaritan" (Luke 10:33). Not that it is wrong to honour one's fathers, for every nation has its heritage, its "glory" (Rev. 21:24,26). But this becomes evil if it breeds pride, delusions of racial superiority — for instance, the divine election of the white "race" (or the Celts!). Today there is more acceptance of Eurasians, partly through the contact of American troops with the East. But it is more important to accept children born of Negro or



## SHE HAS FOUND A HOME

Margaret is the pride and joy of the McLelland family. Here she is shown with brothers Andrew, left, Jonathan, kneeling and Peter.





Mark, now three years old, was adopted when a baby by Rev. and Mrs. Everett Briard whose son Bruce is now five.

Indian mixed with white. They represent the races which live together on this continent, whose destiny is one — already one in their own bodies.

Too many Christians assume that it is sufficient fulfilment of “duty” to provide good institutions for orphans. But even the best form of institutional care does not meet the Christian teaching that the family is God’s will. He “sets the solitary in families” (Ps. 68:6) and His Son promised, “I will not leave you orphans” (John 14:18). Indeed, the very word “adoption” belongs primarily to the Christian vocabulary — God has but one “natural” Son, and in His grace He adopts us into His family.

Can we share this adopting grace, or witness to its power, in any better way than by opening the door of our homes to the rejected orphans of the world? It is not that all members of the Open Door Society made their decision in Christian terms — even Jesus did not demand such self-consciousness. He warned that He will give His kingdom to those who least expect it: “when did we see you a stranger, and welcome you?” And His reply will be simple: “as you did it to one of the least of these my brethren, you did it to me” (Matt. 25:40).

Such freedom to accept multi-racial children as one’s own seems to come slowly. A research project at the University of Montreal is presently studying motivation in this area. In Toronto a recent study of Negro wards of the Children’s Aid Society showed some 150 for whom it has proved most difficult to find even foster homes. Little wonder that the proportion of Negroes under 19 years in institutional care is 15 per 1,000, as compared with 1.8 or less per 1,000 non-Negro children! In 1959 only six Negro children were placed in Toronto in adoption homes; by 1961 the figure was 17. The report itself proposed “a project for the adoption of Negro children” — but unfortunately it uses this term to include children with only part Negro blood. The project has begun, and it is hoped that Christians in Toronto will meet it with vision and boldness.

Similar “demonstration projects” in American cities show the need for “interpretation programs.” Most specific is PAMY of St. Paul, Minnesota — Parents to Adopt Multi-racial Youngsters. This is a well financed organization publicizing the need for permanent homes rather than institutional or foster care. A beginning can be reported also in Nova Scotia, where shortage of adoptive parents led to finding Montreal homes for 50 children during the past four years, ten being multi-racial. Recently the first Negro-white child was placed in a white home in that province.

The Open Door Society has applied for a federal charter, which will enable it to raise funds for its publicity campaign, and to establish branches in other cities. Meanwhile its pioneer work continues to influence public opinion. One sign of its ministry of reconciliation is the election of one of its members to the board of governors of the Negro Community Centre in Montreal. A recent statement makes its position clear: “The Open Door Society is not an adoption agency. It is a voluntary organization to encourage the general acceptance of children of mixed racial background, formed by families who have themselves adopted such children. All placements for adoption of all children should be done by an agency with social workers qualified to assess the needs of the child and the capacity of the prospective parents to accept the child as he is.”

The society does not condone illegitimacy, or ignore the broader causes of the situation which continue to produce wards of the Children’s Aid. Its position is simply that it believes in taking direct action to meet this fact of life in our modern world.

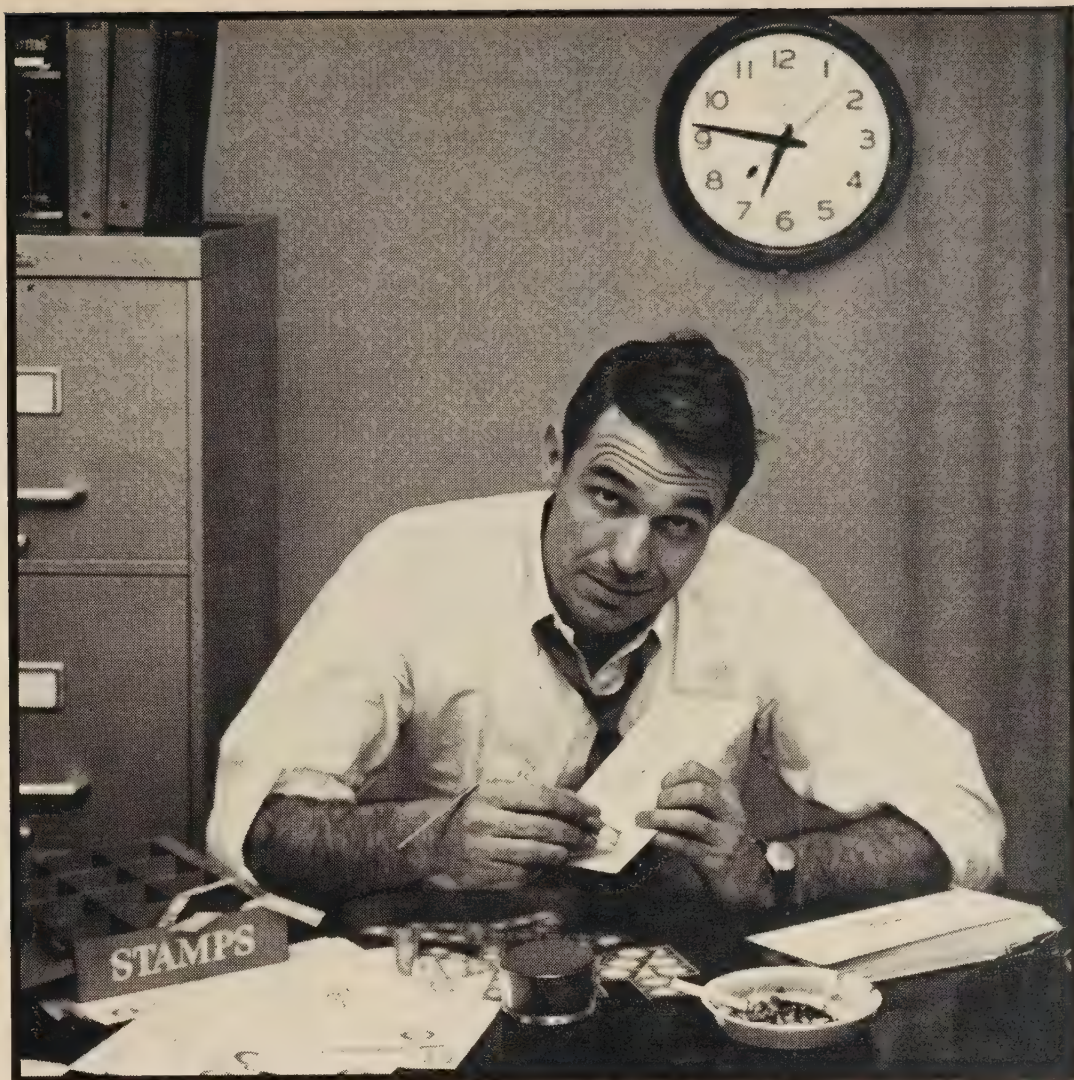
The provision of good foster homes is always a crying need — no orphan is helped who is condemned to living in a series of homes which tolerate him chiefly for added income, or until he shows temper! Surely Christians have a clear calling in this matter of foster homes. Yet the greater calling is for permanent homes: only the family can provide the proper means towards becoming a person. Many people adopt because of their own need, their biological inability to have natural children; but here is a challenge to add to one’s family — or perhaps to limit one’s natural offspring to provide for these others. This is a case of mutual need, for the home which includes a multi-racial child will by definition become a universal home, in which love unites that which was separate. These are children with a problem — we cannot remove that problem from their lives, but we can provide the home environment which will supply a positive and healthy context for their future testing. As the Open Door Society has shown, we can also remove the errors about genetics and heredity which so many people harbour. These children are accepted within our families, as persons, dear to us who love them. For love — so it has been said somewhere — “does not insist on its own way . . . bears all things, believes all things, hopes all things, endures all things.”

Must we not conclude that the unwanted multi-racial child, the “hard to place” child, is a sign of the weakness of our churches, of the narrowness of our homes, and of the superficiality of our love? Apparently our “Christian” families are not flexible enough to make room for one such little one. “Every child has a right to a home and somewhere there is a home for every child.” Perhaps that “somewhere” for a child who at this very moment awaits acceptance is there — behind your *closed door*? ★

*Further information is available from the Open Door Society, c/o Children’s Service Centre, 5 Weredale Park, Montreal 6, Que.*



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## SCOTLAND

By John B. Logan

The cry "moderator" rang through the Assembly Hall, and we heard the tramp of feet as a small procession entered the packed building. Dr. Forgan, the oldest surviving moderator, led the way leaning on his staff, followed by the principal clerk, the Rev. J. B. Longmuir.

When the new moderator, the Rev. Prof. James S. Stewart, entered, some new wind of the Spirit seemed to enter with him to bring a fresh atmosphere of inspiration into the vast gathering. Throughout the proceedings the shining

siderable emphasis on new ways to meet new, and not so new, conditions. In a notable address the Archbishop of Canterbury, dwelling on the 1400th anniversary of the landing of St. Columba on Iona, said that its lesson was up-to-date. St. Columba's life and work had two notes: involvement in the world and its affairs, and detachment from the world. The same twin notes are essential for the church today. The archbishop emphasized the importance of new conversations now going on between Anglican and Presbyterian churches in Britain, with panels of 50 men and women patiently learning from one another. "In that process we of the Church of Eng-

future, since your church has experimented with an administrative council.

### Ministers' Stipends

The committee on the maintenance of the ministry was directed to consider far-reaching changes in the present stipend system because the standard is far below that of other professions. The minimum stipend is £900 (about \$2,700) with a manse or house allowance and small travelling allowance.

Parish ministers were reminded to communicate with overseas churches regarding emigrants to countries such as Canada.

# ASSEMBLIES



OPENING NIGHT AT THE IRISH GENERAL ASSEMBLY

— Photo courtesy Presbyterian Herald.

sincerity and devotion of Professor Stewart made a profound impression upon the assembly.

The first evening was enlivened by greetings from distinguished church leaders. It was a particular pleasure to us all when the Rev. Dr. Ross K. Cameron brought a forceful message from your church in Canada. Many of us were happy to meet Dr. Cameron and to renew acquaintance with your other delegate, Prof. David W. Hay, nearing the end of his sabbatical year.

### New Ways

In this assembly there has been con-

land have so much humbly to learn," he said.

Amongst the new ways foreshadowed was a new form of church administration. The Church of Scotland now has eight departments and 51 committees. It was agreed to create ten departments, re-group the committees, re-arrange their work logically, and cut down on their membership.

A new church council is proposed, to co-ordinate the work of the departments and give advice on new projects and church policy in general. It will be helpful if we can compare notes in the

# OVERSEAS

### Church and Nation

Again the general assembly urged a ban on nuclear testing and called upon the government to keep reviewing the problem of "an independent nuclear deterrent." Stronger motions were defeated.

There was a much publicized argument on the Roman Catholic "Ne Temere" decree whereby no marriage of a Roman Catholic is valid unless celebrated before an R.C. priest, and both parties must promise to see that children are brought up in the R.C. faith. It was agreed to make the R.C. position plain



to our members, to declare that none of them has a moral right to make such a promise, and that it cannot be spiritually or morally binding in view of their prior promises at confirmation and admission. The government was urged to introduce suitable legislation, and together with the churches, to make representations to the Vatican through our ambassador at Rome.

The inter-church relations committee welcomed "the continuance of informal meetings between Roman Catholics and members of the Church of Scotland as calculated to improve relationships between their peoples and to promote better understanding between the churches."

### Other Matters

The last general assembly approved of a documented statement on The Christian Use of Sunday which, setting worship and works of mercy as the essentials, pointed out that the New Testament, and the movement of Christian thought and practice, gave reasonable backing to a wide use of recreation for the good of body and mind under Christian discipline. Several highland presbyteries strongly objected to setting aside the Westminster Confession's injunction of "an holy rest all the day from their own works, words and thoughts about their worldly employments and recreations . . ." The statement was sent back to the committee for revision in the light of study by the Panel on Doctrine and the presbyteries.

The application for ordination of Miss Mary Lusk, B.D., a deaconess licensed to preach, was, after debate, referred to the Panel of Doctrine for report. If approved it would have to go down to the presbyteries, because so far the church has not ordained women as ministers. The case has a special feeling of new urgency and it will mean much discussion and heart searching.★

## IRELAND

**R**ev. Dr. W. A. Montgomery, minister of Strand, Derry, was elected moderator of the 123rd general assembly of The Presbyterian Church in Ireland. It met in Belfast, June 3-7. Soon after Dr. Montgomery had taken the chair the death of the Pope was announced. At the invitation of the moderator the assembly stood for some moments in silence.

The retiring moderator, Rev. Dr. John Davey, emphasized the benefits of the stewardship movement and the growing

spirit of goodwill between different groups in the community. The latter has reached a practical level in inter-church relations. Two extension charges in Belfast are the joint responsibility of the Methodist and Presbyterian churches. At Shannon airport the cause is shared by Anglicans, Methodists and Presbyterians. Dr. Davey said that there is a marked growth of friendliness towards Protestants amongst Roman Catholics.

The Rev. J. R. Boyd was appointed to the new chair of practical training in the Presbyterian College, Belfast. The Rev. Findlay Holmes was made lecturer in church history and dogmatics in Magee Theological College, Londonderry.

Previously candidates for a theological chair were nominated in full assembly and voted upon by the assembly. Now a committee has been given power to nominate for professorships and certain other general assembly appointments, subject always to a vote.

Opinion in the church on the rights and wrongs of unilateral disarmament is so divided that the case for both sides was presented by the committee on national and international affairs.

This being Columban year the church is sending out a record number of missionaries, 13 in all, one for each member of the ship's company of Columba's curragh in which he sailed to Iona.

Rev. Dr. Austin Fulton, foreign mission convener, made a strong appeal for the missionary obedience of the church. He will attend the World Faith and Order Conference in Montreal this summer.★

### Budget Receipts

Receipts for the general assembly's budget totalled \$535,519 at May 31, as compared with \$518,245 for the first five months of 1962.

Expenditures for that period amounted to \$693,004 as against \$611,586 to May 31 in 1962.

### Art Exhibition

An exhibition, "Christianity and the Arts" is being held at the Royal Ontario Museum in Toronto, June 24 to September 2nd. Exhibits will cover the period from the days of the early church in the third century to almost modern times. As well as material made for church use through the centuries, examples of Christian motifs used in secular art will be included. Some displays will depict early Canadian churches, examples of prayer books and Gospels in Indian languages, and silver and wood carvings made for church use in Quebec.



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A New York attorney, William Stringfellow, second from right, was speaker at the second consultation on missionary obedience held at Queen's University, May 21-23, at the call of the general board of missions. With him are Rev. George Hopton and Prof. G. H. Michie, the committee on higher learning; and Stephen Roughton, Record committee.



At Knox Church, Fort Erie, Ontario, the first young man to enter the ministry in over 70 years of history was ordained. Congratulating the Rev. M. E. Tubb is Mrs. Alex Jackson, a senior member. At left is elder H. B. Hogg, at right the minister, Rev. E. C. McLarnon.

## PERSONALS

The Rev. Charles Winn of St. Catharines, Ontario has accepted a call to Knox Church, Moncton, Ontario.

Alumni of the Presbyterian College, Montreal, met during assembly. John Simms was re-elected as president, and John F. Allan as secretary-treasurer.

Knox College alumni elected: president: Donald Warne; vice-president, Dillwyn Evans; secretary, John Waldie; treasurer, James Jack.

The Rev. George R. Tannahill of Lake Ainslie, Cape Breton has been called to Hanover and Ayton, Ontario.

Pharmacist Sam Harder and his wife are on furlough from Nigeria.

Dr. John Williams and his wife are home from Jobat, India.

### Special camp planned For Presbyterian families

Any Presbyterian family will be welcomed at the special family camp of Camp Goforth, August 3-12. Campers may attend either the whole or part of the ten days. Camp Goforth is on Lake

Erie, seven miles south of Dunnville, Ontario.

Meals and some tents will be provided. Families are invited to bring trailers or tents. They must bring their own beds and bedding. Information may be had from the Rev. T. H. Boyd, Port Dover, Ontario.

### To meet in Canada in August

TORONTO — Some 900 delegates from many countries will attend the Anglican Congress here August 13-23. Representatives of all but one (China) of the churches which make up the Anglican communion will meet in fellowship for praise, prayer and study.

The congress will open with an evening service in Maple Leaf Gardens. The theme for the ten day meeting will be "The Church's Mission to the World."

### Communion service available

St. Andrew's Presbyterian Church, Amherstburg, Ontario, has a used Communion service with about 120 glasses, wooden trays, available free of charge. Write: Mr. Ray W. Kenyon, Box 369, Amherstburg, Ontario.



At Truro, N.S., Mrs. A. E. Morrison received a bouquet from Renie Smith when St. James Church paid tribute to Dr. Morrison, synod superintendent of missions after he received a D.D. from Presbyterian College. In background, centre, is Allen MacKinnon, clerk of session. At left is Dr. Morrison.



### PRESBYTERIAN PROMOTED

The new command chaplain of Central Army Command, Oakville, Ont., is Lieut.-Col. J. M. Anderson, M.C. and bar, one of our men.



This attractive sign for the church at Medicine Hat, Alberta, was designed and executed by a skilled church member, Jack Barrie. The cross and burning bush were cast in aluminum, as were the large letters. The sign is illuminated under control of a time clock.



# BOOK CHAT

**LIVING FOR CHRIST**, by Joseph C. McLelland.

● Written for laymen, specifically for a men's convention in Dallas, Texas, this year, this book is intended as a stimulant for discussion. As the title implies its chapters deal with living for Christ — in His world, in my home, in my community, in His church, in my vocation and in my life. There is a brief postlude on dying.

Prof. McLelland, who is well known to our readers, is provocative in his treatment of the theme, but not negative. For individual or group study the book is excellent. (Ryerson, paperback, \$1.65)

**DICTIONARY OF THE BIBLE**, Edited by James Hastings, revised by Frederick C. Grant and H. H. Rowley.

● Every family library should have a good dictionary of the Bible. For over 50 years Hastings' one-volume dictionary has been a classic reference. This revision, published in 1963, makes use of the latest in archaeological research and the increased understanding of Biblical languages. Sixteen maps in full colour are included. Comprehensive and au-

thoritative, yet all in one volume, this dictionary will prove its worth many times over to students of the Bible. (S. J. Reginald Saunders, \$18.00)

**A BOOK OF TABLE GRACES**, by John Lewis Sandlin.

● Sixty-four pages of graces suitable for the three meals, plus selections that children can easily learn and graces appropriate for holidays and special days in the church year. If the saying of grace in your home has become an over-familiar routine, use this book to give fresh meaning to the mealtime offering. If you have not been in the habit of saying grace before meals, this book can help you get started. (Welch, \$1.10)

**THE STORY OF AMERICA'S RELIGIONS**, by Hartzell Spence.

● Mr. Spence, who writes from the viewpoint of an impartial reporter, travelled over 205,000 miles through the United States gathering material. Although the articles were prepared on the basis of a study done in the U.S.A. Canadian readers will nevertheless discover much of interest. The beliefs,

origin, history and program of 14 religious faiths are clearly and interestingly described. Besides the Presbyterian churches south of the border other faiths included are: Quaker, Mormon, Judaism, Baptist, Lutheran, Methodist, Roman Catholic, Eastern Orthodox, Congregationalist, Disciples of Christ, Christian Scientist, Protestant Episcopal and Seventh Day Adventist. (Welch, \$1.65, paper)

**GAY PARTIES FOR ALL OCCASIONS**, by E. O. Harbin.

● Because excellent suggestions are given for family parties and recreation this book will be a welcome addition to the library of the group leader or officer. One of the most intriguing ideas is a circus party which persons of every age can enjoy. Other suggestions are suited to specific age-groups.

Party ideas are outlined in sections for family nights, general parties, autumn, winter, spring and summer. Other chapters contain party games, riddles and some common and uncommon dramatic games and stunts. It all sounds like fun, and a valuable resource for the recreation planner. Although a few suggestions, like the "political party", are U.S.A. slanted these can easily be adapted to Canadian use. (Welch, \$2.25, paper)

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# Letters

## Salaries for Ministers

I hope that the article by the Rev. J. Douglas Wilkie (June) will stimulate a detailed, critical, and unemotional study of the problem of ministers' salaries, in your columns and in the councils of the church.

The word "stipend" refers to remuneration sufficient only to cover the necessities of life, taking no account of a man's professional status, degrees, or experience. The word is used in relation to the clergy and to hospital internes — it implies underpayment; in the former case it is said that the clergy are "men of God," and no cash value can be placed on the services which they render to their flock.

The stipend is a reflection on the flock rather than on the minister himself. In the presence of tithes and tithes the money comes out of the weekly offerings of the congregation. If the stipend soared above the average income of the people the relationship between the minister and the congregation might suffer. In too many cases the reverse has been the case and this has led to the minister finding himself in the degrading position of being dependent upon influential members of his congregation who do him favours from time to time — a system not far removed from the patronage of 100 years ago.

The stipend is supplemented by emoluments. Nowadays the manse is rightly kept away from the church itself, and its provision by the congregation is just another emolument. Likewise the car allowance — a figure set by most congregations in a haphazard manner, the game of supply and demand.

In addition to known emoluments there are other factors which vary from church to church; the payment for christenings, marriages, and funerals; the custom in some congregations of donating the Christmas offering to the minister, and other arrangements of a similar nature.

The truth of it is that when we check the Blue Book we just can't tell what any minister is getting, and the chances are that he doesn't know himself. The time has come for a fact-finding committee to be appointed who will investigate all these factors, and bring forth recommendations for uniformity.

A minister should receive a "salary," and that salary should conform to a recognized range. Within that range he would be scaled according to professional status, qualifications, and experience. The smaller church would know they could not afford a highly experienced minister, and if such a one wished to serve there he would expect to make that sacrifice. When

a minister's ability outgrows his congregation he would move, but the congregation would be expected to advance him up the scale to the limit of their ability to pay. His performance would be taken into consideration by the salaries committee as they determine each raise, and if he didn't like it he would move to a better church.

The salary should include all emoluments — in other words if the congregation own a manse they should offer it for rent to him on a non-profit basis. Payment for funerals, etc. should go into church funds (which many ministers do anyway). In a plan such as this the whole picture would become clear, and the minister would be in a very strong position in regard to all members of his congregation. Congregations would be left in no doubt what their responsibility was in relation to their minister.

London, Ont.

Harold Cameron

## Evening Services

At a time when the Christian church needs as perhaps never before to be the church militant, does it not suggest a weakness in its armour that it should in some of its activities go out of business each summer? Evening services are dropped, and even where two or more charges unite for the morning services, enough stalwarts cannot be mustered to justify an evening service. There must be many would-be evening worshippers who cannot get to the earlier meeting. Yet the forces of evil at this time are more rampant if that is possible, than ever. Particularly are they then in hot pursuit of our young people.

Another yielding to this modern innovation is that a kirk session can be dispensed with entirely for three months more or less. The inference of this to the unfriendly critic is that there can be nothing worth attention by the spiritual "board of directors" for that period.

With the increase of crime, and the ingenuity of the liquor and other enemies of the church all out to undo its work, signs of spiritual apathy must be noted and corrected where possible.

Toronto.

W. D. Dodd

## Regarding Dialogues

The current conversations between individuals and groups of the Presbyterian and Roman Catholic Church are in my opinion a snare and a delusion. I do not question the right of those concerned to engage in these "dialogues" so long as there is no attempt to convey the impression that they represent the official policy of The Presbyterian Church in Canada.

The chief and unchanging purpose of the Roman Church is to cast a net over the Christian world and perpetuate itself no matter which way the political winds may blow in international affairs. To do this it will use any means how-



ever devious, while seeking to create the image of selflessness and sincerity — “They that are deceived thereby are not wise.”

There is well authenticated material to prove the activities of the vatican in the years prior to World War II to bring Hitler and Mussolini to power, to destroy the Spanish republic, to create the rexisit pro-German forces in Belgium, and after the outbreak of war to sanction the brutalities in Croatia and Slovakia that took such a heavy toll of Orthodox and Jewish lives. The “German Pope” Pius XII, together with Franz Von Papen, later the Pope’s chamberlain, were hand-in-glove with the Axis power and signed concordats with Spain, Japan, Germany, Italy and Laval’s France. The troops who participated in the rape of Ethiopia were blest by Roman priests. “Nothing deters the Roman curia and since the Catholics of

embrace, and the children of the Reformation should shun it like a plague. Cobden, Ont. (Rev.) R. Keith Earls

### Modern Morality

When the Profumo case broke, the *Daily Mirror* asked, “What the . . . is wrong with our country?” Anyone whose mind is not utterly prejudiced against the personal religion would know without doubt what is wrong with Britain, and with many another land. It can be summed up in five words — *getting away from the Bible*.

England was called by the historian Green “the people of one Book.” He was referring to the 17th and 18th centuries, when they were rejoicing at receiving the Bible in their own language for the first time. They read it avidly, and not only read it but believed it and followed out God’s commandments and precepts in their daily lives. In the century that followed England rose to her greatest in moral strength and material progress, because often the two go together.

If sailors throw away their chart and compass they cannot expect the ship to steer a safe course; shipwreck is bound to follow, sooner or later. The fact that 90% of the British people do not attend church is proof that they want nothing to do with religion, and the sad fact is they do not realize they have sounded their death-knell by forsaking God.

Why have they stopped going to church? Because religion imposes restrictions on their conduct, and they want to do as they like. The seventh commandment states specifically, “Thou shalt not commit adultery.” Jesus made it even plainer when he said (Phillips translation of Matthew 5:27), “You have heard that it was said to the people in the old days, ‘Thou shalt not commit adultery’ but I say to you that every man who looks at a woman lustfully has already committed adultery with her — in his heart . . . Your goodness must be a far better thing than the goodness of the Scribes and Pharisees before you can set foot in the kingdom of heaven at all!”

Jesus not only raised the standards of conduct in every phase of life, He gave men that inward power to do right. All His followers experienced that power — and do so today — for He said that He would transform the heart, “out of which are the issues of life,” and all who truly believe in Him have known that moral stamina surging up within them.

By throwing away Christ and His teachings the English (and ourselves) have abandoned the only sure way of life — the secret of strength in private and public life, and the “peace that passeth all understanding” that goes with it. *Herbert Wood* Toronto, Ont.



**THE NEW DEPUTY CHAPLAIN of the Fleet (Protestant) in the Royal Canadian Navy is the Rev. Dr. Charles H. MacLean, a Presbyterian. Chaplain MacLean has moved to Ottawa from Victoria, B.C.**

Poland and Hungary are still behind the iron curtain it is not surprising that “Pacem in Terris” created an opening to the left at a time when this policy seemed expedient. Concurrent with this change in attitude toward communism comes the velvet glove approach to “the separated brethren,” but the mailed fist is still there and the penultimate design has not changed, in spite of the image-creating propaganda to which we have been subjected.

In my opinion this is an attempt to first make mad the Protestant world the vatican would destroy by its hypocritical



## “I Was a Stranger and Ye Took Me In”

From the streets of Korea, Hong Kong, Formosa, the mud huts of India, the villages of Japan, and from more than 50 other countries around the world these children come. They are the deserted, abandoned lonely wanderers, victims of family neglect and poverty, unable to understand or cope with an irrational world.

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## Personality



**F. Warren Perkins**

The newly elected president of the Montreal - Ottawa Synod council of PM has given leadership in his area since 1958.

Warren Perkins was born in Ottawa but later moved to Prescott, Ontario where he received part of his schooling. He has been back in Ottawa for the past 22 years, where he works for the Canadian Bank Note Company Ltd. as a siderographer. This involves making dies and plates for the bank notes we get in return for our labour in Canada.

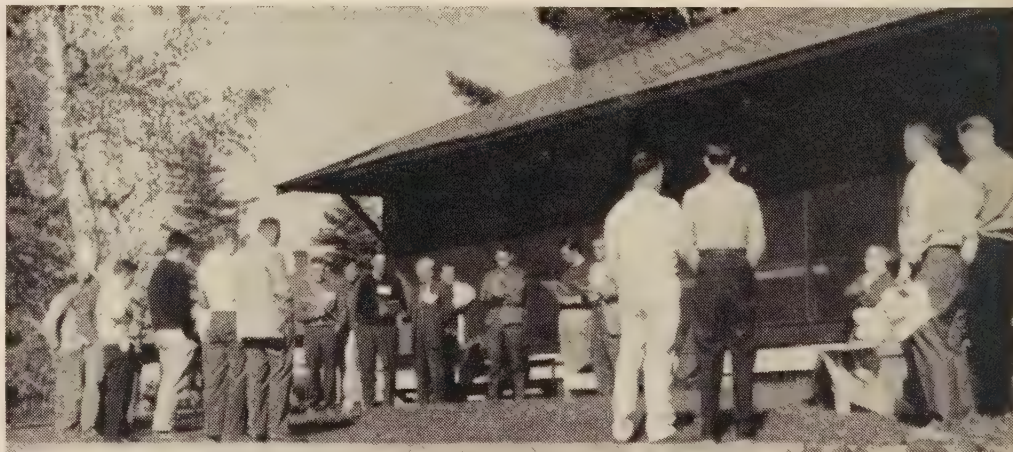
Warren's wife Beverley and their children, Susan Lee, seven, and Daryl, four, attend St. Paul's Church where Warren is president of the couples' club.

Warren travels to presbytery council meetings in his 25-year-old Plymouth in which he takes great pride. Old cars have been Warren's hobby since high school days. At one time he and one of his brothers owned five pre-1932 models. Warren confesses that he did his courting in a 1924 Model T Ford and that his wife still enjoys driving the old cars. They keep a more recent model around ... just in case.

Warren is a devoted Christian who carries his witness into all phases of his life. Presbyterian Men of his synod and friends throughout the church pray that his work as council president will be richly blessed.

\* \* \*

Officers of the Montreal and Ottawa Synod council of Presbyterian Men elected at the May conference at Gracefield are: president, Warren Perkins,



Devotions were held outdoors at the Montreal and Ottawa Synod council of Presbyterian Men, May 24-26. About 40 men met at the new Presbyterian lay centre, Gracefield, Que.

Ottawa; first vice-president, James Scott, Quebec City; second vice-president, Jerry MacDonald, Ottawa and secretary-treasurer, Cam Ready, Ottawa. Past-president John Stirling of Ottawa has completed two terms of outstanding leadership, during which he and other members of the council travelled throughout the six presbyteries, giving inspiration and practical help in bringing men to a vital relationship with Christ and His church in the world.

\* \* \*

"Why, when, where, how—a Christian" was the theme of the British Columbia Synod PM conference at St. Andrew's Hall, Vancouver, May 24-26.

The Rev. W. G. Hollingworth, senior Protestant chaplain for B.C. reform institutions, was the theme speaker. Study and discussion of life situations and Bible passages was followed by a debate, "Christians should make their presence felt in business, politics and social contacts."

Conference participants included the council president, W. H. (Bill) Steward; J. R. (Jock) Munro, a member of the national committee; Dr. John Ross, dean of St. Andrew's Hall; and Rev. L. D. Hankinson of South Burnaby.

### Anniversaries

**172nd**—St. Andrew's Church, Niagara-on-the-Lake, Ont., June 23, (Rev. Dr. F. W. Sass).

**127th**—St. John's Church, Dalhousie, N.B., June 2 (Rev. Robert H. Bhe).

**112th**—Orillia Church, Ont., May 26 (Rev. Eric A. Beggs).

**109th**—MacNab Street Church, Hamilton, Ont., May 5 (Rev. D. Glenn Campbell).

**105th**—Knox Church, Bluevale, Ont., June 9 (Rev. T. E. Kennedy).

**101st**—St. John's and Sandhill Churches, Pittsburgh Township, Ont., May 12 (Rev. J. C. Brush).

**80th**—Knox Church, Calgary, Alta., June 2 (Rev. K. C. Doka).

**43rd**—Knox Church, Brantford, Ont., May 26 (Rev. G. D. Smith).

**1st**—Westminster Church, Barrie, Ont., June 2 (Rev. M. D. Summers).





**OFFICERS OF THE MONTREAL PRESBYTERY P.Y.P.S.** elected at the annual meeting in Robert Campbell Memorial Church, Montreal, on May 11 are, from left, front row: Rev. John Allan, honorary president; Doreen Vickers, recording secretary; Lorna Marwick, worship convener; Karen Hincke, fellowship convener; Judy Jones, secretary; (back row) Richard Strong, past president and director of leadership training; Douglas Syme, president; Jim Wilson, treasurer and Beverly Chisholm, missions convener.

"In This Present World" (Titus 2:12) was the theme of the Manitoba Synod P.Y.P.S. rally held at St. John's Church, Winnipeg, May 18-20. Sixty young people heard the two theme addresses given by the Rev. Stephen Hayes of Minnedosa-Rolling River. Highlighting the program were discussion groups on Bible study methods, recreation in small groups, duties of officers and planning worship.



Over 400 children and young people participated in the sixth annual church school music festival of the Montreal Presbyterian Church School Association, held May 4 and 11 in St. Andrew's Church, Lachine, Quebec. Classifications included solos, duets, hymn playing (piano), cherub, junior and intermediate choirs. Winners over 25 choirs competing were St. Giles Church, Baie d'Urfe; Town of Mount Royal Church; Montreal West; St. Andrew's Church, Lachine;

Church of St. Andrew and St. Paul, Montreal; Stanley Church; Livingstone Church and St. Andrew's, St. Lambert.



Christian Endeavour members of Queen St. East Presbyterian Church, Toronto, sponsored a retreat at Pioneer Camp, Huntsville, the weekend of May 18-20. Young people of Knox, Burlington, and Patterson and Cooke's Churches in Toronto attended. The program was based on the theme "Come—Follow—Go" and included discussion groups, Bible study, workshops, Sunday School, worship and planned recreation.

## ADDITIONAL CAMP DATES

*Manitoba, Clear Lake Camp* — For information contact Rev. W. A. Donovan, Box 128, Rosburn, Man., July 7-14, Girls (9-10); July 14-21, Girls (11-12); July 21-28, Boys (9-10); July 28-Aug. 4, Boys (11-12); Aug. 4-11, Co-ed (13-16).

chaplain in World War II for over six years. His ministry continued at Fort Coulonge, Que., Cobden, Ont. and Port Perry and Ashburn.

Surviving are his widow, a son Dr. Gordon, of Ottawa and a daughter, Margaret, of Toronto.

**HILL, MRS. ALLAN M.** — The widow of Rev. Dr. A. M. Hill, for some years chairman of the general board of missions, died in Ottawa, May 21. Mrs. Hill was active in the congregations in which her husband served, Fairville, N.B., Yarmouth, N.S. and First Church, Verdun, Que. She was particularly interested in the Women's Missionary Society.

Surviving are one son, Dr. Allan C.

## In Memoriam

**ARMSTRONG, THE REV. DR. B. D.** — At Port Perry, Ontario the death occurred suddenly on May 17 of Rev. Dr. B. D. Armstrong, 70, who retired because of ill health in 1957. Born at Zephyr, Ontario, he was a graduate in arts of the University of Toronto and in theology from Knox College, where he received an honorary D.D. in 1954.

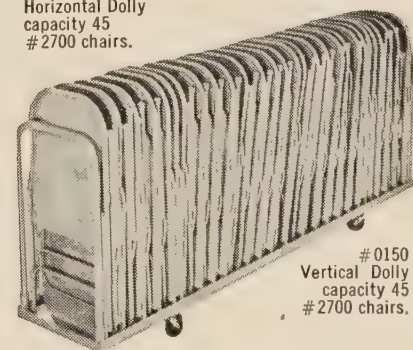
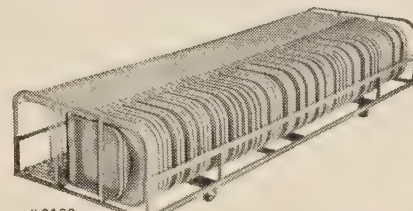
Dr. Armstrong interrupted his studies to serve in World War 1 in the ranks of the Canadian army. In 1920 he and his wife went to South China for five years. Then he held Ontario pastorates in Durham, Uptergrove and Kemptville prior to serving as army

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A seminar on this subject will be held at the Grindstone Island Peace Centre, Portland, Ontario, from August 2-5, 1963. Maurice A. Creasey, Director of Studies, Woodbrooke College, Selly Oak, Birmingham, England, will give three addresses: (1) Biblical Perspectives, (2) Historical Developments, (3) Contemporary Expressions.

Further information from the sponsors:  
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60 Lowther Ave., Toronto 5, Ont.

Hill of New York City, and two daughters, Mrs. Hew (Harriet) Trill of Montreal and Miss O. Mary Hill of Ottawa.

**MACKLAIER, WILLIAM FRASER** — An elder and trustee of First Presbyterian Church, Montreal, Quebec, W. F. Macklaier, Q.C., 62, died May 20 following a brief illness. He was a member of the pension board of The Presbyterian Church in Canada and of the building campaign committee of Presbyterian College. For 25 years he was convener of the legal committee of the Presbytery of Montreal. He had never missed a Communion service since he was ordained elder in 1932.

He is survived by his wife, the former Grace Isabel Morris, a son, Ian; two daughters, Mrs. Kenneth (Elise) Palmer and Mrs. John (Joan) Birkett; and his mother.

**MacMURCHY, MISS BESSIE M.** — On furlough from India, where she served as a nurse for over 35 years, Bessie Margaret MacMurchy, 59, died in hospital in London, Ont., June 16. For the past eight years she had directed the graduate school for nurses at Indore, prior to that was on the staff of Jobat Christian Hospital.

Miss MacMurchy was a native of Collingwood, Ont., a graduate of Ewart College, and held both the bachelor's and master's degree in nursing science from the University of Western Ontario.

She is survived by her mother, Mrs. John T. MacMurchy of Collingwood, three brothers and three sisters.

**PEDDIE, THE REV. GORDON A.** — Suddenly, in Toronto, on June 5, the death occurred of the Rev. Gordon A. Peddie, 56, minister of St. John's Church, Winnipeg. As a commissioner Mr. Peddie had attended the opening of the general assembly, and collapsed on the street later that evening.

Born in Toronto, Mr. Peddie was educated at McMaster University and Knox College. After ordination in 1935 he served at Fort St. John, B.C. then at Clinton, Norwich, Walkerton, and Knollwood Park, London, all in Ontario. In 1952 he became minister at Banff, Alberta and in 1960 was called to St. John's Church, Winnipeg.

Mr. Peddie was held in high regard by the congregations to which he ministered, and in the courts of the church. He was a member of the board of evangelism and social action.

Surviving are his wife, the former Ethel May Doupe, and four children, Mrs. Ron Yorke, London, Ont., Mrs. Ron Witt, Flin Flon, Man., Donald and Mavis, of Winnipeg.

**ANDREW, THOMAS**, 76, elder, First Church, Regina, Sask., May 23.

**BOYD, THOMAS HILLIARD**, 68, clerk of session, Fairview Church, Vancouver, B.C., while attending morning service, June 2.

**BUCKLEY, MISS MARY E.**, 91, for over 39 years a worker amongst the Indians at Birtle, Manitoba, Rolling River Reserve, Ahousat and Alberni, on

May 27. Surviving is her sister, Mrs. D. L. Dance of Victoria, B.C.

**FARRELL, J. W. D.**, 73, elder and session clerk, First Church, Regina, Sask., a son of the late Judge A. Gray Farrell, June 10.

**FORD, WILFRED A. M.**, 52, elder, St. Andrew's Church, Fergus, Ontario, May 19.

**FOULKES, THOMAS WILLIAM**, 88, elder, Knox Church, Campbellton, N.B., May 30.

**HANES, ALLAN S.**, 89, elder, St. Andrew's Church, Huntsville, Ont., June 4.

**HANSON, H. C.**, 86, one of the founders of St. Matthew's Church, Grand Falls, Nfld., June 5.

**HARDY, ALEXANDER**, 77, elder, Knox Church, Cannington, Ont., June 1.

**HEUSTIN, MRS. WILLIAM**, 82, Knox Church, Vankleek Hill, Ont., mother of the Rev. W. Harold Heustin of Beamsville and Smithville, Ont., May 8.

**JOHNSTONE, ADAM**, 77, elder, Knox Church, Neepawa, Man., May 31.

**KEITH, THOMAS**, 84, editor-in-chief of The St. Thomas Times-Journal, member of The Record committee, elder, Knox Church, St. Thomas, Ont. for 38 years, June 16.

**KNOTT, MRS. J. THOMAS**, active in women's work in Knox Church, Meaford, Ont., May 28.

**McPHERSON, JAMES ARCHIBALD**, 72, elder, Knox Church, Crieff, Ont. May 9.

**MERCEL, GEORGE**, 86, elder, St. Andrew's Church, Tillsonburg, Ont., April 25.

**MISENER, Capt. Robert Scott**, 83, member and generous supporter of First Church, Port Colborne, Ont., June 3.

**MUNDELL, JOHN**, 87, elder, Knox Church, Bluevale, Ont., May 16.

**MUNN, ARCHIBALD**, 86, elder, St. Andrew's Church, St. John's, Nfld., May 15.

**MUNROE, GEORGE A.**, 81, elder, St. Andrew's Church, Huntsville, Ont., May 18.

**ROBERTSON, GEORGE WILSON**, LL.D., 74, chairman, board of managers, First Church, Regina, Sask., May 28.

**SCOTT, KARL**, 53, elder, St. Andrew's Church, Lindsay, Ont., May 12.

**SCOTT, MILROY CHANT**, 53, clerk of session and Sunday School superintendent, Victoria Church, Sault Ste. Marie, Ont., May 23.

**THOMSON, WILLIAM COLIN**, 72, elder and roll clerk, St. Cuthbert's Church, Hamilton, Ont., May 15.

**WATSON, WILLIAM**, 77, clerk of session, Knox Church, Auburn, Ont., May 18.

**YOUNG, HUGH M.**, elder, Westminster Church, Chauvin, Alta., June 3.

*NOTE: Material for this column should include name, age, office, church connection and date of death, and be sent within two weeks.*





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## Bible Readings

July 1—Psalm 72  
 July 2—Genesis 1: 1-8  
 July 3—Genesis 1: 9-19  
 July 4—Genesis 1: 20-31  
 July 5—Exodus 1: 1-14  
 July 6—Exodus 2: 1-10  
 July 7—Exodus 2: 11-25  
 July 8—Genesis 2: 1-10  
 July 9—Exodus 3: 1-10  
 July 10—Exodus 3: 11-22  
 July 11—Exodus 4: 10-22  
 July 12—Exodus 5: 1-14  
 July 13—Exodus 5: 15-23  
 July 14—Exodus 6: 1-11  
 July 15—Genesis 3: 1-8  
 July 16—Exodus 7: 1-7  
 July 17—Exodus 12: 1-11  
 July 18—Exodus 12: 21-28  
 July 19—Exodus 13: 17-22  
 July 20—Exodus 14: 5-14  
 July 21—Exodus 14: 15-25  
 July 22—Genesis 6: 11-14; 17-22  
 July 23—Galatians 1: 1-12  
 July 24—Galatians 1: 13-24  
 July 25—Galatians 2: 13-21  
 July 26—Galatians 3: 1-9  
 July 27—Galatians 3: 10-19  
 July 28—Galatians 3: 20-29  
 July 29—Genesis 12: 1-8  
 July 30—Galatians 4: 1-7  
 July 31—Galatians 4: 8-18  
 August 1—Galatians 5: 13-21  
 August 2—Galatians 5: 22-26  
 August 3—Galatians 6: 1-10  
 August 4—Galatians 6: 14-18  
 August 5—Ruth 4: 1-9  
 August 6—Genesis 22: 1-13  
 August 7—Exodus 16: 1-10  
 August 8—Exodus 16: 11-26  
 August 9—Exodus 16: 27-36  
 August 10—Exodus 17: 1-7  
 August 11—Exodus 17: 8-13  
 August 12—Genesis 28: 10-19  
 August 13—Exodus 13: 13-27  
 August 14—Exodus 19: 1-9  
 August 15—Exodus 20: 1-11  
 August 16—Exodus 20: 12-21  
 August 17—Exodus 20: 22-26  
 August 18—Acts 1: 1-9  
 August 19—Genesis 39: 1-4; 19-23  
 August 20—Acts 1: 10-15; 21-26  
 August 21—Acts 2: 1-12  
 August 22—Acts 2: 13-28  
 August 23—Acts 2: 39-40  
 August 24—Acts 2: 41-47  
 August 25—Acts 3: 1-11  
 August 26—Genesis 50: 15-21  
 August 27—Acts 3: 12-21  
 August 28—Acts 4: 1-12  
 August 29—Acts 4: 13-22  
 August 30—Acts 4: 23-30  
 August 31—Acts 4: 31-37

(Scripture passages as found in Presbyterian devotional guide, EVERY DAY.)

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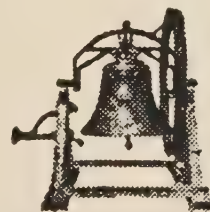


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# Church Calendar

## INDUCTIONS

Campbellville, Ont., Rev. John Schriel, June 14.  
 Chauvin and Wainwright, Alta., Rev. C. A. Cribar, May 22.  
 Corunna, Ont., Rev. Donald G. Kemble, May 31.  
 Ft. MacLeod, St. Andrew's and Jumbo Valley, Rev. Wm. Nesbitt, June 24.  
 Grand Falls, Nfld., St. Matthew's Church, Rev. W. M. Moncrieff, May 28.  
 Hamilton, St. Cuthbert's, Ont., Rev. George Malcolm, May 28.  
 Kirkfield, Ont., Rev. William Fairley, July 3.  
 Pictou, St. Andrew's, N.S., Rev. M. Y. Fraser, May 31.  
 Toronto, Westview, Ont., Rev. D. W. Miles, June 14.

## ORDINATIONS

Gemmell, Thomas, Whitehorse, Y.T., May 8.  
 Hill, Derwyn J., Grimsby, Ont., May 7.  
 Hughes, Leo E., Rosetown, Sask., May 3.  
 McKinnon, Warren, Wellwood, Man., May 8.  
 Morton, D. Garry, Hamilton, St. John's, Ont., May 17.

## DESIGNATIONS

Hood, Miss Florence, Kirkwall, Ont., May 23.  
 Polson, Miss Catherine, Oshawa, Knox, Ont., June 20.

## VACANCIES & INTERIM MODERATORS

### Synod of Maritime Provinces:

Baddeck, St. Ann's, N.S., Rev. A. D. MacKinnon, Little Narrows.  
 Glace Bay, St. Paul's, Rev. E. H. Bean, 12 Lorway Ave., Sydney.  
 Grand River, Framboise and Loch Lomond, N.S., Rev. Neil J. McLean, St. Andrew's Manse, Sydney Mines.  
 Halifax, Knox, N.S., Rev. James A. Goldsmith, 67 Russell St., Dartmouth.  
 Hopewell, Eureka and Middle River, N.S., Rev. William Reid, 139 Almont Ave., New Glasgow.  
 Kensington, Freetown and Malpeque, P.E.I., Rev. Peter D. Ruddell, Box 32, Hunter River.

### Synod of Montreal and Ottawa:

Kars, St. Andrew's and Manotick, Knox, Ont., Rev. W. F. Duffy, 1689 Cannon Cres., Ottawa 5.  
 Kemptville, Merrickville and Oxford Mills, Ont., Rev. E. R. Hawkes, Morrisburg.  
 Kinburn and Torbolton, Ont., Rev. Dr. E. G. B. Foote, 81 Loch Isle Rd., R.R. 2, Bells Corners.  
 Kirkhill, St. Columba, Ont., Rev. W. A. Douglas, Dunvegan.  
 Lancaster, St. Andrew's, Ont., Rev. J. A. McGowan, Box 251, Vankleek Hill.  
 Lochwinnoch, Stewartville and Braeside, Ont., Rev. Dr. C. J. St. Clair Jeans, Arnprior.  
 Moose Creek, Knox, Ont., Rev. I. D. MacIver, Box 178, Maxville.  
 Perth, St. Andrew's, Ont., Rev. P. G. MacInnes, 37 Gladstone Ave., Smiths Falls.  
 Spencerville, Ventnor and East Oxford, Ont., Rev. J. H. Greene, Box 278, Cardinal.  
 Upper Melbourne-Richmond, St. Andrew's, Que., Rev. Alex M. McCombie, 1162 Portland Ave., Sherbrooke.  
 Verdun, First, Que., Rev. John A. Simms, 457 Brock Ave. N., Montreal West.

### Synod of Toronto and Kingston:

Elmvale, Flos, and Fergusonvale, Ont., Rev. W. R. Adams, 85 Worsley St., Barrie.  
 Hillsburg and Price's Corners, Ont., Rev. T. R. Maxwell, Box 92, Erin, Ont.  
 Penetanguishene and Wyebridge, Ont., Rev. Dr. J. A. MacInnis, 7 Whitney Ave., Orillia.  
 Pictou, St. Andrew's, Ont., Rev. A. L. Sutherland, 144 Foster Ave., Belleville.  
 Port Hope, St. Paul's, Ont., Rev. J. D. C. Jack, 197 Burke St., Cobourg.  
 Toronto, Albion Gardens, Rev. W. H. Welch, 69 Braywin Dr., Weston.  
 Toronto, Chalmers, Ont., Rev. F. R. M. Anderson, 111 Westmount Ave., Toronto.  
 Toronto, Victoria, Ont., Rev. M. E. Burch, 40 Station Rd., Toronto 14.  
 Uptergrove, Essen and Willis, Ont., Rev. Eric A. Beggs, 28 Neywash St., Orillia.

### Synod of Hamilton and London:

Chippawa, Ont., Rev. W. J. McKeown, 2140 Lundy's Lane, Niagara Falls.  
 Dorchester and South Nissouri, Ont., Rev. R. Russell Gordon, 73 Beattie Ave., London.  
 Dutton, Ont., Rev. Dr. William Barclay, 718 Waterloo St., London.

Glencoe and Wardsville, St. John's, Ont., Rev. C. W. Middleton, R.R. 2, Mt. Brydges.  
 Hamilton, Knox, Ont., Rev. T. M. Bailey, 81 Cloverhill Rd., Hamilton.  
 Innerkip and Ratho, Rev. J. Douglas Gordon, Ingersoll.  
 Jarvis, Knox and Walpole, Chalmers, Ont., Rev. T. H. Boyd, 206 Nelson St., Pt. Dover.  
 Kirkwall, Sheffield, Ont., Rev. J. P. Schissler, R.R. 1, Dundas.  
 Listowel, Knox, Ont., Rev. Alan Ross, Box 375, Mitchell.  
 Norwich and Bookton, Ont., Rev. W. A. Henderson, 447 Hunter St., Woodstock.  
 Petrolia, St. Andrew's, Ont., Rev. Ernest Herron, P.O. Box 29, Wyoming.  
 St. Catharines, St. Andrew's and Fonthill, Ont., Rev. Chas. Henderson, 58 Glen Park Rd., St. Catharines.  
 St. Thomas, Alma St. and North St., Ont., Rev. H. S. Rodney, 100 Hincks St., St. Thomas.

### Synod of Manitoba:

Brandon, St. Andrew's, Man., Rev. R. A. Davidson, 315-12th St., Brandon.  
 Lenore and Breadalbane, Man., Rev. R. A. Davidson, 315-12th St., Brandon.  
 Port Arthur, First, Ont., Rev. D. J. Firth, 632 South Mark St., Fort William.

### Synod of Saskatchewan

North Battleford, St. Andrew's, Sask., Rev. Malcolm Muth, 561 York St., North Battleford.

### Synod of Alberta:

Calgary, Grace, Alta., Rev. K. C. Doka, 1924 Georgia St., Calgary.  
 Innisfail-Markerville, Alta., Rev. R. J. Burton, Olds.

Killam and Galahad, Alta., Rev. Ian MacSween, 10508-81 Ave., Edmonton.

Lousana, St. Andrew's and Trenville, Alta., Rev. George Dobie, 4743-56 St., Red Deer.

Three Hills and Orkney, Alta., Rev. Ralph MacDonald, 192 Windermere Rd., Calgary.

### Synod of British Columbia:

Haney, St. Paul's, B.C., Rev. Calvin H. Chambers, 1009-4th Ave., New Westminster.  
 Prince Rupert, St. Andrew's, B.C., Rev. Dr. Oliver Nugent, R.R. 4, Abbotsford.  
 Trail, First, B.C., Rev. Dr. W. O. Nugent, R.R. 4, Abbotsford.

## DEATHS IN THE MINISTRY

Armstrong, Rev. Dr. B. D., Port Perry, Ont., May 17.  
 Peddie, Rev. Gordon A., Toronto, Ont., June 5.

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## Children's Story

**T**HE first of July is Canada's birthday as a nation. It is also a good time to remember that a country is only as great as its people. Canada has had many famous men and women, some of them with strange-sounding names.

This year a five-cent postage stamp was issued to honour Sir Casimir Gzowski, pronounced Zowski. Look at the stamp closely and you will see a railway, a canal and a bridge, symbols of some of his engineering achievements.

Just 110 years ago Sir Casimir founded the firm which built the Grand Trunk Railway (now C.N.R.) from Toronto to Sarnia. He was responsible for the widening and improvement of the Welland Canal. One of his greatest feats was the construction of the International Bridge over the Niagara River between Fort Erie and Buffalo.

A big man six feet four inches in height, Sir Casimir was interested in many aspects of Canadian life, including the church. Originally a Roman Catholic, he became an Anglican while living in London, Ontario, and later helped to found Wycliffe College in Toronto. For his services in engineering and education he was knighted by Queen Victoria.

Where did this famous Canadian come from? He was born March 5, 1813 at St. Petersburg, Russia, the son of a Polish nobleman. In his boyhood Poland was under the rule of Russia. Casimir was sent to a famous lyceum or school in Poland, where he developed an intense patriotism. At an age when most Canadian teen-agers are interested in sports and hit tunes, he was plotting to overthrow the Russian rule. He became an officer in the Russian army, and when he was only 17 was wounded while taking part in the armed uprising at Warsaw. He was later captured.

Upon his release he was given the choice of returning to Russian Poland or going to the United States. Gzowski faced death if he went back, so out to New York he came in 1833. To keep from starving the young immigrant taught music, fencing and languages. Eventually he studied law and passed his final examination in 1838.

By working 12 to 14 hours a day Gzowski built up a prosperous law practice. Part of his success was due to his personality, he was well-mannered, considerate and charming.

Before long he returned to the engineering profession and showed such skill that he was put in charge of important construction jobs such as the building of the Erie Railway. It was for an American firm that he first came to Canada to enlarge and widen the Welland Canal.

## A Great CANADIAN



Sir Charles Bagot recognized his talent and found a position for him as superintendent of roads and highways in the London district of Upper Canada (now Ontario). So it was that in 1842 this Polish-American came to Canada to stay. He built roads, harbours, lighthouses and bridges all over Ontario.

It was Sir Casimir who first began to fill in the waterfront at Toronto to make room for wharves and railway tracks. It was he who built Yonge Street through the centre of Toronto right up to Lake Simcoe. He was the first chairman of the Niagara Falls Park Commission, and the first president of the Engineering Institute of Canada.

So our stamp honours this man of noble birth who came to this continent as a penniless exile. In the field of engineering he became one of the most respected men in his day. Much of his time was devoted to the good of the community, and when he died at the age of 85 Sir Casimir Gzowski was recognized as a great Canadian. ★



*"THE EARTH IS THE LORD'S" - - - its cities,  
towns, villages, farms, forests, lakes, rivers,  
and beaches. He made them all. For  
God's glory He made them and the  
use and enjoyment of man. But  
what happens when people  
flock to the lakes and  
the beaches, and  
forsake cities,  
the towns - -*



*and the  
churches?  
Should  
the Church  
give up in despair  
and do nothing? No.  
It must learn to follow its  
Lord. Did He wait in the temple  
for the people to come to Him? No.  
He went into the country, to the lakes  
and the beaches in search of the people. And  
to reach the people He went out of the temple and  
out of the city to a hill called Calvary to die for  
the people. What is your congregation doing to reach  
the people for Him? Do something about it this summer?*

**Write for:**

**THE BANFF STORY: An Experiment in Summer Evangelism**  
The Board of Evangelism and Social Action,  
229 College Street, Toronto 2b, Ontario.



SEPTEMBER, 1963

# *The Presbyterian Record*



Presbyterian Men at Gracefield Presbyterian Centre



**I**t does one good, and it helps to correct our perspective, when we read of the interest of these first disciples of our Lord in poor and needy humanity. One can imagine that for the cripple it was something vastly different from anything he had ever experienced. The greater number of those who passed by on the way to worship would have little regard for beggars who lined the approach to the temple. They would be more concerned about themselves and their merit before God, which a puncti-

This incident reminds us that the positive and not the negative facts about life are decisive. There were many things besides silver and gold of which Peter was not in possession; but he had that without which silver and gold is un-availing. The world is not overly concerned about what we have not, and what we cannot do. The significant thing is what gifts you have and what you can do.

There are invaluable gifts in the power of one person to bestow upon another.

*Then Peter said, silver and gold have  
I none: but such as I have give I thee.*

*Acts 3: 6*



*By Joseph Wasson*

lous attendance at the house of God assisted them to acquire.

But Peter and John had been educated in the school of Christ, learned the law of love and the value of their human kind. And so the sufferer found himself the object of Christian sympathy and regard. It may have been that expectancy vanished from his face when he heard the disciple say, "Silver and gold have I none." but his expectation was far exceeded when, in obedience to the command of Peter, he found himself possessed of the power to walk.

Not the gifts of money which, at best, make the receiver so much richer only in material things; but the more spiritual gifts of life and character whereby a man may be benefited not simply by the lowest and grossest, but by the finest and highest which his fellow man possesses.

If he remembers this, that man of wealth will feel that his whole duty to his brethren is not performed by the distribution of silver and gold, however lavish his gifts may be. And the poor man will feel that his poverty does not

rob him of the high privilege of charity. And all will feel that there is a very true sense in which we are dependent upon our fellows, looking up to them, not with the expectation of receiving silver and gold, but with the generous hope that they will share with us their best gifts. They have gifts beyond all money value, gifts of intelligence, inspiration, comfort, guidance on the highest and best themes — they are theirs to give who can often say, "Silver and gold have I none."

It is to be noted that the apostle, by his own words, did not possess the power which he exercised in himself. He distinctly repudiated the idea that it was his own power or goodness that made the man whole. It was Jesus Christ whose power had flowed through the channel of his faith to this helpless man, and at least the suggestion conveyed by this incident is clear. The world today is a needy one. Evils of all kinds are pervading its life and men are at their wits end to deal with them, but the church of Jesus Christ needs not to stand helpless before the world's need. There is power available. Call it derived power if one will, yet it is such as would astonish men if only the members of the church were wholly consecrated in full obedience to the living Christ. It is a mistake to think that the church can do nothing through lack of silver and gold. It can easily be made an excuse for not giving what she has of thought and prayer, of sympathetic interest and service.

*"I gave a beggar from my store of  
well-earned gold. He spent the  
shining one.*

*And came again, and yet again, still  
cold and hungry as before.*

*I gave a thought, and through that  
thought of mine.*

*He found himself, the man, supreme  
divine!*

*Fed, clothed, and crowned with  
blessings manifold*

*And now he begs no more!"*

We might see even more wonderful things if the whole church today were devoted in its following to Christ, its Lord and Master, and were filled with the Holy Spirit.

#### *Prayer*

Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful; that we who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will, through Jesus Christ our Lord. Amen.★



# The Presbyterian Record

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## *in this issue*

- 2 **The Unexpected Gift** is the theme of the inspirational feature article by Dr. Wasson.
- 4 **In Westmount High School** religion is taught regularly by the clergy under official sponsorship. Here the Rev. Charles C. Cochrane tells how it is done.
- 6 **When Presbyterian youth** met at Purdue University this summer our church exceeded its quota of 100 by six delegates. Miss Helen Tetley reports on the youth assembly.
- 8 **We mark the centenary** of a famous sailing ship with the story of The Dayspring, written by the Rev. R. Russell Gordon of London, Ontario.
- 10 **A critical look** at the fourth Faith and Order conference of the World Council of Churches is taken by Prof. W. Stanford Reid of McGill University.
- 11 **Dr. John A. Ross** returns to continue his series on the Apostles' Creed.
- 12 **Over to You** — a brief editorial on the responsibility of the individual Christian.
- 13 **A new city church** is under way in Enugu, an important centre in Eastern Nigeria.
- 18 **Presbyterian Profiles** of three brothers, all in the ministry, and the mother who gave them their early Christian training.
- 27 **The St. Columba anniversary at Iona** is described by the Rev. Randolph D. MacLean who is now back in Canada after studying in Edinburgh.
- 35 **The Rev. Dr. Robert L. Taylor** of Medicine Hat, Alberta is the author of the children's story.

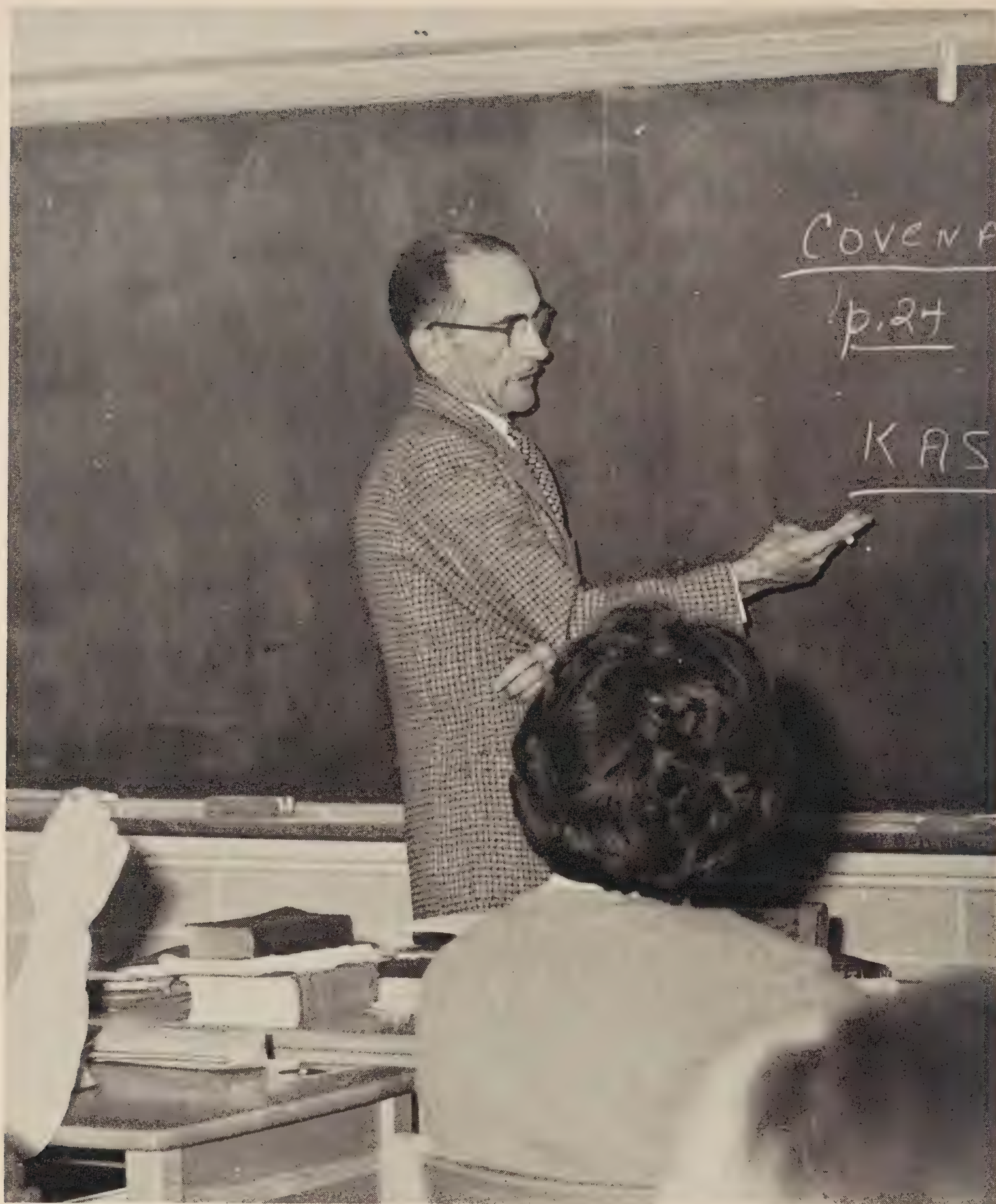
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## *cover story*

**Roy A. Hamilton**, national director of Presbyterian Men, took the cover photo at the new lay centre, Gracefield, Quebec. In the picture are two Ottawa men, F. Warren Perkins and William N. Stevenson.





IN ALL THE DEBATE about religion in public schools one question seems difficult to answer — how should religion be taught and by whom?

Some years ago the city of Westmount in metropolitan Montreal faced this

problem and found a solution. The school board appoints minister-teachers nominated by the ministerial association. They become part of the teaching staff and follow a prescribed curriculum.

We have asked one of those teachers,

the Rev. Charles C. Cochrane of Melville Presbyterian Church, to describe an experiment that has been conducted without a single complaint from parents or pupils.

The photo shows Mr. Cochrane teaching.



# *An experiment in* **Day School Religion**

*By Charles C. Cochran*

**I**n an address delivered before the Canadian Jewish Congress last year, Rabbi Wilfred Shuchat said of religious education in the Westmount schools: "Over the past 15 years there was never any criticism of this program by Jewish parents on the ground of segregation. When you remember the kind of community Westmount is, this . . . is sensational . . . there hasn't been a single source of irritation in terms of Christian-Jewish relationships in the carrying on of this program. The relationship is wonderfully cordial."

This congenial situation exists in spite of the usual diversity of religious and ethnic origins found in a pluralistic society. For example, on one count, the course was being offered to students from 17 distinct denominations comprising 53 separate congregations. It is not being suggested that mere congeniality is a decisive criterion of the success of a course of religious instruction; but the fact is recorded for what it may be worth.

The place of religious instruction in a school curriculum is again being warmly debated in Ontario; and it is never far from the surface whenever the principles of education are discussed. In these circumstances, is there anything to be learned from the Westmount experiment? Are there lessons to be derived, and pitfalls to be avoided by an examination of what has proven acceptable to others?

The practices presently employed in the teaching of religious education classes

in Westmount are the result of several years of trial and error, venture and revision. It all began with a request from the Westmount Board of School Commissioners (then a body independent of The Protestant School Board of Greater Montreal) to the Westmount Ministerial Association for some such instruction. In the early stages, two principles were laid down: one for the protection of the ministerial association, the other for the protection of the school board. The minister-teacher conducting the classes was to be nominated by the association before being appointed by the board. Also, the standard of teaching competence demanded by the school in other departments would be required of the association's nominees. This is an entirely informal understanding; there is nothing in writing, but the principles apply.

The mechanics of the program are not unusual. Jewish pupils have their own teacher, a member of the teaching staff of the Hebrew School of Shaar Hashomayim synagogue. For the others there are three ministers: an Anglican who teaches on Tuesday morning; a Presbyterian whose classes fall on Wednesday; and a United Church clergyman who is assigned to the Thursday classes. All are in the active pastorate, and as a courtesy the religious education periods are scheduled during the morning. Instruction is given at the level of grade nine only.

Material presented to the students is

completely independent of the syllabus on religious and moral instruction given in the teachers' manual of the Protestant School Commission. It was allowed to develop gradually in response to questions most frequently asked in class by the pupils. To insure accuracy and conserve the short time devoted to the program, mimeographed copies of the notes are issued to each student at the beginning of the term. With these in hand, emphasis can be placed on explanation, understanding, and discussion. Pupils try examinations in this subject as in all others. Periodically they are given assignments on related matters.

The course presently in use consists of three main sections designed to answer these questions: Where did we get the Bible? What is the geographical position of Palestine and how has it influenced the history of that land? What is the meaning of Genesis 1-11? In studying the third section, stress is placed on the continuity of the Bible from Adam through Abraham to Christ and the church. Supplementary material is sometimes used, for example, R. M. Brown's *The Bible Speaks to You*.

The course is not compulsory; with the permission of parents, students may be excused from the classes, but few have sought this privilege. Generally speaking, the attitude of the minister-teachers has probably had a good deal to do with the cordial acceptance of the program. No effort is made to impress upon the student that "this is what you must believe." Rather, the material is presented as information, fact, insight and interpretation to help the pupil arrive at a faith of his own.

During the 15 years since its inception the Westmount experiment has survived two major tests. Some years ago when the Westmount Board of School Commissioners became affiliated with The Protestant School Board of Greater Montreal, the program could have been discontinued. This did not happen; the larger board permitted Westmount to retain this quite unique feature of its curriculum. In more recent years, a junior high-senior high system was scrapped with the building of a new, enlarged Westmount High School. On this occasion, the curriculum was subjected to even closer scrutiny. The ministerial association was asked to present a brief, and both parents and students were invited to express their views. The result was overwhelmingly in favour of the continuance of the course in religious instruction. The Westmount experiment has long since passed the experimental stage. ★



**"I**s God alive? Does it matter to us or to anyone else whether God exists or not?" This question set over 1,500 youth and adults thinking out loud as well as privately this summer. "What difference does it make to human life, to our own lives, if we acknowledge the existence of God?"

These people were delegates to the North American Reformed and Presbyterian Youth Assembly (NARPYA), meeting at Purdue University, Indiana, from July 19 - 25, under the theme, "Come, Creator Spirit." More than one-quarter of them were adults, there not as leaders but adult church members, sharing in study and worship with the youth. The latter were high school students between 15 and 17 years of age.

The 106 Canadian Presbyterians came from across the church with every synod represented. Where possible, presbyteries sent teams of three or more youth and one or more adults.

Morning prayers in the Reformed tradition were led daily by Dr. John H. Leith of Richmond, Virginia. Then Dr. Lewis S. Mudge, chaplain at Amherst College and former theological secretary of the World Presbyterian Alliance, addressed the assembly. Dr. Mudge led delegates to an understanding of God's activity in the world today, and our responsibility as Christians for sharing in this through the indwelling of the Holy Spirit. The lectures are available in a paperback, *Is God Alive?*

Core groups discussed and studied the lecture for an hour every morning. With no more than 15 in each, the same people every time, these study groups became the heart of the assembly. Here was freedom and frankness, an honest raising of questions and doubts and the beginning of a search for the answers. "Where is God in the racial question?" "When does worship end, or does it?" "What do we mean by one church?" "What do we mean by the world?"

Recreation, interest groups and workshops filled the afternoon. Five-day workshops discussed teaching and working with youth; audio-visuals; recreation; opportunities to be creative in the arts of painting, writing, interpretive dance or drama. Those wanting variety could spend a day in one of the interest groups on vocation and occupations; science and the Christian faith; the church around the world, or question Dr. Mudge in a small group. One of the most

Niagara delegates flew to Purdue. From the left, Don Mathews, Welland, pilot; Christine Szabo, Port Colborne; Drusilla McLarnon, Fort Erie; Eric Russell, Port Colborne.



# come

## Our church was well represented by 106

popular groups was "Folk Singing Around the World" with Steve Addis and Bill Crofut. These internationally-known young folk singers shared their personal experiences of understanding people of other races and nations through folk music.

What might have been difficult to grasp through lectures came through loud and clear in the evening dramatic presentations. One play, "The Wind and the Wall", showed vividly how God is active in the world through His Spirit — in Berlin, Africa, New Jersey — but the church is often too busy to be aware of His activity.

On two evenings the assembly met in denominational groups. Canadian Presbyterians talked over two questions, "What has happened?" and "What's next?" No pat answers were given, although all aspects of questions raised were shown. For some, especially adults, this was a problem, for they wanted a concise answer from Scripture, with chapter and verse. Instead, delegates discovered there is no easy answer to most of life's problems, but help comes through the Holy Spirit, God's gift to His people.

At NARPYA, Canadian Presbyterians learned they were part of a large family of Reformed and Presbyterian churches.

They didn't know they had so many cousins! This was the first time Canadian high school youth had met together. Now they became aware they were also part of a larger body of witnesses. This was vividly seen on the final morning, when the whole assembly shared in a Communion service before dispersing as the church scattered into the world.

The honesty, frankness and openness shown in discussion groups greatly impressed the Canadians. No one was afraid to question or doubt, to agree or disagree, and each person was heard. And an important discovery was made; youth and adults *can* learn together, each was accepted as a person with a contribution to make. Youth realized that only as they accept responsibility they now have, will they be given more responsibility. Adults saw that youth are *not* the church of tomorrow but the church of today.

The use of Reformed liturgy in morning worship was discussed. Some delegates received new insights into worship, others did not. But most wanted to know, "Why don't we use the Nicene Creed in our churches? Why is it not found in the back of our Book of Praise?"

Canadians felt ashamed that they knew so little about their own denomination's history and doctrine. When it was pointed out that this past year's church





# creator spirit

Delegates at the Presbyterian youth assembly in Purdue, U.S.A.

by Helen Tetley

*National Secretary for teen-age work.*

school uniform curriculum contained a series on the history of our own denomination, most delegates admitted they did not attend a study group in their congregation or were not using the recommended curriculum.

Our delegates are eager that study and discussion begun at NARPYA will continue. Study outlines on Dr. Mudge's book are being prepared. Some delegates want to use the Bible study *Come, Creator Spirit*, published by the World Presbyterian Alliance in preparation for the meetings in Frankfurt, Germany next year. Others will study the place of youth in the mission of the church using *A Message Concerning the Church's Ministry with Senior Highs* (Westminster Press). In all of these studies, delegates are hoping other youth and adults will join with them.★

**UPPER RIGHT** — Chatting with the theme speaker are some Canadian Presbyterians. From the left: Paul Putnam, Kingston, Ont.; Lynn Carter, Scarboro, Ont.; Joy Richardson, Prince George, B.C.; Dr. Mudge; Mary-Joan Dutcher, Clarkson, Ont.; Ron Veyzuk, Castlegar, B.C. and Gordon Pitts, Madoc, Ont.

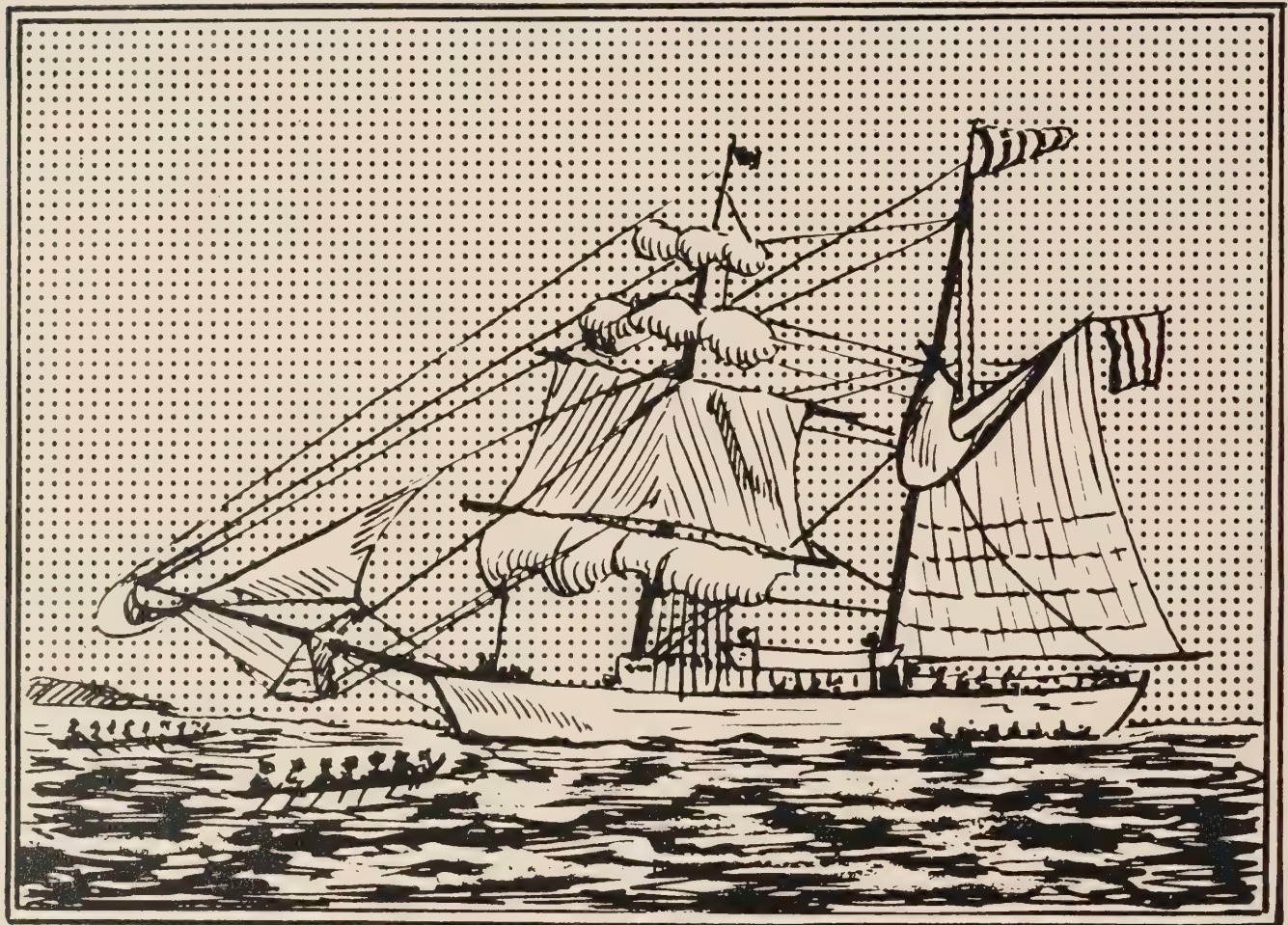
**LOWER RIGHT** — Waiting for the second luncheon sitting outside the university's Memorial Union.



—Above photos by Ken Taylor.



Children of the Maritimes gave \$12,000  
to build this ship 100 years ago.



## The Dayspring

By R. Russell Gordon

The launching of *The Dayspring* at New Glasgow, Nova Scotia, a century ago on Tuesday, August 18, 1863, was a tribute to heroic pioneer missionaries. It was proof that even children could raise considerable sums for a worthy cause if their enthusiasm was aroused, and a triumph for Maritime shipbuilders. The ship's decade afloat marked the zenith of the Canadian Presbyterian Mission in the New Hebrides, and strengthening of ties between the mission and Presbyterian Churches of Australia and New Zealand.

The *John Williams*, operated by the London Missionary

Society, brought the Rev. John Geddie to Aneiteum in July, 1848. For many years he and his associates depended on this vessel, the Anglican Mission's *Southern Cross* and the boats of the sandalwood traders. The Presbyterians at last secured a small boat of five tons, *The Columba*, to supplement the native canoes in their trips around the islands. Later *The John Knox*, a Scottish-built launch, 35 feet long and weighing 12 tons, reached Aneiteum in June, 1857.

The need for ready and reliable transportation in-



creased as more missionaries came and work was started on other islands. But it was the brutal murder of the Rev. George N. and Mrs. Gordon on Erromanga in May, 1861 that underlined the need for a larger vessel.

Dr. Geddie had repeatedly asked the board in Nova Scotia for another ship and even requested his friend, the Rev. A. W. Murray, to write of this urgent requirement. Murray, an L.M.S. missionary, stopped at Aneiteum in 1848 on his way to retirement in Australia. He wrote that in spite of the calamities that had befallen the mission, work was progressing favourably, the Rev. John Geddie's views on the direction of the mission could be relied upon, and the most urgent need was for a 60 or 70 ton vessel.

Finally the home church acted. The Synod of the Presbyterian Church of the Lower Provinces, British North America, meeting in New Glasgow in June, 1862, agreed, "That the board be authorized to take necessary steps to provide a vessel such as the missionaries have requested and considered necessary for the efficiency of the mission, of about 100 tons burthen, and appeal to the children of the church for the sum required."

At its September meeting the board learned that the Reformed Presbyterian Church of Scotland, which had sent out the Rev. J. G. Paton, had authorized building of a missionary schooner in Nova Scotia, and would bear one quarter of the cost. The secretary was instructed to issue an appeal to the children, secure a good model and have the contract taken.

Meanwhile Dr. Paton was not idle. In Australia to recover from a serious illness, he spoke in many churches of the work on the islands, emphasizing the need for a ship. The response was gratifying. Much support was promised, some of it on condition that the ship be built in Australia.

The contract for a vessel 100 feet long and about 100 tons was let in 1863 to James W. Carmichael, son and successor of the first merchant in New Glasgow, N.S. By springtime the keel was laid and work started on the hull designed by its builder, Thomas Fraser. Timber was brought from the East River Valley in Pictou. A lake in the Liscomb forest preserve beside which some of the spars were cut is still called "Dayspring Lake."

Launched in August she was named from St. Luke 1: 78, "The dayspring from on high hath visited us." She was floated down the East River and across the harbour to Pictou where she was registered at 115 tons and fitted out. The sails and rigging were imported from Scotland. A trial run was made to Charlottetown. Here and at Pictou, Sunday School boys and girls who had contributed to her construction thronged aboard to see "their" ship, which had cost about \$12,000.

After two months in Pictou she was pronounced seaworthy. On October 22 the foreign mission board dedicated her for service in the New Hebrides. The next day she sailed for Halifax with several outgoing missionaries aboard, the Rev. Donald and Mrs. Morrison, the Rev. James D. Gordon (brother of the martyred Rev. George N. Gordon), and the Rev. William McCullagh and his wife.

Crowds of interested friends thronged the decks when *The Dayspring* docked in Halifax. At the final farewell on November 5th the secretary of the foreign mission board, the Rev. James Bayne, and all the outgoing missionaries, spoke. As *The Dayspring* sailed a few days later, how trim she looked with her white hull gold-banded, square rigged as a brigantine on the foremast, fore and aft, or schooner rigged on the main mast.

Captain William A. Fraser took her south through the Atlantic and anchored off Capetown on a Sunday morning early in January. The crew were from Pictou County, among them first mate Hector Currie of Pictou town, John C. Reid of Little Harbour, carpenter, and the steward, H. A. Robertson of Barney's River.

Dr. Geddie was waiting to welcome *The Dayspring* when she reached Melbourne on March 3. He was taking his first furlough after 16 years in the New Hebrides. On April 12 she arrived in Sydney, where a new deck-house was built, giving extra accommodation and bringing her capacity to 150 tons. Leaving near the end of May she at last reached Aneiteum, New Hebrides on June 5, 1864.

For over eight years *The Dayspring* cruised between the islands and Sydney, transporting missionaries to their stations and the annual synod meetings, carrying mail, news and the vast quantity of supplies for the growing missionary community. Captain Fraser continued as her master till he returned to Canada early in 1872. Sunday School children in Scotland, Australia, New Zealand and Nova Scotia continued to support the cost of operating *The Dayspring*, using mite-boxes decorated with pictures of the ship, the missionaries and New Hebridian natives.

Among the passengers in 1872 were the Rev. H. A. and Mrs. Robertson. He had been steward on the first voyage and worked as agent for an Aneiteum cotton company. When invited by the synod in Nova Scotia to be their missionary he had returned to his native land for theological training. Also aboard was the Rev. Daniel MacDonald, the first missionary from Victoria. On the voyage he proposed to Dr. Geddie's third daughter, Margaret Keir, and they were married soon after landing on Aneiteum. Dr. Geddie returned to Melbourne that fall and died before the year's end.

*The Dayspring* did not long outlast the pioneer missionary. Caught in Aneiteum Harbour by a severe, unusually early hurricane in the night of January 5 and 6, 1873, she dragged her anchor and foundered on the reef at the entrance. No lives were lost and the court of inquiry cleared the captain and mate of any blame. *Paragon*, a new 160 ton vessel was chartered, subsequently purchased and re-named *Dayspring*.

In 1872 there were for a short while six Canadian missionaries in the New Hebrides, the maximum at any one time. Shortly after the sinking in 1873 the Rev. Joseph Annand, the last Canadian missionary arrived. The mission council became the Synod of the New Hebrides in 1872, the missionaries in it representing the Scottish and Canadian Presbyterian Churches, the two churches in New Zealand and the six in Australia. By 1890 there were only three Canadian missionaries in the islands. When Dr. Robertson died in 1914 the last Canadian representative was gone. Now, the only official contact of the Canadian church is an annual contribution from the W.M.S. (Eastern Division) through the general board of missions, to the training institution for native leaders at Tangoa on Santo.

While work in the Antipodes was being relinquished to Australians and New Zealanders, the Rev. George Stevenson had gone to India in 1857, the Rev. John Morton to Trinidad in 1868 and the Rev. George Leslie Mackay to Formosa in 1871. Thus before John Geddie died and the first *Dayspring* sank, the missionary vision which led him to the South Pacific had kindled an increasing flame in the Canadian church, sending heralds of the cross not only to the far reaches of the Dominion but across other seas.★



Although the fourth world conference on Faith and Order held in Montreal, July 12-26, produced little in concrete results, it did make certain things very clear. One is that its hope and aim is the establishment of one great world church including not only the Eastern Orthodox but also the Roman Catholic churches. Furthermore it hopes to accomplish this through mutual discussion of differences so that eventually, as Bishop Tomkins of Bristol, chairman of the conference, told reporters, an ecumenical church based on an episcopal ministry will be established.

The conversations at the Montreal meeting were between some 300 church representatives along with 200 advisers who descended upon the campus of McGill University in some of the hottest weather ever recorded. This large body, along with observers and guests were divided into five sections each of which in turn was divided into three or four sub-sections to discuss specific problems. After a week of such talks, the sections presented reports to the plenary gathering which, following further discussion

were so inconclusive, that officials such as Rev. Patrick C. Rodger and Dr. W. A. Visser 't Hooft admitted to the press that the main value of the conference lay in the personal contacts which the delegates made with each other.

The primary reason for this lack of concrete result would seem to be that the delegates, despite much talk of their common faith in Christ, had little or no common ground on which to stand. The World Council, as some delegates boasted, is no longer a Protestant body for the Eastern Orthodox churches have now entered its membership, and take a prominent part, with the Protestants making way for them on every possible occasion. The Orthodox leaders in turn repeatedly insisted that they only are the catholic and apostolic church which alone has the true understanding of the Gospel and so possesses the only true tradition.

The impression which one reporter received, and it seemed to be that of some others, was that in the sections and sub-sections the Protestants were weak. Often tending to be negative and

accidents rather than out of honest acceptance of conflicting interpretations of Scripture. In plenary session one at times felt that the representatives of these churches tended to ignore the realities of life in their advocating of immediate church union.

What of the Faith and Order movement in these circumstances? At the beginning of the conference Bishop Tomkins told the press that this meeting was but an incident in the march toward church union but he did not know if it would accomplish anything. A few days later Dr. Visser 't Hooft, general secretary of the W.C.C., at another press conference said that he had some doubts about the future of Faith and Order in the ecumenical movement. Privately he expressed the opinion that some radical changes might have to be undertaken. Repeatedly one heard it stated that "doctrine divides, but worship unites." Does this mean that church union should be sought without regard to doctrine?

In general summary one may say with Dr. Patrick Rodger, that the most important result was the personal contacts

## Through dialogue to church union



—W.C.C. Photo

by  
W. Stanford  
Reid

and revision, authorized their transmission to the churches for study and to the faith and order commission of the World Council of Churches for appropriate action.

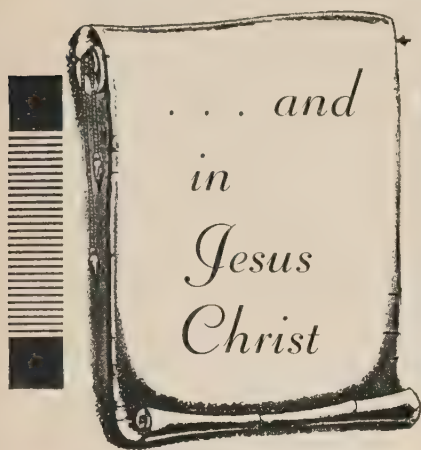
The sections dealt with *Christ and the church*, *Scripture, tradition and traditions*, *the ministry of Christ and His church*, and "all in each place," the latter involving local efforts at union. Although the conference authorities permitted the press to attend the section and sub-section meetings, reporters had no freedom to reveal what happened in these debates. But even if they had wished to, from the present writer's experience, it would have been impossible. In some sections the press being largely represented by theologians, received permission to take part in the discussions, but in others they had to remain silent — a most frustrating experience. Then when the final reports did appear, they

on the defensive, they generally seemed to lack strong positive convictions. In most discussions the school of Rudolf Bultmann, the German existentialist theologian, seemed to dominate the Protestant side. With few exceptions one heard practically nothing from those in the historic Reformed position. On the other side stood the Orthodox who spoke without compromise. As one Presbyterian from the U.S.A. put it: "The honeymoon is over. The real differences are now coming to the surface."

In all of this dialogue the younger churches took their place, but they too often seemed rather negative, spending part of their time berating the European churches to whose missionary efforts they owe their existence for bullying and for misleading them. Apparently they have come to the conclusion that modern denominational differences have arisen, out of historical and cultural

of the delegates. Another was the dialogue which took place, if only to reveal to a good many of the Protestants that union would come within the foreseeable future only if they surrendered most of their views in favour of those of the Eastern Orthodox churches. Dialogue has thus proved valuable for mutual comprehension, but hardly for understanding in its deepest sense. The differences are not peripheral and cannot be dispersed by some vague formula of words, for they arise out of the very essence of our differing beliefs. Only when those conflicts have been either removed or completely ignored, can union take place. At this conference dialogue did not unite, but only made all too clear the fundamental differences within the membership of the World Council of Churches. For that we may be deeply thankful if it brings us to a realistic evaluation of the situation.★





## My Notes on the Creed

● *The Creed is a continued story.* I have said, "I believe in God the Father Almighty, Maker of Heaven and Earth." Before you can say "So what?" I must go right on to tell of what God did with His world, what He *is* doing with it, and what He *will* do with it through Jesus Christ His Son. The Creator is by no means like a fitful hobbyist who once tried his hand at world-making, but quickly gave it up, abandoning the incomplete project forever. I believe that God's first creating was only a beginning. There is an "and" to it, which leads on to the story of Jesus Christ. The Almighty could not be called "Father Almighty" without a Son. Mere belief in a God who made heaven and earth is not enough for me. I need to have some notion of why He made it all. What is the creating God like? What does He expect of me, one of His creatures? Without Jesus Christ I frankly don't have a clue. And neither has anyone else. Without Jesus, everything dangles like the dot under a cosmic question mark. My slightest move in His direction is a move towards the Ultimate Answer to my ultimate questions. For fuller understanding of myself, the world, and our destiny in the Creator-Father, I must know more and more about Jesus, His only Son, our Lord.

● *Who then was Jesus?* This is the most important question that anyone can ever ask. The answer I give in my heart largely decides what road I shall travel through life, and what the end of my journey will be. Jesus Christ is the Way, the Truth, and the Life. He is the way to true life. His is the true way to live. The Truth is the way He lived.

● *Jesus was real.* He was at least a human being much like me in many ways. He was no make-believe, story-

book hero dreamed up by some teller of tales in the land of the Jews. When He was born into the family of Mary and Joseph, He was a flesh and blood baby who had to be looked after just the same as the other children who came along later. His brothers and sisters saw Him being washed, getting His hair cut and trying on new sandals. While the little ones played with shavings in Joseph's carpenter-shop, Jesus was learning His trade. They all knew that slivers, cuts and blisters hurt His hands the same as theirs. After a long day's work Jesus was tired and hungry. This big brother of theirs spoke and dressed like everybody else. But as He looked upon life around His home and the village of Nazareth, with its synagogue, its visitors, its fields and hills, Jesus gradually came to seem somehow different. He never lost His child-like trust in God while other young men were becoming worldly-wise. He never lost His simple, straightforward honesty while the others were learning how to conceal their meanness and foulness under a polish of politeness, with a show of respectability and religion.

Jesus never pretended to be anything He really was not. He truly walked before God and was unafraid. He loved people, because they belonged to God. He knew how they strained to keep up their pitiful pretences. When people realized that He saw through their little game, but loved them still, a breath of the fresh air of honesty swept over them and they sighed with relief. Jesus was able to give them an understanding love that helped them to make a new start. He could set them free from ways of living that were holding them down and destroying them. His love, His truth, were a real tonic. His presence was the

power of New Life. So this Jesus, this real Son of man, came to know that He was the real Son of God, with power to develop men into what God the Creator had intended them to be from the beginning.

Jesus began to proclaim the Good News, the Gospel that God's power had come to deliver men. Big men who lived by their lies and deceit, shamelessly exploiting the poor and the weak, thought this teacher of truth and love was a dangerous threat to their whole set-up. So they had Jesus killed on a shameful cross. That truest of men *really* suffered agony on that cross, and He *really* bled. He *really* died all the death a man can die. But the God who upholds what is true in His world *really* raised Him from the dead to die no more. Jesus *really* lives today. Where His words go, His power still works effectively. *Jesus is still real.* He is working in my life, casting out what is false and unloving. If the day ever comes when I *really* am what I seem to be and ought to be, it will be because *Jesus is real.*

● *Call His name Jesus,* for He shall save His people from their sins." That's what the voice of heaven told Mary and Joseph. Jesus was a common enough name in those times. But what a load of faith there was in giving this name to this particular child! The name meant "God is Saviour." Christians have called Jesus Light, Shepherd, Master, Lord, Priest, Lamb, Mediator, Redeemer, Water, Bread, Resurrection, Life, and many more. But all these titles are really ways of saying that Jesus is the Saviour of Men. Whatever else I may call Him, Jesus is what God called Him: Saviour! This name describes what He came to be and to



## Over to You

● *In expressing the purpose of the world congress of Anglicans in Toronto the Primate of All Canada told a press conference: "We are simply going to look with clarity and honesty at this world which we are called to serve and which He is redeeming." Archbishop Clark disclaimed any attempt at trying to provide solutions to today's problems through discussion alone. But the facts of life must be seen and recognized if the church is to move into action.*

*Bishop R. S. Dean said: "The church must concern itself with this world in which we live. God is not locked up in the church, God is at work out in the world . . . The people there cannot be reached by mere piety, mere wishful thinking, or mere token giving."*

*These are sentiments with which most of us agree. At the last general assembly it was proposed by one earnest debater that ministers make a real effort to communicate with folk in the pews in their own language. He also suggested that obscure and antiquated forms of prayer be abandoned in favour of language that is intelligible to this generation. To interest and challenge the people within the church, we must certainly communicate with them on a level that they understand.*

*But outside the church there are masses of indifferent people who will never be reached by the Gospel except through individual contact and everyday witness. Many dedicated, instructed and devoted witnesses are needed if the Christian faith is to make an impact upon unbelievers.*

*So the task is yours, and what is achieved depends upon your acceptance of responsibility. The world in which we live is in need of Christ, and we individual Christians are the means by which He reaches out into that world.★*

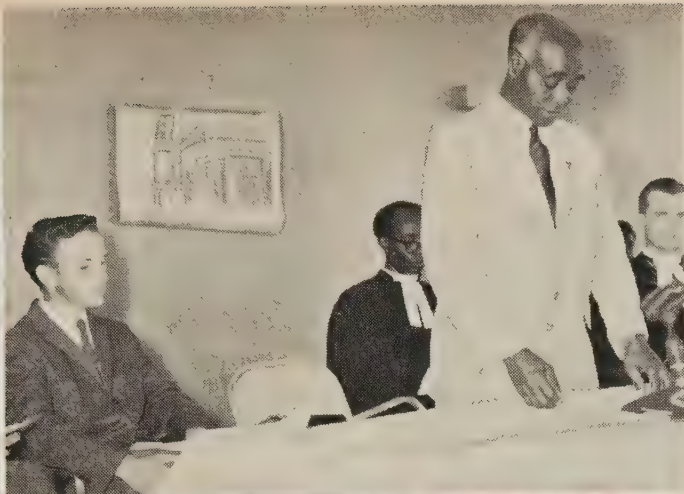
### *My Notes on the Creed (cont.)*

do: to seek and to save that which was lost. The name that Mary murmured over His manger was written over His cross. Although the name was given to Him, its meaning was for others. He saved others, Himself He could not save. His destiny was to be the Saviour of others. The name Jesus relates Him to us. We need a Saviour. We get out of control, guilty, enslaved. We feel alone, meaningless, lost, trapped, helplessly perishing. We are unloved, unloving, frustrated, fed-up. We are entangled in a net-work of lies, an overpowering system, conflicting claims that tug at us in a dozen different directions. But we have a Saviour! Jesus is a name of hope, a name of promise, a name of power. By Jesus the Saviour I have been saved, I am being saved, and I will be saved ultimately and forever. He saves me from every state of sin and misery sooner or later, and He saves me for God. He saves me from the enemies of man and the wrath of God, for the friendship and blessing of God, for likeness to God in service to His world. The name of Jesus glorified everything He touched and gave it a higher value. We must call His land "The Holy Land." His people are "The Holy Church." God grant the coming of the day when the name of Jesus the Saviour may be truthfully written upon all homes, all factories, offices, stores, mills and classrooms. Most of us want the name of Jesus the Saviour called over us at our baptism, our wedding, and our funeral. May it be meaningfully over us on every ordinary day, everywhere and always. We need a Saviour, a personal power, a powerful Person, to come to us from Beyond to set things right with us. The perversity of the world has always beaten every mere reformer who ever tried to change it. Men's moral efforts, efficient organization, scientific achievement and cultural education are not enough. We still need a Saviour. Without God for us, with us and in us we are licked! Jesus the Saviour has had a deeper effect on the quality of human life around the world than any other man or group of men. I believe that the future still belongs to Jesus. If it weren't for Him, I'd quit hoping for anything much.

● *Jesus is the Christ of God, the hope of Israel and all the earth. The Jews had dreamed that God would send them a leader who would bring them into a golden age of security, prosperity and justice, with power over all nations. This great leader, like their other kings, priests and prophets, would be set apart for*

his work by the pouring of God's Holy Oil upon his head. The "Anointed Leader," the "One poured upon," was called in Hebrew "The Messiah" and in Greek "The Christ." To call Jesus "The Christ" is to claim that He fulfilled God's promises of a Messiah for Israel which are recorded in the Old Testament. I believe that Jesus was foreshadowed by the Biblical prophets, priests and kings, but that He was much more than any or all of them. He transposed those ancient themes to a higher key. Jesus spent much of His teaching time trying to lift the eyes of His followers beyond the horizons of their own nation, its material prosperity and political power. He was more the Christ of God's dreams than the Messiah of Jewish hopes. The Jewish Christ was far too small for the scope of God's plans. Jesus *had* been sent by God and empowered by the outpoured Spirit of God. He *would* deliver people, all who received Him as their Saviour. He *was* establishing a kingdom, one that would spread throughout the world. He *would* bring real peace, security and justice by changing men's inner lives, not by using external force. But His new order would offer far greater blessings than the old covenant with Israel. Jesus resolved to win men's hearts by suffering and service for them, not by glorious conquest. God gave Him entire approval as His Christ and raised Him from the dead with all power in earth and heaven. In God's other world, Jesus is Christ the King right now; the kingdom-centre of those who acknowledged Him; the Judge of all men. His will over-rules even those who reject Him. When I call Jesus "Christ" I declare that He is no ordinary man. I believe that He is God's special agent to bring to pass God's plans for His world. I believe that Jesus is on the secret counsels of God, closer to the mind of the Almighty than anyone else has ever been. If Jesus is Christ, His claim upon me is God's own claim, the highest claim upon me, second to no other. If I repudiate Him utterly, I shall disqualify myself for my God-given destiny in this world and consign myself to the cosmic garbage dump, a self-made exile from the Kingdom of God. If Jesus is the Christ of God, He is Christ for God's whole world. Notice that "Christ" is a Greek word for a Hebrew idea. All that God had offered to the Hebrews, and more, God now offers also to the Greeks and to all men. The Christ commands, "Go ye into all the world and preach the Gospel to every creature." I must go now. Shall we?





# ENUGU

• A campaign to erect a Presbyterian church in the city of Enugu, Eastern Nigeria has been launched by the governor, Sir Francis Ibiam, a member of the new kirk session. Some £30,000 is needed, of which £2,200 has been pledged.

In the top photo at the left Sir Francis is shown making his appeal. Seated are Murray Ross, missionary architect, whose sketch of the church is on the wall; the Rev. N. Eme, clerk of synod; and the Rev. Walter F. McLean, minister.

In the second picture Elder N. U. Akpan receives the first contribution from a Sunday School scholar, the daughter of the Honourable Chief E. Emole.

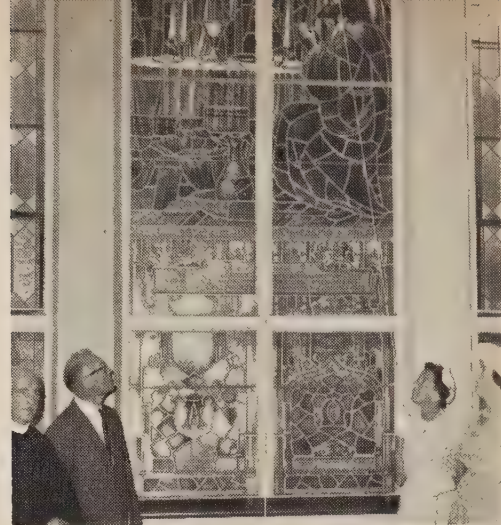
The third picture shows Mrs. E. E. Archibong being ordained as an elder. About 450 people attended the service.

The photo at the bottom was taken in Toronto in July when two distinguished Nigerians visited our church offices. On the left is the Hon. Chief E. Emole, minister of finance of Eastern Nigeria, an elder of the new Enugu congregation. With him is the permanent secretary of the finance ministry, Mr. S. Oti, who is also a member of the Enugu church.★





To mark 60 years as an elder Thomas Dow, 89, right, was presented with an inscribed silver tray at Kelowna, B.C. by T. Stoddart Cowan, lay minister of St. David's Church. First services there were held in Mr. Dow's home after he moved from Fort William where he served on the St. Andrew's session.



In memory of Arthur L. Tambling a window presented by his wife was unveiled at Knox Church, Dunnville, Ont., July 14 by his daughters, Mrs. Bernice Cann and Mrs. Kathleen Kitchen, right. W. B. Kitchen and Rev. E. C. McCullagh are at the left.

## CHURCH CAMEOS



Rev. A. Ross MacKay turned the sod for Briarwood Church, Beaconsfield, Que., June 30. With him are Rev. J. R. Cousens, minister and William Westbrook, building committee chairman.

◆ Sod was turned for a Presbyterian church at *Guildwood Village, Scarborough, Ontario* on July 28 by Prof. Allan Farris. Services are now in the public school, with the Rev. John Murdoch as minister.

◆ A window was dedicated in *Zion Church, Eureka, Nova Scotia*, in memory of James Harlan MacLean, who was choir director and served on the board of managers. The service, held June 9, was conducted by a former minister, the Rev. J. Donald MacKay.

◆ In *Clarkson Road Church, Ontario*, carpeting was dedicated on June 23 by the minister, the Rev. E. F. Dutcher.

◆ On June 16 in *Knox Church, Campbellton, New Brunswick*, a plaque was dedicated in memory of Donald MacLean, elder for 45 years. The service was conducted by the Rev. Jacob van der Wal, the minister.

◆ One of the charter congregations of Westminster Presbytery, the 75-year-old *Cooke's Church, Chilliwack, British Columbia*, celebrated its anniversary on June 16 and 17. Highlights included a historical pageant by the choir and a display of pictures and records. The congregation plans to build a new sanctuary in place of the original structure, still in use.

◆ At *First Church, Chatham, Ontario* during June, a robe was presented to the minister, the Rev. Donald B. Mackay and luggage was given to Mrs. David McDowell, deaconess, on her retirement. A plaque was dedicated in honour of W. G. George, Harold M. Smith and William McKenzie Ross for their services to the church, and each was given a Bible.

◆ Furnishings and lighting fixtures for the narthex of *Knox Church, Stratford, Ontario*, given in memory of Mr. and Mrs. Andrew Johnston, were dedicated on June 23 by the minister, the Rev. William Weir.





Cutting the cake for the 50th anniversary of St. John's W.M.S., Port Stanley, Ont. is Mrs. Elizabeth Taylor, a charter member. With her, from the left, are Mrs. Victoria Parker, Mrs. A. S. Curr, Toronto and Mrs. Francis Levack.



Paulin Memorial Church, Windsor, Ont. is erecting a new sanctuary. Shown at the sod-turning ceremony on July 14 are, from the left: Robert Malpass, Dr. G. M. Parker, Gavin Dickie and Rev. John B. Fox. It will seat 400 and cost about \$164,000.



A new communion set was presented to Central Church, Galt, Ont. by the Ladies Aid Society in tribute to Miss Margaret A. Taylor, life-long member and devoted worker. Here Miss Taylor is shown with Dr. David Gowdy at the dedication.

Three Walter Mullins sing in Presbyterian choirs. The youngest is in Tweedsmuir junior choir, Orangeville, Ont. where his father is soloist with the senior choir. Grandfather sings in Claude Church nearby.

—V. E. Sharp, photo

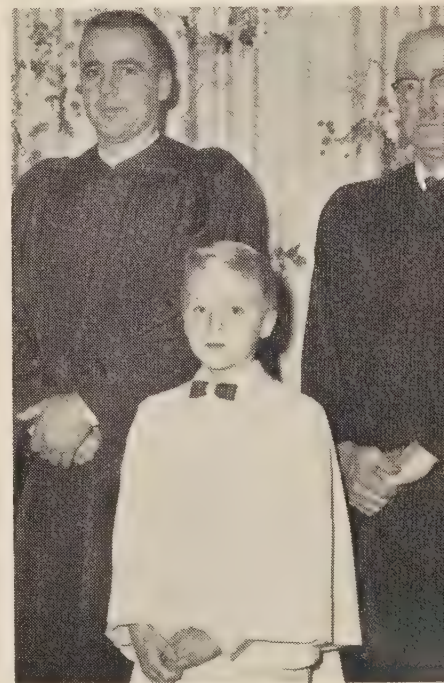
◆ In Zion Church, Sunnidale Corners, Ont., a lectern was dedicated in memory of Isaac Carruthers, and a baptismal font for Mr. and Mrs. Andrew Young and Mr. and Mrs. Russell Montgomery.

◆ A memorial window was dedicated on June 9 for Mrs. Ethel Maud Whillans, a pioneer member of *Morningside Church, Toronto, Ontario*. Rev. J. K. Lattimore is the minister.

◆ *Dufferin Street Church, Toronto, Ontario*, has received a legacy of over \$6,000 from the estate of Mrs. A. L. Prince, a faithful member. A major portion will be invested in a trust fund.

◆ The windows dedicated at Knox Church, Walkerton, Ontario were four memorials in tribute to Mr. and Mrs. George W. Scott given by their family; Peter A. Dippel, given by Mr. and Mrs. Wilford Dippel; Mr. and Mrs. John C. Leach, given by Mr. and Mrs. F. Craigie Leach; Norman R. Shaw, given by Mrs. N. R. Shaw and family.

◆ A baptismal font and Communion ware were dedicated on June 16 in *St. Andrew's Church, Newmarket, Ontario*, in memory of J. Albert and Henrietta M. Bastedo. The service was conducted by the Rev. W. I. McElwain.





## What Does Dialogue Lead To?

It couldn't have happened two years ago, it shouldn't have happened now. The fact that it couldn't have happened two years ago and has happened now is proof positive that the type of "dialogue" reported in the June Record can easily lead to the most damnable and amazing results. Really! It could, by small stretch of imagination, lead to the Protestant faith being outlawed in Canada in our generation. This is sledding on slippery ground indeed.

Protestants, who ought to know better, are so flattered by a bit of Roman Catholic good will and nicely turned phrases, they will bend over backward and bow low forward to be good fellows, pat each other on the back, and with some reciprocal nicely turned phrases put themselves in the embarrassing situation of having gone further than they intended — too far, in fact, to draw back gracefully.

Some of the statements in the article as well as in the editorial comment

we wonder if the church has taught the people the unchangeable Word "there is none other Name under heaven given among men whereby we must be saved." This is one illustration of the lack of Bible knowledge among multitudes of church people today.

The Presbyterian Church needs to wake up and refuse to be sidetracked from fulfilling her great mission. Instead of spending precious time, energy and money on "ecumenical meetings," "dialogue" and such, let her get down to the business of preaching the Word at home, in the countries round about and unto the uttermost part of the world. We, like Nehemiah (Neh. 6:3) should be so busy doing a great work that we have no time to devote to such palaver, and if the Roman Catholic Church is so minded, let it do the same, as there is much to be done.

We have nothing to gain and everything to lose by continuing dialogue, which anyone can see is intended to lead to alliance. Such alliance cannot

Because of the importance of Bible study and spiritual guidance given to the boys it can be an excellent training ground for our future leaders in the ministry as well as in the congregation. My recollection of the work in Scotland is that this organization was indeed the training field for many of the elders, deacons and managers in the Church of Scotland.

I would encourage sessions to give serious consideration to forming a company of the Boys' Brigade wherever possible.

Brampton, Ont.

(Rev.) John W. McBride.

## Major and Minor Sins

An editorial in the July-August issue states in part "One of its dangers is that it (adultery) leads inevitably to lesser sins, such as deceitfulness and falsehood". I am somewhat confused by the above classification of sins into greater and lesser categories.

# Letters To the Editor...

"The changing attitudes of the Roman Catholic Church" can well bear careful scrutiny and candid criticism.

Many Presbyterians and other Protestants have, for some time, viewed with alarm the increasing trend in our churches to forsake the simple dignified worship service and solid expository preaching of the Word; substituting formalism, ritual and "aids to worship" in the form of divided chancels, candles and crosses. Perhaps some of our young people have never even heard the phrase "the centrality of the Word."

These are serious times and it seems that some of our churchmen, both clergy and laity, are being caught in the net spread for them, like the spider and fly.

Our church would be well advised to turn again to the practise of being a simple, Bible-believing people. We have not been too diligent of late years in making the Bible our textbook. In fact, we so frequently hear church people saying "We are all (Mohammedan, Buddhist, Roman Catholic, etc.) going to the same place by different roads" that

happen now, but it can happen two years from now.

Boissevain, Man.

Berniece Pettypiece.

## The Apostles' Creed

I have written a personal note of appreciation to Rev. John Ross for his most comprehensive and informative interpretation of the Apostles' Creed in our Presbyterian Record.

I am not accustomed to writing letters to the editor, but this series by Dr. Ross has been quite exceptional and personally much appreciated.

Fort Erie, Ont.

(Mrs. Wm.) Betty Granville

## The Boys' Brigade

From my personal experience I know something of the great value of training given in the Boys' Brigade and read with interest the article in the June issue. The fact that this organization is closely connected with the kirk session and its leaders appointed by the session, make it a very worthwhile endeavour on the part of any congregation.

The ten commandments do not appear to place greater emphasis on adultery than on bearing false witness against one's neighbour, which is surely a type of falsehood.

There is no sin more strongly condemned in the New Testament than hypocrisy which is a form of deceitfulness.

What is the editorial authority for giving adultery major rating and classifying deceitfulness and falsehood as minor sins?

Pointe Claire, Que. G. S. Anderson.

No special authority, just a literary lapse. It should read "other sins."—Editor.

## No Women In The Pulpit!

Please Mr. Henderson, do not plead for women to occupy the pulpit. (July-August issue). Let the men do the preaching. Would ordaining women make them first class Christians? I think not. If women want to enter church work I am sure there are many vacancies in the deaconess capacity.

Women are competing so closely with men in all walks of life, let them keep



their place as women in the church. To me, a woman has the opportunity of being a first class Christian every hour of every day if she cares to follow Christ's teachings.

I truly hope we will never have women preachers in the Presbyterian Church.

(Mrs. R.) Elsie Loiselle.

**The Budget Needs  
\$95,000 More**

There seems to be some misunderstanding of your comment on the treasurer's report to the 89th general assembly. The statement "In 1962 the excess of income over expenditures for the year was \$242,132" is being taken to mean there is about a quarter of a million dollars in cash lying around 63 St. George Street. This is not the case.

The fact is that the \$242,132 was consumed by reduction of sundry deficits that had been incurred in previous years. Those who are interested, are referred to pp. 470-71 of the 1963 Acts and Proceedings. Note that current assets are \$313,672 and that current liabilities are \$281,169 a surplus of \$32,503. In the 1962 report the current assets were \$141,441 and the current liabilities were \$360,499, a deficit of \$219,058. Thus the deficit was wiped out, but there is very little money available.

Furthermore, the administrative council's recommended authorized expenditures for 1963, accepted by the assembly (pp. 381-2 A.&P. 1963) are \$27,000 in excess of the estimated income. This means that increases in budget giving are needed from the congregations if we are to avoid deficit financing. In fact we need a total of about \$1,900,000 or an increase of more than \$95,000 over 1962 givings.

Our Presbyterian people have been increasing their budget support steadily over the years, but we have a long way to go yet, before reaching our potential. After all our average per member of \$8.95 per year, or 17¢ per week does not strain our resources. Of course we have not yet found the way of enlisting the support of the nearly one-third of our members who do not give anything to the budget. If we could get some of these "silent partners" to enter into partnership in the Gospel, we could easily finance the present program, as well as take on new work when opportunities opened.

H. F. Davidson,  
Secretary, board of stewardship & budget

**We Like Letters**

Letters from readers are welcomed, providing that they deal with a timely topic and kept to a length of 200 words or less. Longer comment is for the pungent and pertinent page.



K. M. Rachel

Last year Christian Children's Fund's totally owned and affiliated orphanages around the world served over 44 million free meals.

About once a month a little girl in India writes to one of our Directors. Her salutation is "My Dear Sponsor." By very little stretch of the imagination she might as well write "Dear Daddy", for in spirit she is his adopted daughter . . . and she has no one else to call Daddy.

She signs her letters K. M. Rachel, Adoption No. 31384, Home No. 18. She is one of 41,000 children in Christian Children's Fund homes and projects around the world whose opportunity to a full life may depend largely on those who receive letters beginning "Dear Sponsor". Although there is no legal adoption, no chance for a goodnight hug, a true affection between Rachel and her "Daddy" and his family is abundantly evident in the letters that travel between them. Rachel writes (she's now in sixth grade in the Homes school) in the beautiful rounded letters of her own language. Her original letter is affixed to the English translation, done in India as part of the services of the Christian Children's Fund. Her little letters are eagerly looked for and what a thrill they bring to the hearts of her sponsors.

Would you like to show your love for one of India's destitute, abandoned and friendless youngsters? CCF has nearly 30 orphanages in India, and over 460 in more than 50 different

*A Story  
of  
Love —  
Sight  
Unseen*

countries. Under the guidance of Dr. J. Calvitt Clarke, Founder, Director, and a Presbyterian Minister, CCF homes provide a thorough Christian training and emphasis, as well as training for the hands and mind. You can adopt one of these lovely children for just Ten Dollars a month, and you may suggest your preference for a girl or boy and age.

Will you let one of these little ones know you care?

CCF is the largest Protestant orphanage organization in the world, recognized by the Income Tax Branch of the Dept. of Revenue, Ottawa, licensed by The International Cooperation Administration of the U.S., member of the Foreign Missions Division of the National Council of Churches of Christ.



Receipts for Income Tax purposes are issued promptly.

**Christian Children's Fund  
of Canada**

1139 Bay Street, Toronto 5, Canada

I wish to "adopt" a boy ☐ girl ☐ for  
one year in .....  
(Name Country)

I will pay \$10 a month (\$120 a year).  
Enclosed is payment for the  
full year ☐ first month ☐

I cannot "adopt" a child but want to  
help by giving \$.....

Name .....

Address .....

Place..... Province.....

Gifts of any amount are welcome.





REV. RUSSELL SELF

## The witness of a missionary ...

Members of the early church believed that God loved the world. They believed it so sincerely they tried to turn the world upside down in order to reach the three million people of their day. Now the world population has increased ten times over from that early period. So the church is faced with the task of reaching an enormous population, proportionately more pagan than at any time in history.

The Rev. Russell Self felt the call to reach out to all the world with the Gospel. He realized God was alive, involved in the world, an involvement that led to sweat and blood at Calvary. Such overwhelming love has a demanding discipline, a disturbing dynamic. You can't spell Gospel without the first two letters!

It was 14 years ago that the Rev. Russell Self became a missionary in India, after serving two pastorates at Vernon-Armstrong, B.C. and St. James, Toronto. He felt constrained to leave the 800 ordained ministers working



REV. LEONARD SELF

## The witness of a minister ...

Communication of the Christian faith can be made only when a point of contact has been established. We must be on speaking terms with those we seek to win. This seems self-evident and simple, but is often disregarded by the institutional church.

"Rev. Len" as he is affectionately called by young and old in his community, uses active sport and youth work as his point of contact.

In the beautiful Georgian Bay town of Midland, Leonard Self started little leagues involving hundreds of boys in hockey, baseball, soccer and lacrosse. He coached Midland boys' teams in five Ontario hockey championships. He is president of the Ontario Little N.H.L. with 50,000 boys registered. The Recreation Commission of Midland has felt the impact of his leadership.

How does this tie in with the role of minister? The philosophy of the Rev. Leonard Self is that "every boy and girl represents two parents, several grandparents and relatives. Make a contact with the child and your church



CAPT. STANLEY SELF

## The witness of a chaplain ...

"Where is the church?" cried a gallant Scots Covenanter in the days of persecution when Christ's flock was scattered over moor and glen. In Paul's time the church was not only at Corinth or Ephesus. It was also in Caesar's household and the Roman legions.

Too often we think of the church as a tabulated list of suburbanites meeting in an odd-shaped building with a large parking lot for use one hour a week. We must realize the church is wherever men and women confess Jesus as Lord and Saviour.

This is precisely the challenge that led the Rev. Stanley Self, youngest of the Self trio of ministers, into the chaplaincy.

His first army posting was to Gagetown, N.B. What clearer mandate could be given any servant of God than that stated in the Chaplain's Handbook, "The primary functions of the chaplain in the Canadian armed forces are to preach the Word, administer the Sacraments, propagate the faith by counsel, instruction and witness."



with 18 million Canadians, to join the small task force of some 33 male Presbyterian missionaries in their outreach to three billion people.

Russell Self believes that if we are going to evangelize the exploding masses, every Canadian should be a missionary. In north India the Christian population is only one-third of one per cent. He feels Christians must be well equipped with Christian literature in order that their limited witness may be greatly multiplied. This has been the Communist strategy. In 60 years they have captured one-third of the earth's surface and one-third of its population! Armed with the printed page a dedicated minority accomplished much. For effective evangelism commensurate with the challenge, good Gospel literature must increasingly become a tool in the hands of a healthy, revived church.

In north India the Rev. Russell Self has a field of evangelism greater than the entire population of North America. He returned to India after furlough this summer to work with the Bible Society of India and Ceylon as promotional secretary, under an agreement between our general board of missions and the American Bible Society.

will make contacts that will enable it to grow." Knox Church, Midland during his 12 years ministry has grown from 500 members to nearly 900, the church school from 90 to 370. In 21 years since his ordination, which included pastorates at Musquodoboit Harbour, N.S., and Norval-Union, Ont., Mr. Self has received 1,160 persons into the membership of the Presbyterian Church.

The Rev. Tom Allan of Scotland says, "the minister must earn the right to speak." Leonard Self has earned this right on radio and T.V., as religious instructor to public and high school pupils, as padre with the rank of major to the local army unit, and with numerous community organizations. He believes the active witness of the church is outside the confines of its walls. "The benediction is not the end of the service to God; it is just the beginning of the outgoing church into the community." He has brought this concern and evangelical fervour to his work on assembly's board of evangelism and social action and as a member of the national committee of Presbyterian Men.

The average military establishment contains close to 1,000 men. With dependents included, this number could be trebled. The population equals many small Canadian towns, except that it doesn't have eight to ten competitive churches. The active church interest of service personnel is no better and no worse than in civilian life.

Chaplaincy work provides unusual opportunities for close-in contact with men unparalleled in any civilian situation. At regular "Padre's Hours" each week, every man has at least an hour for conversation and dialogue concerning the truth and principles of the Christian faith.

During field operations the padre accompanies his men, moving with them in the bond of confidence and fellowship, representing in their midst the power of Christ.

There is unlimited scope for proclamation. The chaplain is encouraged to carry on a vigorous pastoral ministry, "seeking to lead service personnel and their dependence to identify themselves with the church." (Chaplain's Handbook). His ministry is augmented by preaching missions, retreats, visitation evangelism, week-day Christian education programs and Sunday schools.

## ***The Self brothers: partners in the Gospel***



MRS. J. H. SELF

*Mother of three sons in the ministry is Mrs. Adeline Self of Toronto, who was born in Scotland and came to Canada at the age of 12. Her husband, the late James Harvey Self, was a Toronto architect, and for many years an elder in Cooke's Church.*

*The eldest of her four sons is Harvey, who is building comptroller for the Board of Education, Toronto. The only daughter, Grace, is married to Ker Thomson, a research seismologist.*



## Should Your Minister Be a Clerk?

Which jobs should a minister perform?



# 1

- ☐ PREACHING AND TEACHING
- ☐ WORKING WITH CHURCH SCHOOL GROUPS
- ☐ PERSONAL COUNSELING
- ☐ ENLARGING THE MEMBERSHIP
- ☐ REPRESENTING CHURCH IN COMMUNITY

# 2

- ☐ OPERATING OFFICE EQUIPMENT
- ☐ ANSWERING TELEPHONES
- ☐ BOOKKEEPING
- ☐ TRAINING OFFICE STAFF
- ☐ MAILING CHURCH CORRESPONDENCE

### Which List Would a Minister Choose?

Most ministers consider list number one to be of primary importance. Many of them could add to it. They've spent years of preparation developing skills in these areas. Despite these facts, the results of a survey of *Practical Problems of Ministers*, conducted last year by Ministers Life and Casualty Union, prove that too many of them are overburdened by responsibilities from list number two.

63% of the ministers interviewed felt that administrative work was taking too much of their time. 32% considered their staff's capabilities were a problem. 51% reported that their staffs were too small. And, 49% found their office equipment to be inadequate and outdated.

As a result of these inadequacies, 47% were finding too little time left for study and prayer. 62% reported too little time for leisure.

#### These are significant facts.

They indicate a problem that is becoming all too prevalent in today's churches. Dr. Seward Hiltner, Professor of Theology and Personality at Princeton Theological Seminary, told a 1962 conference on

evangelism that ministers were sometimes expected to act "like hired hands or errand boys" because ministers and people had not developed proper understanding of the functions of the minister, and of the people's obligation to give him freedom to perform those functions.

#### What can be done about it?

Dr. Hiltner suggests one solution: "The most important aspects of administration involve joint co-operation of minister and groups of people in getting things done." Sometimes staffs should be enlarged, trained, or paid better. Sometimes laymen themselves can help by assuming proper responsibilities. The minister's vocation is to help other Christians to assume their proper vocations. Real cooperation may require both new understanding and new equipment.

Some of our churches have grown to the point where it is wise to hire a business manager to take over administrative functions; others could consider additional part-time or full-time help. The growth of your church—both spiritual and physical—may well depend on it.

*Reprints of this public service message for distribution to your Trustees and Board members are available on request.*



**MINISTERS LIFE and casualty union**

30 Bloor Street West, Toronto 5, Ontario

*A Mutual Life Insurance Company*



# YOU WERE ASKING?

**Q** *I feel that it is difficult to accept the phrase "the mother of God." How can God have a mother?*

**A** By referring to Mary as the mother of God the church has tended to emphasize either (a) the incredibly exalted character of Mary or (b) to emphasize the full deity of the incarnate Lord, Jesus Christ. I also, however, have some difficulty with the phrase and I consider it more correct to speak of Mary as "the Mother of our Lord" which better indicates Mary's part in "mothering" the humanity of our Lord, Jesus Christ.

**Q** *What is the stand of the Presbyterian Church in regard to union with the Roman Catholic Church?*

**A** The Presbyterian Church is contemplating no such union with the Roman Catholic Church. But as a member of the World Council of Churches she is involved in the dialogue which is commencing in which some exchanges are taking place with a view to understanding differences and recognizing certain areas of agreement concerning the verities of the Christian faith.

Although many of us welcome the new attitude of the Roman Catholic Church towards other churches and her interest in their teachings, yet we are aware of fundamental difference and insuperable difficulties. For example, those of us trained in the Reformed tradition will not be able to accept the Roman teaching about the infallibility of the Pope, or the bodily assumption of Mary into heaven. Our dialogues, however, carried on in a spirit of charity may help us understand our own position better and we may gain some new insights into the Christian faith as well. On the other hand, the Roman Church is inclined to believe the fulness of the church is already possessed by the Roman Church yet it has not been fully realized. Conversations with the Protestants and others, some of their leaders feel, will bring into actuality what is already present in potential. The question then is how far is either side ready to change its *basic* outlook?

Again, although we must welcome the new situation in which we find ourselves where dialogue is possible, yet we must still ask

whether or not some expression of repentance or sorrow over past persecutions and privations would not be in order to alleviate the suspicions of many about the reality of the new attitude and to convince of the seriousness of the approach.

We should not, however, fear these conversations. If we have the truth we should not be afraid to proclaim it. If there is truth to be learned we should be eager to hear it. And if it is God who is leading us into this dialogue we should venture in faith and love although we cannot see the outlines of the future. In the 16th century God reformed His church under the impact of His Word and Spirit. I am certain He has not lost His ancient touch!

**Q** *Is the Presbyterian Church in favour of bringing in confession?*

**A** The Presbyterian Church in Canada has not dealt with this question in any official way. I doubt however if any general assembly would boldly assert the desirability of instituting some form of confession similar to that practiced by the Roman Church.

However, there is still a place for *some* form of confession in our church. Basically, confession of sins is to God the Father in the name of Jesus Christ (I John 1:9). But it is still legitimate for someone to confess a sin which is gnawing at the conscience and eroding the soul, to a mature and trusted friend who can then in simple and direct terms recall the promise of the Gospel that God freely forgives sins for Christ's sake, and that Christ has accepted the consequences of sin and rebellion through His death on the cross. Usually the minister who is specially trained in the message of the Scriptures and who is duty bound to hold a confidence inviolate can be this trusted friend, and with boldness assure a distressed soul of the mercy of God revealed in Jesus Christ.

*Address questions to: Prof. A. L. Farris, 59 St. George St., Toronto 5, Ont. Questions will not be answered unless name and address are given.*

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by Andrew Hobart  
President,  
Ministers Life & Casualty Union

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# NEWS



Principal James Dickson with the 1963 graduates of Taiwan Theological College, Formosa. Over half the class are women.

## Men Advised to Register Early

For the central conference of Presbyterian Men in Muskoka, September 20-22, a capacity crowd is expected. To avoid disappointment registrations should be mailed by September 12 at the latest. Forms are available in each congregation.

## Two mission conferences Attended by Canadians

Presbyterians shared in two international missionary education conferences during August, sponsored by the Canadian Council of Churches and the National Council of the Churches of Christ, U.S.A. Programs centred around two themes, "The Changing City Challenges the Church" (home missions) and "The Christian Mission in Southern Asia." These topics are recommended by general assembly for mission study this year.

Over 200 persons of several denominations from the Maritimes and north-eastern U.S. attended the Atlantic Seaboard Conference at Wolfville, N.S. Among the leaders were Dr. J. Alan Munro, secretary for home missions, and the Rev. R. Malcolm Ransom, assistant secretary for overseas missions. Outstanding world churchmen participating included Bishop Michael Hollis, first moderator of the Church of South India, and Bishop John Sadiq of Nagpur, India.

Tacoma, Washington was the scene of the North West Pacific Conference, where Canadians comprised about one-third of the delegation. Rev. Angus MacKay, on furlough from Jhansi, India, gave leadership in seminars and denominational workshops.



The Presbytery of Miramichi held its second annual service on July 28 at The Enclosure, site of the first Protestant service in northern New Brunswick. The piper was the Rev. Grant Muir of Toronto, shown above with an interested young worshipper.

## Beware of "Swindlers"; Check on missionary appeals

NASHVILLE, TENN. — The executive secretary of the Presbyterian U.S. board of world missions here has added his own warning to that just released by an official of the National Association of Evangelicals. The danger, as both missions officials see it: The increasing number of "missionary swindlers" who seek funds for non-existent or misrepresented overseas missionary work.

Dr. T. Watson Street agreed with the published statement of Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association and NAE secretary for public affairs, that churches

and individuals should be wary of organizations not supported by a recognized denomination or interdenominational group.

"There are some people in our church," Dr. Street said, "who make contributions to every independent missionary appeal that comes. I am convinced," he said, "that many of them are giving to a worthless cause."

"I would like to give emphasis to Dr. Taylor's statement," he said, "urging that donors check carefully on independent missionary organizations which ask for funds. Our board, and other reputable agencies, will give a full financial report, showing every contribution received and every disposition made of the funds, to anyone upon request."

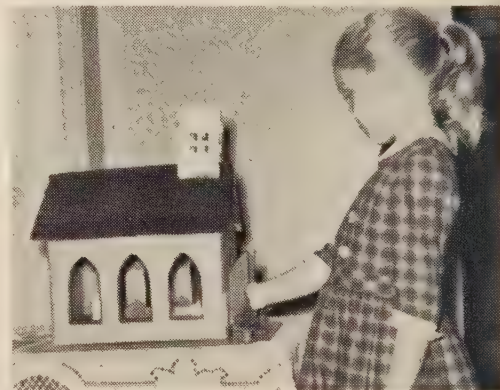
He also indicated that the Presbyterian U.S. board and other denominational groups are carrying on the same types of programs many church members contribute to through outside organizations - Scripture translation, reduction of tribal languages to writing, food and emergency relief, care of children and orphans, etc. — and are able to do it with less overhead, administrative and promotional expense.

## One million and a half Cost of Canadian church fires

BOSTON — Church losses from "major fires" in the United States and Canada totalled more than \$6,900,000 during 1962, double the amount lost in the previous year, it was reported here.

According to the National Fire Protection Headquarters Association, nine major church fires last year were in the "large loss" category, those where damage amounted to \$250,000 or more. There were seven such fires in the U.S., two in Canada.

Other NFPA estimates indicate that fires of all sizes annually cost churches in the U.S. about \$22,000,000 and in Canada about \$1,500,000.



Children of Fairview Sunday School, Vancouver, B.C. literally went to work to raise money for a stone church for Formosa. They sought odd jobs to earn \$300 for that purpose, raised \$150 more than that. The cheque was sent to Formosa with the Rev. Ted Ellis, son of a former minister. Alison O'Leary is shown placing her offering in the model of the Formosan church.



# re: PRODUCTION

AN INFORMATIVE COLUMN

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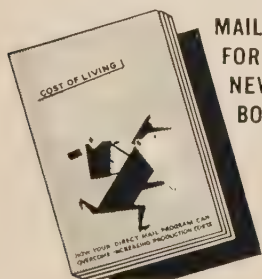
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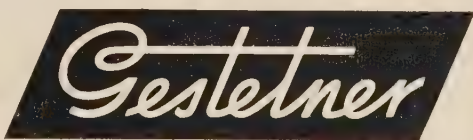
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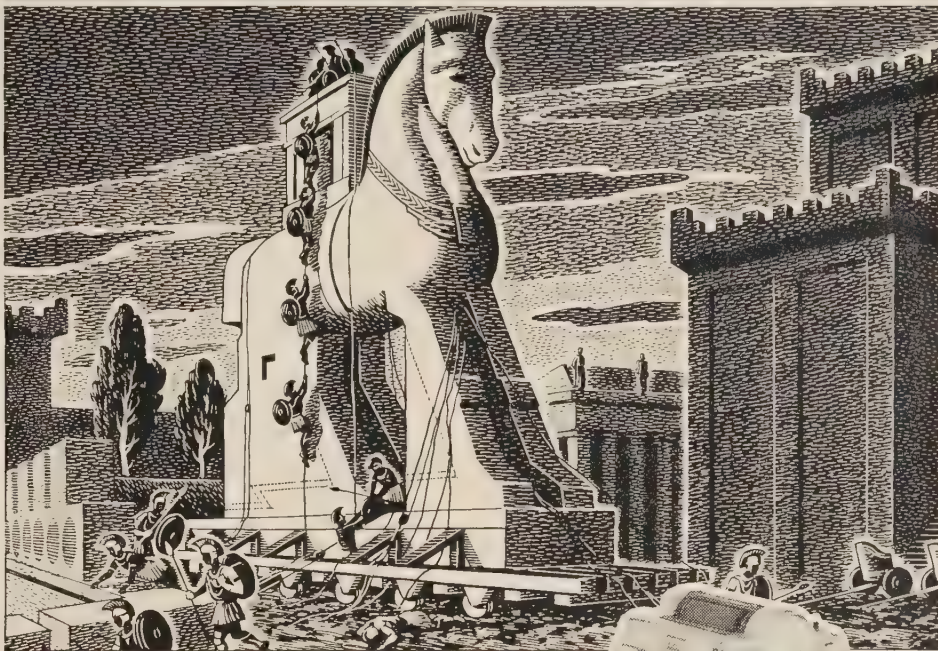


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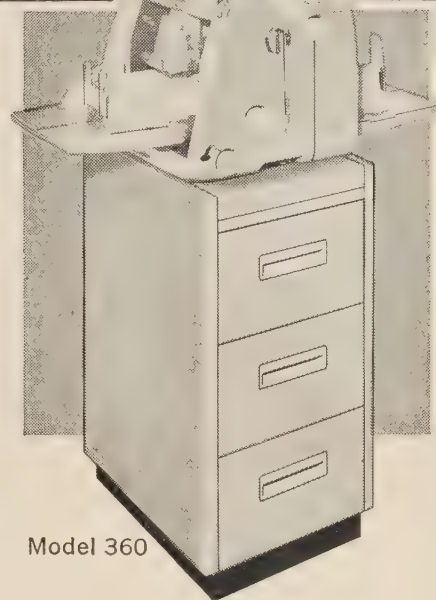


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# NEWS

## Census in British Guiana Shows decrease in Christians

The Christian population in British Guiana declined from 59% of the total population to 57% over the 15-year-period 1946 to 1961, according to census figures just released in Georgetown. Of the Guianese responding to the last census, 33% were Hindus and slightly less than 9% were Moslems. A little more than one per cent did not declare a religion or named other non-Christian faiths.

## The Scope of the Church Press

A readership of 50 million is claimed by the Associated Church Press, to which this magazine belongs. The combined circulation of the 165 members is now 20,463,486.

## Budget Receipts

The comptroller's office reports that receipts from congregations for the general assembly's budget totalled \$750,137 at July 31, as compared with \$732,875 for the first seven months of 1962.

Expenditures for that period in 1963 amounted to \$1,054,926 as against \$922,414 to July 31 in 1962.



AN EXPERIMENT IN TEACHER TRAINING

A new, exciting venture for the Presbyterian Church was the observation practice school held in Saskatoon this spring, when 38 church school teachers from as far west as Vancouver, east to Neepawa, Manitoba, spent five days together learning new approaches to teaching. The school is the first of this type to be held by the Presbyterian Church, although it has shared in interdenominational ones. The Christian education committee of the synod directed the school, assisted by staff of the national board.

Students observed experienced teachers working with children under actual church school conditions. As well as helping to plan and evaluate each session, students did practice teaching. Emphasis was laid upon the group teaching method, where teachers do their preparation together, achieving a unity of purpose which carries over into class.

The importance of Biblical content in teaching was stressed in the Bible study course given by the Rev. John Buchanan, dean of the Presbyterian residence.



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# PERSONALS

St. Andrew's Church, Lancaster, Ontario, has called the *Rev. John Fortier* of Tatamagouche, N.S.

The *Rev. B. S. Hartley* of Eckville, Alberta, has been called to the Innsfail-Markerville charge in the same presbytery.

First Church, Port Arthur, Ontario, has issued a call to the *Rev. J. Clarke Hood* of Ormstown and Valleyfield, Que.

The *Rev. David Crawford* of St. Andrew's Church, Edmonton, Alberta, has accepted a call to Knox Church, Listowel, Ontario.

The *Rev. Gordon W. C. Brett* of Oakridge Church, London, Ontario, has been called to Knox Church, Oshawa, Ontario.

The *Rev. Alex S. and Mrs. MacDonald* and children are on leave from British Guiana for a few months.

In August the *Rev. Chris Costerus* and his wife and family returned to Formosa.

The *Rev. Earle and Mrs. Roberts* arrived in Canada in July on furlough from Nigeria.

The *Rev. Inya Ude* of Nigeria will remain here another year to do graduate studies at Knox College.

The *Rev. David Murphy* and family arrived from British Guiana in August. He will study for a year at Princeton Theological Seminary, N.J., U.S.A.

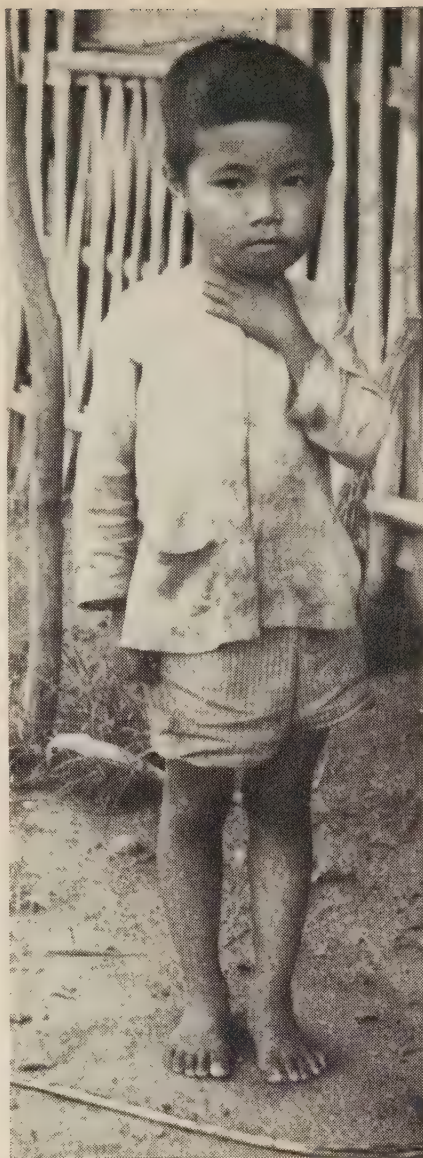
*Jack Geddes*, who has been teaching at Tamkang High School at Tamsui in Formosa, is in Canada for a year of further study.

The *Rev. Donald J. Wilson* and his family are also on furlough from Formosa. Dr. Wilson will study at Princeton.

The *Rev. Geoffrey and Mrs. Johnston* have returned to Nigeria. He will develop a new congregation at Kaduna, Northern Nigeria, a city whose people are chiefly Muslims.

The 25th anniversary of the ordination of the *Rev. W. Scott Duncan* was marked on June 23 by the Armour Heights congregation, Toronto. Presentations were made to Mr. and Mrs. Duncan. They are now in New Zealand on an exchange until November with the *Rev. Ian R. Polson* of Waimate, South Canterbury.

*Clarence M. Pitts* of Ottawa attended the meeting of the executive committee of the World Presbyterian Alliance at Princeton, N.J., July 29 - August 3.



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NGUYEN VAN NHO, VIETNAMESE, AGE 9 . . . second oldest of four children. Father TB. Unable to work. Mother day labourer. Broke arm but continued working. Earns 41c a day. Insufficient to care for sick husband and children. Live in hut. Palm leaf roof, bamboo walls, beaten earth floor. Only furniture one camp cot, one bamboo bed. Parents desperately concerned for children's welfare. Help to Van Nho means help and hope to entire family.

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## YOUTH IN THE NEWS

Five teen-age members of St. Paul's Church, Peterborough, Ont., have been honoured by their community this summer. Ann Boyce, a C.G.I.T. member, was district representative at camp council, Quin-Mo-Lac, Ont. As a candidate of the city high schools, Gerald Raper shared in "Adventures in Citizenship," sponsored by the Rotary Club in Ottawa.

A Queen Scout, Hugh Montgomery, was a delegate to the World Scout Jamboree in Marathon, Greece and Lionel Hope, of St. Paul's Rover Crew, was awarded the Cornwall Badge, highest honour in scouting. It will be presented in Ottawa by the governor-general. Robert Fredericks, Cadet Lieutenant, 28th Technical Squadron, RCME Cadet Corps, spent the summer in Jamaica representing the area at the British Commonwealth Cadet Camp.

A 15-year-old member of St. Matthew's Church, Grand Falls, Newfoundland, was provincial delegate to the 14th annual United Nations Pilgrimage for Youth, July 7-13. Gerald Scott was one of 1,000 high school students from Canada and the U.S. who studied and observed the U.N. in action at its New York headquarters.

**REV. H. T. ELLIS**  
of Vancouver, B.C.  
was designated for  
overseas work at a  
service held in Fair-  
view Church, Aug-  
ust 25. He left for  
Formosa the end of  
August and will  
spend the next two  
years in Taipei,  
studying the Chi-  
nese language.



In only 13 months, the youth council of Coldstream Church, Toronto raised \$300 for a church in Formosa through special projects. These included car washes, a play, Chinese tea, peanut sale, gardening, tutoring and personal giving. The council includes two Bible classes, two Y.P.S. groups and the C.G.I.T.

Over 200 boys and girls of 22 denominations in a 30-mile radius of Avonmore, Ont., attended a children's mission in St. Andrew's Church, July 9-13. It was sponsored by the Sunday School, Y.P.S. and ladies' aid. Sketches, puppets, singing and Bible stories were used as teaching aids by the missionary, Rev. Roger Green of the Scripture Union. A capacity crowd of some 230 came for the closing parents' night.

A similar mission was held in St. Andrew's Church, Wingham, with over 360 attending.

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PRESBYTERIAN RECORD



# PUNGENT AND PERTINENT

## A memorable day on the isle of Iona

By Randolph D. MacLean

Sleepy-eyed but eager pilgrims from Glasgow, Stirling and Edinburgh boarded a special early train to Oban and from there, sailed on the R.M.S. King George V to Iona. It was June 9th, the day on which the 1400th anniversary of the coming of St. Columba to the sacred isle was being celebrated.

Scotland provided one of its brightest, warmest summer days for the occasion. The passengers, thrilled with the scenic run to Oban and the sail around the southern end of Mull, were in a happy mood as they were taken in small boats to the jetty. Then up the winding road they went, past the ruined nunnery and graves of the kings to the service of witness and commitment. It was held between the Tor Abb, a little rocky knoll where Columba loved to sit, and the restored Abbey. Here old and new blended as 14 centuries of church history were recalled and T.V. cameras carried the scene to all Scotland.

The sermon by Rev. Dr. George MacLeod, founder of the modern Iona Community, pictured the renewal of the church's life which comes in its most needy times.

Following the sermon, three symbols of the ancient Celtic church were handed by the parish minister of Iona to representatives of Scottish church youth organizations, who carried them down the Street of the Dead toward St. Columba's shrine for their permanent safekeeping and "for inspiration for all who declare their intent to be a pilgrim." The symbols are the Book, the Staff, and the Bell. The Book, a copy of the Bible dated 1611, the year of the King James version, was donated by a resident of a two-room flat in the Gorbals district of Glasgow. When Dr. MacLeod pointed out to the donor that this copy was probably worth 300 pounds to a collector the reply was: "I don't care how much it's worth, I want it to go to Iona." The Staff, wrought by a Peeblesshire shepherd, symbolizes the ongoing of the church. The Bell is a copy of those carried by the Columban missionaries, which served as a reminder that they must not be afraid to witness.

During the procession the congregation sang St. Patrick's Breastplate:

*"I bind unto myself today*

(Continued over page)



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(Continued from page 27)

*His eye to watch, His might to stay,  
His ear to hearken to my need,  
The wisdom of my God to teach,  
His hand to guide, His shield to ward,*

*The Word of God to give me speech,  
His heavenly host to be my guard."*

After the hymn the congregation made an act of committal in these words: "To sacrifice means to make complete. Therefore gladly do I seek fulfilment in offering myself again to Thee. In the power of the saints gone forward guide and encourage me all my days. Amen." Then 700 voices joined in the strains of "O God of Bethel" and the benediction closed the service.

The pilgrims were given time to explore the abbey, an impressive structure being restored over the past quarter-century by loving hands from many parts of the world. The prophecy of Columba is even now being fulfilled that "ere the world comes to an end Iona shall be as it was" — that is, a centre of mission and a challenge to explore once again the relationship of a man's common work to the service of God.

As the crowd moved down from the abbey to the jetty Dr. MacLeod dedicated a Donegal fishing boat, the *Derry*, a gift of The Presbyterian Church In Ireland to the Church of Scotland, for the Iona Community. The prayer of dedication came from a 1568 Gaelic prayer book of the Church of Scotland: "May the Almighty God, for the sake of His Son, Jesus Christ, through the comfort of the Holy Ghost, the one God who brought the children of Israel through the Red Sea miraculously, and brought Jonah to land and brought the Apostle Paul, with his ship and the crew, out of the great tempest and out of the fierce storm, save us and sanctify us, and carry us on with favouring winds and comfort, over the sea and into the harbour, according to His own good will; which things we desire from Him, saying OUR FATHER . . ."

The time to leave came all too soon and many wished to linger until the last boat to take them out to where the King George lay at anchor. The trip back to the mainland in the long Scottish daylight was as pleasant as the outward journey had been and a glorious sunset over Loch Awe and Loch Long spelled the end of a perfect day. While memory lasts no one who was there is likely to forget that strengthening and stimulating day on the little Island of Iona which has meant so much to Scotland and the world.★

## "Our people are blessed by use of The Upper Room"

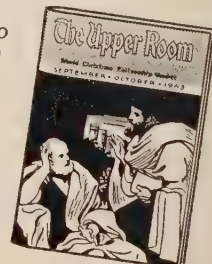
A pastor writes:

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# BOOK CHAT

FAMILY LIVING IN THE BIBLE,  
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**NEWS NOTES**

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**Newfoundland New Presbyterial**

A W.M.S. presbyterial was formed within the bounds of the Presbytery of Newfoundland by representatives of six auxiliaries, meeting on June 26 in St. Matthew's Church, Grand Falls. Presbyterial officers are: honorary president, Mrs. C. I. G. Stobie, St. John's; president, Mrs. W. M. Moncrieff, Grand Falls; secretary, Mrs. H. Weideman, St. John's; secretary for girls' and children's work, Miss Rebecca Caldwell, Corner Brook; literature secretary, Mrs. W. Hamlyn, St. John's; treasurer, Mrs. L. Garland, St. John's.

**Synod Camp Dedicated**

Camp Iona, on Harts Lake near Bala, Ontario was dedicated in an impressive ceremony on June 23 by the Synod of Toronto and Kingston. Rev. M. C. Young, the moderator, in his address stressed the responsibility of adults in leading youth to commit their lives to Christ.

**Choir Gowns Wanted**

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**Bible Readings**

September	1—Acts 5: 1-11
September	2—I Kings 7: 13-22
September	3—Matthew 4: 18-22
September	4—Acts 5: 12-20
September	5—Acts 5: 21-28
September	6—Acts 5: 29-42
September	7—Psalm 119: 1-8
September	8—Psalm 119: 9-16
September	9—John 1: 38-49
September	10—Psalm 119: 17-24
September	11—Psalm 119: 25-32
September	12—Psalm 119: 33-40
September	13—Psalm 119: 41-48
September	14—Psalm 119: 49-56
September	15—Psalm 119: 57-64
September	16—John 1: 1-5; 9-14
September	17—Psalm 119: 65-72
September	18—Psalm 119: 73-80
September	19—Psalm 119: 81-88
September	20—Psalm 119: 89-96
September	21—Psalm 119: 97-104
September	22—Psalm 119: 105-112
September	23—Psalm 119: 113-120
September	24—Psalm 119: 121-128
September	25—Psalm 119: 129-136
September	26—Psalm 119: 137-144
September	27—Psalm 119: 145-152
September	28—Psalm 119: 153-160
September	29—Psalm 119: 161-168
September	30—Psalm 119: 169-176





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## Presbyterian MEN

Men of Manitoba and North-western Ontario met at St. John's College, Winnipeg, June 14-16. Dr. Robert L. Taylor of Medicine Hat gave three addresses on the theme "Every Man in His Place." The layman's point of view was given by Mel Moffatt of Galt, Ont.

A PM training group is active at Camp Shilo under Major the Rev. Donald Howson and Capt. John Neilson. Winnipeg Presbytery has four training groups under Charlie Ross and Ted Richards.

Elected to the synod council executive were: president, Ernest Kirkpatrick; vice-presidents, John Mundie and Ted Richards; secretary-treasurer, Donald Dick.

\* \* \*

The annual eventide service of men of St. Andrew's Church, Aylmer, Quebec, was held on June 30th on the grounds of Dr. Wallace Mackay, an elder. An address was given by the Rev. L. Burgess.

### Anniversaries

132nd — Alberton Church, P.E.I., July 21 (Rev. Peter J. Darch).

123rd—Knox Church, Crieff, Ont., June 16 (Rev. L. H. Nanson).

100th—Centreville Church, Ont., June 23 (Rev. G. E. Graham).

75th—Cooke's Church, Chilliwack, B.C., June 16-17 (Rev. W. R. Bell).

60th—Tomstown Church, Ont., July 5.

## In Memoriam

**CAMPBELL, REV. DR. MALCOLM A.** — The minister emeritus of The First Presbyterian, Montreal, Quebec, the Rev. Dr. Malcolm A. Campbell, 87, died in the manse there on June 26. He had retired last September after serving the one congregation for nearly 53 years. It was his only charge.

Raised on a farm near Paisley in Bruce County, Ontario, Malcolm Campbell returned to school in his twenties when he was called to the ministry. He took arts at McGill University and graduated from The Presbyterian College, Montreal. The latter bestowed the honorary degree of Doctor of Divinity upon Malcolm Campbell midway through his distinguished ministry.

The popular minister of First Church was chairman of the Greater Montreal School Board for 25 years, and a high school was named in his honour. He was active in the educational, social and religious life of metropolitan Montreal and was associated with almost every good cause in the city. He was past grand master of the grand lodge of Quebec, A.F. and A.M.

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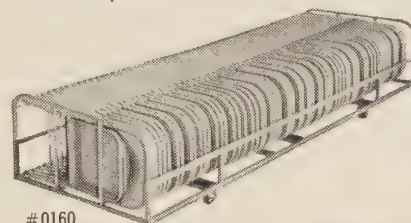
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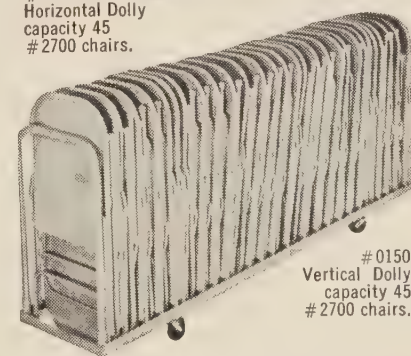
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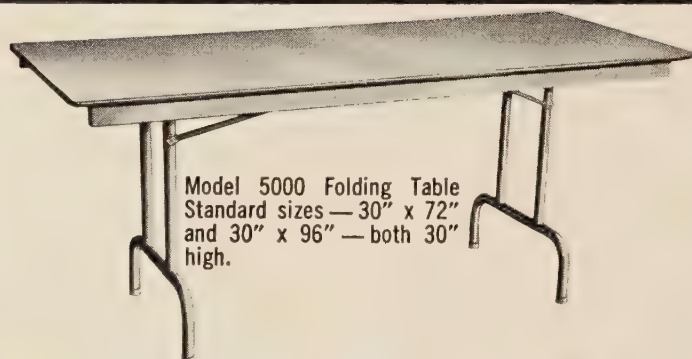
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union debate, Dr. Campbell was elected moderator of the general assembly in 1936.

His wife, the former Mary Louise Crippen and a son, Malcolm, predeceased him. Three sons survive, Fraser, Colin and Ian, all of Montreal.

**DICKEY, THE REV. DR. GARDNER** — At Selkirk, Manitoba, after a lengthy illness, the death occurred on July 7 of Rev. Dr. Gardner Dickey, 74, minister since 1944 of Knox Church, Selkirk. He came from Belfast, Northern Ireland as a young man, graduating in arts from the University of Saskatchewan and in theology from St. Andrew's College, Saskatoon. In 1928 Mr. Dickey received a B.D. from Knox College and in 1941 a Th.D. from the American Theological Seminary.

He was ordained at West Hill, Ontario in 1925, and subsequently served at Vernon, Ontario, Rosetown, Saskatchewan, Kamloops, B.C. and New Westminster, B.C. Dr. Dickey was a faithful preacher and pastor, in Selkirk he was active in many community groups.

Besides his wife three daughters survive, Mrs. George (Nora) Taylor, Toronto; Mrs. John (Dorothy) Burton, Toronto; and Moira, at home.

Just prior to his sudden death Dr. Dickey was presented with an oil portrait of himself and an illuminated address by Knox Church, Selkirk in tribute to his 19 years of ministry there.

**MACKAY, REV. DR. GEORGE WILLIAM** — In the hospital which bears his father's name, The Mackay Memorial, Taipei, Formosa, the Rev. Dr. George William Mackay, 81, died on July 20.

Born in Formosa, he was the son of Dr. George Leslie Mackay, pioneer Canadian Presbyterian missionary. He received his early education in Hong Kong and attended university in Canada and the U.S.A. After completing graduate studies in 1911 he was appointed to Formosa by The Presbyterian Church in Canada. In the same year Dr. Mackay married Miss Jean Ross of Brucefield, Ontario.

Soon after his arrival in Formosa he was elected elder of the Presbyterian Church in Tamsui and for many years was an honorary member of the Taipei Presbytery. A leader in educational work, Dr. Mackay was instrumental in founding the first fully accredited private middle school, now the Tamkang Middle School, and served several terms as principal. A nearby street was later named after him. During World War II he was principal of Berbice High School in British Guiana.

Dr. Mackay made a notable contribution in the translation and revision of the Amoy Bible. He also organized the first course in the Taiwanese language for missionaries in North Formosa. In 1948 Knox College conferred upon Dr. Mackay the degree of Doctor of Divinity.

Although he retired in 1952 Dr. Mackay continued to take an interest in



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the work, and set up a Bible study centre in Tamsui, as well as several preaching chapels in the area.

He is survived by his wife, Jean; three daughters, Anna and Isabel of Toronto and Margaret in Formosa; and a son, Dr. John Ross of Vancouver.

**YOUNGER-LEWIS, THE REV. DR. CHARLES** — The death occurred at Carleton Place, Ontario, June 28, of one of our retired ministers, Dr. C. Younger-Lewis. Born in England of Welsh parentage he came to Canada and worked as a catechist in the west, prior to his ordination in April, 1920.

Among the charges he served were Valleyfield, Quebec, Swift Current, Saskatchewan, Vernon, Ontario and Fort Coulonge, Quebec.

His wife, the former Agnes Maye Morris, predeceased him four years ago. Two sons survive, Gerald of Ottawa and Allan of Toronto.

**ADAMS, DR. WILLIAM FAWCETT**, 88, father of Miss Ada Adams, dean of Ewart College, died on July 24. In the early 1900s he served in China as a medical missionary for the Methodist Church.

**BALLANTYNE, MRS. THOMAS** — active in women's work at Dufferin Street Church, Toronto, Ont., July 12.

**BARR, JAMES S.**, 56, clerk of session, St. Andrew's Church, Stratford, Ont., July 10.

**BARTON, DAVID R.**, 77, elder, Knox Church, Stratford, Ont., July 14.

**BROWN, GEORGE C.**, 48, elder, The Presbyterian Kirk, Bocabec, N.B., June 30.

**CAIRNS, MRS. IVAN**, 69, active in women's work of St. Paul's Church, Nobleton, Ont., July 6.

**MacARTHUR, MRS. E. STEWART**, W.M.S. worker and Sunday School teacher, Durham Church, Ont., July 6.

**MacDONALD, WILLIAM BERNARD KIRK R.**, 46, elder, First Church, Winnipeg, Man., July 14.

**MARR, CHARLES ARTHUR**, 49, elder, St. James Church, Truro, N.S., assessor elder at St. Paul's Church, McClures Mills, June 12.

**MENZIES, MRS. R. C.**, 86, St. David's Church, Campbellville, Ont., widow of the late Rev. R. C. Menzies, June 15.

**MOIR, THOMAS DAWES**, 65, clerk of session, Knox Church, Moose Jaw, Sask., June 12.

**SUTHERLAND, HUGH**, 79, elder, Knox Church, Carstairs, Alta., June 8.

**VOODRE, GEORGE W.**, 65, elder, St. Andrew's Church, Boissevain, Man., July 10.

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# Church Calendar

## INDUCTIONS

Hanover and Ayton, Ont., Rev. George R. Tan-nahill, Sept. 6.

## RECOGNITIONS

Bathurst, St. Luke's, N.B., Rev. Murray M. Gram, July 5.  
Regina, Calvin, Sask., Rev. Gordon A. Beaton, July 4.

## ORDINATIONS

Falconer, Charles A., McDonald's Corners, Ont., June 21.  
Humphries, Raymond A., Hamilton, St. Enoch, Ont., June 25.

## VACANCIES & INTERIM MODERATORS

### Synod of Maritime Provinces:

Baddeck, St. Ann's, N.S., Rev. A. D. MacKin-non, Little Narrows.  
Glance Bay, St. Paul's, Rev. E. H. Bean, 12 Lorway Ave., Sydney.  
Grand River, Framboise and Loch Lomond, N.S., Rev. Neil J. McLean, St. Andrew's Manse, Sydney Mines.  
Halifax, Knox, N.S., Rev. James A. Goldsmith, 67 Russell St., Dartmouth.  
Hopewell, Eureka and Middle River, N.S., Rev. William Reid, 139 Almont Ave., New Glasgow.  
Kensington, Freetown and Malpeque, P.E.I., Rev. Peter D. Ruddell, Box 32, Hunter River.

### Synod of Montreal and Ottawa:

Kemptville, Merrickville and Oxford Mills, Ont., Rev. E. R. Hawkes, Morrisburg.  
Kinburn and Torbolton, Ont., Rev. Dr. E. G. B. Foote, 81 Loch Isle Rd., R.R. 2, Bells Corners.  
Kirkhill, St. Columba, Ont., Rev. W. A. Douglas, Dunvegan.  
Lochwinnoch, Stewartville and Braeside, Ont., Rev. Dr. C. J. St. Clair Jeans, Arnprior.  
Perth, St. Andrew's, Ont., Rev. P. G. MacInnes, 37 Gladstone Ave., Smiths Falls.  
Spencerville, Ventnor and East Oxford, Ont., Rev. J. H. Greene, Box 278, Cardinal.

Upper Melbourne-Richmond, St. Andrew's, Que., Rev. Alex M. McCombie, 1162 Portland Ave., Sherbrooke.

Verdun, First, Que., Rev. John A. Simms, 457 Brock Ave. N., Montreal West.

### Synod of Toronto and Kingston:

Elmvale, Flos, and Fergusonvale, Ont., Rev. W. R. Adams, 85 Worsley St., Barrie.  
Hillsburg and Price's Corners, Ont., Rev. T. R. Maxwell, Box 92, Erin, Ont.  
Penetanguishene and Wyebridge, Ont., Rev. Dr. J. A. MacInnis, 7 Whitney Ave., Orillia.  
Picton, St. Andrew's, Ont., Rev. A. L. Sutherland, 144 Foster Ave., Belleville.  
Port Hope, St. Paul's, Ont., Rev. J. D. C. Jack, 197 Burke St., Cobourg.  
Toronto, Albion Gardens, Rev. W. H. Welch, 69 Braywin Dr., Weston.  
Toronto, Chalmers, Ont., Rev. F. R. M. Anderson, 111 Westmount Ave., Toronto.  
Toronto, Victoria, Ont., Rev. M. E. Burch, 40 Station Rd., Toronto 14.  
Uptergrove, Essen and Willis, Ont., Rev. Eric A. Beggs, 28 Neywash St., Orillia.

### Synod of Hamilton and London:

Aldershot, Ont., Rev. Walter Kennedy, 1209 Main St. E., Hamilton.  
Chippawa, Ont., Rev. W. J. McKeown, 2140 Lundy's Lane, Niagara Falls.  
Dorchester and South Nissouri, Ont., Rev. R. Russell Gordon, 73 Beattie Ave., London.  
Dutton, Ont., Rev. Dr. William Barclay, 718 Waterloo St., London.  
Glencoe and Wardsville, St. John's, Ont., Rev. C. W. Middleton, R.R. 2, Mt. Brydges.  
Hamilton, Knox, Ont., Rev. T. M. Bailey, 81 Cloverhill Rd., Hamilton.  
Innerkip and Ratho, Rev. J. Douglas Gordon, Ingersoll.  
Jarvis, Knox and Walpole, Chalmers, Ont., Rev. T. H. Boyd, 206 Nelson St., Pt. Dover.  
Kirkwall, Sheffield, Ont., Rev. J. P. Schissler, R.R. 1, Dundas.  
Norwich and Bookton, Ont., Rev. W. A. Henderson, 447 Hunter St., Woodstock.  
Petrolia, St. Andrew's, Ont., Rev. Ernest Herron, P.O. Box 29, Wyoming.  
St. Catharines, St. Andrew's and Fonthill, Ont., Rev. Chas. Henderson, 58 Glen Park Rd., St. Catharines.

St. Thomas, Alma St. and North St., Ont., Rev. H. S. Rodney, 100 Hincks St., St. Thomas.

### Synod of Manitoba:

Brandon, St. Andrew's, Man., Major J. D. L. Howson, Camp Shilo.  
Lenore and Breadalbane, Man., Rev. R. A. Davidson, 315—12th St., Brandon.  
Port Arthur, Oliver Rd. and Calvin, Ont., Dr. A. H. Johnston, 211 South Brodie St., Ft. William.  
Selkirk, Knox, Man., Rev. Gerald Rennie, 19 Cabot Cres., Winnipeg 8.  
Winnipeg, St. John's, Man., Rev. Bruce A. Miles, 69 Middlegate, Winnipeg 9.

### Synod of Saskatchewan

North Battleford, St. Andrew's, Sask., Rev. Malcolm Muth, 561 York St., North Battleford.

### Synod of Alberta:

Calgary, Grace, Alta., Rev. K. C. Doka, 1924 Georgia St., Calgary.  
Edmonton, St. Andrew's, Alta., Rev. J. E. Bigelow, 13820-109A Ave., Edmonton.  
Killam and Galahad, Alta., Rev. Ian MacSween, 10508-81 Ave., Edmonton.  
Lousana, St. Andrew's and Trenville, Alta., Rev. George Dobie, 4743-56 St., Red Deer.  
Three Hills and Orkney, Alta., Rev. Ralph MacDonald, 192 Windermere Rd., Calgary.

### Synod of British Columbia:

Haney, St. Paul's, B.C., Rev. Calvin H. Chambers, 1009—4th Ave., New Westminster.  
Prince Rupert, St. Andrew's, B.C., Rev. Dr. Oliver Nugent, R.R. 4, Abbotsford.  
Trail, First, B.C., Rev. Dr. W. O. Nugent, R.R. 4, Abbotsford.

## CLERKS OF PRESBYTERY

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## DEATHS IN THE MINISTRY

Campbell, Rev. Dr. Malcolm A., Montreal, June 26.  
Dickey, Rev. Dr. Gardner, Selkirk, Man., July 7.  
Mackay, Rev. Dr. George W., Taipei, Formosa, July 20.  
Younger-Lewis, Rev. Dr. Charles, Carleton Place, Ont., June 28.

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**H**e said there are no robins here and I saw one right on our front lawn," said Tim to his mother when they got home from church. The minister had said in his talk to the children that there are no true robins in this country, except some which have been brought over from across the sea. But Tim knew a robin when he saw one. He had often seen him hopping about the lawn, cocking his head to one side, listening and then dabbing his beak in the ground and wow — what a worm! He pulls with all his might. Will he get it out all in one piece or will it break in two?

We all know a robin when we see one. Or do we? Are you sure that friendly fellow with the reddish brown vest is a robin? Have you noticed the young ones when they first come out of the nest? Have you noticed the spots on their breasts? These spots tell us something. They tell us that this bird we call a robin is not really a robin. The true robin is a small bird with a bright red breast. Our robin is a thrush. He has the shape of a thrush. He hops like a thrush. He eats like a thrush. And he sings like a thrush.

This is true of other birds. There is one we call a nighthawk. But he is no more a hawk than he is a crow. He may fly a little like a hawk and swoops like one but instead of a large curved beak he has a tiny weak bill and a wide silly-looking mouth. And he eats mosquitoes instead of mice as do hawks. He has very small feet instead of big ones with sharp cruel claws. His right name is goatsucker.

Then there is the goldfinch, that bright yellow fellow with black wings and tail and a little skull cap. Many call him a wild canary. But the only canaries we have are in cages. He is really a finch or sparrow. And so it goes. Many of our birds are called by wrong names. In fact for people who don't know about birds any bird that is about the size of a robin is a robin. Any bird that is mostly black is a crow and any bird that is small and grey is a sparrow.

And *anybody* that is nice is a Christian. Mary had had

## The Wrong Name

a bad day. Her teacher was cross. She had a quarrel with her best friend Jane. Her mother sent her to her room for "nothing." Everything seemed to go wrong and everybody else was at fault. So when it came time to go to bed and she had to say her prayers, Mary said, "O God, make all the bad people good and all the good people nice." Being nice is all that matters for many people.

But is this what it means to be a Christian, just to be nice? Four-year-old Billy Jones was walking slowly down the street one day. He was looking for Jamie Brown. He wanted to play with him. Suddenly a strange lady stopped beside him and said, "And whose little boy are you?" Billy didn't like strange ladies much and he didn't like being asked, "Whose little boy are you?" But he tried to be polite and said, "I'm Mrs. Jones' little boy." "I thought so," said the lady, "You look like a Jones." Billy didn't know what she meant. He had often heard his mother say that he "took after" his father, but he thought she meant that he chased his father around the back yard just for fun. However, Billy was sure of one thing and that was that he was Mrs. Jones' little boy and belonged to the Jones family.

A robin is only a robin if it belongs to the robin family or a hawk if it belongs to the hawk family or a finch if it belongs to the finch family. And a Christian is only a Christian if he belongs to Christ's family.

Do you belong to His family? Are you Christ's boy or Christ's girl? It is only when we belong to Him that we begin to be like Him. Only when we are members of His family do we "take after" Him.★

— Dr. R. L. Taylor.



Mary, Ruth, Sharon and Stephen are children of Canadian Presbyterian missionaries in India, Rev. Russell and Mrs. Self. Their school is high in the Himalayan Mountains at Landour, away from plains where temperatures rise to 125 degrees. It is only 100 miles from Communist-held Tibet. Coming from many lands, 500 children are in kindergarten to grade 13.





JANUARY 1964

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החודש הראשון בשנת תשכ"ד

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OCTOBER, 1963

# *The Presbyterian Record*



*O GIVE THANKS UNTO THE LORD:  
FOR HE IS GOOD*

*St. Andrew's Church, Victoria B.C.*



■ The persistence of the feast which we speak of as The Lord's Supper is one of the miracles of religious history. It has taken many forms, enshrined very antagonistic doctrines, and been overlaid with varying degrees of ceremonial splendour. But it has survived; the bread and the cup handed by our Lord to His little circle were passed on by them to their successors, and by one generation to another, and by our fathers to ourselves. In spite of their long journey across the ages, the gifts come to us with the touch of our Lord still resting like a benediction upon them.

One would have thought in this limited area at least, the mind of Christendom would be free from controversy, and its belief free of uncertainty. It is saddening, however, to find that this is not so. In the region of doctrine, some of the fiercest battles of history have taken place on this ground, and even today, in utter perversity, we use the word "Communion" to represent what separates churches from each other instead of what should really unite them.

In this sacrament, however, the Christian church in all its branches finds a great deal of its richest and most precious spiritual experience. This depends of course primarily upon God's active love, for the blessing we receive in the

Communion comes from Him. But it depends also upon our faith — our faith in Jesus Christ and our confidence that when we take part in the service the way we do, we are fulfilling His will.

But we cannot take a worthy part in the observance without feeling the call to the sacrificial life. Every privilege means responsibility. A privilege must become a power in life or we lose it. The consciousness of forgiveness and acceptance with God in Christ must be made a motive power in our lives: an inspiration to make us strive so to live that neither by word or act will we bring dishonour upon the Name we bear or the church we represent.

And what then? There are many temptations in this devotion. It may become a substitute for action. Many of our readers are familiar with the legend of St. Simeon Stylites, the hermit who kept his vigils on the top of a pillar. For three years, through all the changing seasons, in sun and shower, by night and day Simeon kept his lonely post, and schooled his soul in constant prayer. Eventually there came an angel who constrained him to descend from his strange oratory. He led the hermit to a valley where a gooseherd lived, who in simple piety kept his seasons of prayer and tended his flock in strenuous hours of service. The hermit found the peasant and with him a little child. Her father and mother had been killed by robbers while she was yet a babe. The gooseherd had rescued her, carried her home, nursed and taught her, and now she ran in happy and joyous confidence by his side. The hermit looked upon them both, and God's Spirit taught him the lesson he needed. He learned that the consecrated life could be manifested in a life of loving service as fully as in a life of austerities and vigils and repeated prayers.

The two conceptions of life are with us still. It sometimes happens that in the Communion season we are taken to the mount of vision, apart from the fretting and chafing of life, and enjoy the grace of a patient waiting upon God. The experience is so rich and comforting that we fain would prolong it.

This is the peril of all ardent souls. There are many devout men and women who feel that if life were a continued round of Bible-reading, hymn-singing and prayers, it would be eminently pleasing in God's sight. Like Peter on the Mount of Transfiguration they would turn the cloister hour into the cloister life. But our Lord denied the wish of Peter, and the reason is not far to seek. When the disciples came down from the mountain they were met by the world's sorrow and suffering. A field of service was awaiting them, and in this field, life was to be lived and spiritual conquests won.

If the devotion kindled in our churches at the Communion season were put into definite action in the days following, the new world would begin to appear. No great allegiance is exempt from sacrifice. Allegiance to Christ and His cause means not only appreciation by our emotions and the acknowledgment of our minds, but also the loyal service of our lives.

### Prayer

O God, who art worthy of a greater love than we can give or understand, fill our hearts with such love to Thee that nothing may seem too hard for us to do or to suffer in obedience to Thy will; and grant that thus loving Thee, we may become daily more like unto Thee, and finally obtain the crown of life which Thou hast promised to those that love Thee. Amen.★

*By Joseph Wasson*



# COMMUNION

*World Communion Sunday, October 6*



*And he took bread,  
and gave thanks,  
and brake it,  
and gave unto them.  
Luke 22:19.*



# The Presbyterian Record

OCTOBER, 1963 VOLUME LXXXVIII NUMBER 10

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## *in this issue*

- 2 **Dr. Joseph Wasson's** theme this month relates to the observance of World Communion Sunday.
- 4 **Deadly Suspicion** is from a book which appears in October written by a Canadian, Rev. Dr. Minton C. Johnston.
- 6 **Progress in Central Alberta** is the subject of a story by a Red Deer journalist, Stanley Reid.
- 9 **Rev. Dr. John A. Ross** of St. Andrew's Hall, University of British Columbia, continues his popular series.
- 11 **Welcome visitors to Canada** in September were Sir Francis and Lady Ibiam, Presbyterians from Nigeria.
- 12 **A reformed view** of the nature of the church is provided by Rev. Dr. William J. Klempa.
- 15 **Pungent and Pertinent** articles are from the Rev. Byron Nevin, who writes on Clergy and Cattle; and the Rev. A. J. MacLachlan, who deals with The Church and the Mentally Ill.
- 16 **The Heidelberg Catechism**, now 400 years old, is the subject of Prof. Allan L. Farris of Knox College, Toronto.
- 17 **The editor discusses** the new college in Montreal and the 20th anniversary of the devotional quarterly, Every Day.
- 18 **The Presbyterian College** launches its national campaign for a building and furnishings fund.
- 35 **A children's art project** invites entries from boys and girls in our church.

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27 Personals	30 Bible Readings
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## *cover story*

**Douglas R. W. Jackson** was eight years old when he took this picture last October of the Thanksgiving decorations in St. Andrew's Church, Victoria, B.C.



# Deadly Suspicion

WHEN I was young I asked a good many questions like "Why?" and "What?" "Who?" and "When?" and all the various combinations. People got tired of those interminable questions and often told me in exasperation that "curiosity killed a cat."

To me that seemed a very foolish remark that didn't make sense. So naturally I would ask how curiosity killed the cat. Whereupon I would be told, "Never mind, I'm busy. Run on and play." So I went off reluctantly, my curiosity unsatisfied.

Much later on I found that the statement is almost literally true. I didn't know then how curious cats are nor apparently did my parents, but I've learned since. Curiosity nearly killed one of our kittens. She tried to find out what were those two lights coming down the road. Fortunately it was the middle of the car which went over her, and the only harm done was that my shirt front was bloodied as I carried her in and that, after recovering from shock, she had to rest quietly for a couple of days on a pile of rags in the cupboard.

Curiosity has killed a cat, maybe hundreds of cats. I am certain it has killed a good many people too. There is something else, however, which is much more deadly and that is suspicion.

That is peculiar too, for while curiosity is the constant thought, "What is that? It may be interesting," suspicion is the instinctive drawing back and crying, "That is strange. It is probably very dangerous." While curiosity and suspicion are almost direct opposites and while it is curiosity which had been credited with fatal powers, at least so far as cats are concerned, I believe that suspicion is much the deadlier of the two and much more to be feared.

Suspicion doesn't usually kill people directly. It kills other things first, such as friendship, co-operation, and trust. It shoots its venomous darts into far too many marriages. If we were to count up all the wars which it has caused we could number its victims in the thousands and millions. Suspicion to my mind is one of the deadliest diseases on the face of the globe. Unfortunately at present there seems to be an epidemic

of it abroad. One late example is that affair in Cuba. I don't know the ins and outs of it, but you could see suspicion sticking out all over. Castro suspected wicked old Uncle Sam and didn't trust him an inch. Uncle Sam had the worst suspicions of Castro. Both seemed to be right, didn't they? Of course they were. For what is suspected frequently happens as a direct result of the suspicion. People tend to act in the way we suspect they will. When we suspect something we make preparations to meet it. Those we suspect see our preparations and prepare to meet us. East and West are perfect examples of that today. The West believes Russia is ready to pounce if given the slightest opportunity, so the West prepares its stockpiles of atomic weapons. Russia sees those stockpiles, watches our armies, observes our long-range bombers, and doesn't for a moment believe our talk about peace. Perhaps we do mean peace, but then maybe so does Russia. You don't think so? You

Minton Johnston says: "To me there are three things which make a *life* as opposed to an *existence*: a leader worth following, a task worth doing, and a meaning and purpose to life itself."

His new book *24 Hours to Live* reflects that view. It is made up of 21 inspiring chapters, each filled with human interest and each aimed at solving personal everyday problems.

We feel that we were fortunate in obtaining permission to reproduce one of those chapters here for it speaks for itself of the pertinence of the material, its timeliness and relevance.

The G. R. Welch Company, Limited of Toronto have embarked upon a policy of encouraging Canadian authorship of religious books. We congratulate them upon their first choice, and commend *24 Hours to Live* as good reading at the modest price of \$2.50.

—The Editor

suspect the worst? Well, there you are. That's just what I was saying.

There is another reason, however, why suspicion leads to strife, battle, and sudden death. Suspicion is an indication not primarily of the state of mind and intentions of the other person but of our own. Suspicion is a dead giveaway. Phillips translates the first verse of Matt. 7 in this way: "Don't criticize people, and you will not be criticized. For you will be judged by the way you criticize others, and the measure you give will be the measure you receive." For criticize or judged read suspect or suspected. It also applies. Then listen to a modern psychiatrist, "That which people criticize most severely in others is their own inherent weakness." What that means in modern psychology and ancient Biblical truth is simply this: We suspect people will act in a certain way because that is the way we would act in their place and the way we ourselves will act if given the opportunity.

Jesus and modern psychology agree (by the way, they'd better if psychology wants to be on the right track). What we suspect in others is what we unconsciously see in ourselves. That is what leads to a good deal of the trouble in the world. Suspicion reveals our secret desires and forces others to act accordingly for what they believe to be their own self-protection.

Is the only alternative then to be dupes and fools? Is there no middle ground between suspicion, armed and on guard, and simple trust which is constantly being taken in and made a fool of? Supposing there is no middle ground and no other choice, which would you prefer?

But there is another choice. For just as suspicion breeds suspicion, just as it leads to the very things it suspects, so trust works in the opposite way. Yes, I know it is sometimes taken in and made a fool of, but are we not even more frequently rewarded by having those we trust come up to what we expected of them?

In Gal. 2:20 Paul explained how he became the man he did. He wrote, "The



life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The other versions translate that "by faith in the Son of God," but I believe the King James Version is right, that it is the faith of the Son of God; not Paul's faith in Christ but Christ's faith in Paul.

Certainly we can see that in the attitude of Jesus to men. Jesus believed in men. It is almost beyond comprehension that God who knows men so well can believe in them, but he does.

There is an imaginary story about Jesus after he ascended to heaven. The great archangel met him and asked whom he had left to carry on his work on earth and bring in his kingdom. Jesus replied, "I have left the eleven apostles."

The archangel knew how human, weak, and untrustworthy they were and gasped. "But, your Majesty," he said, "suppose they let you down? Suppose they fail you? What other plans have you?"

To which our Lord replied, "I have no other plans."

**Y**es, God believed in men and believes in them still. When men have comprehended that and realized how great is that trust they have usually responded. It would be wonderful if we could copy Jesus on a worldwide scale, wouldn't it? That is beyond us as individuals at the moment, however, so let's stop worrying about Russia and Cuba and the Western powers. That isn't where the real problem lies. Let's go out into our own backyards. There's enough suspicion there to keep us busy cleaning up for a long time to come.

First we must come to realize what harm suspicion does, how it has corroded our souls, and how it has forced others to act in the way we suspected they would out of sheer self-defence. Then, for realization isn't nearly enough, we must try trust. We must believe in people, believe in their potentialities, believe they will really be what they can be. Let us remember how God believes in us. Then let us believe that God's faith and ours can make what seems impossible come to pass. God has been doing that for endless ages now. He can still do it with us, with our children, and with those around us if we will only believe he can.★

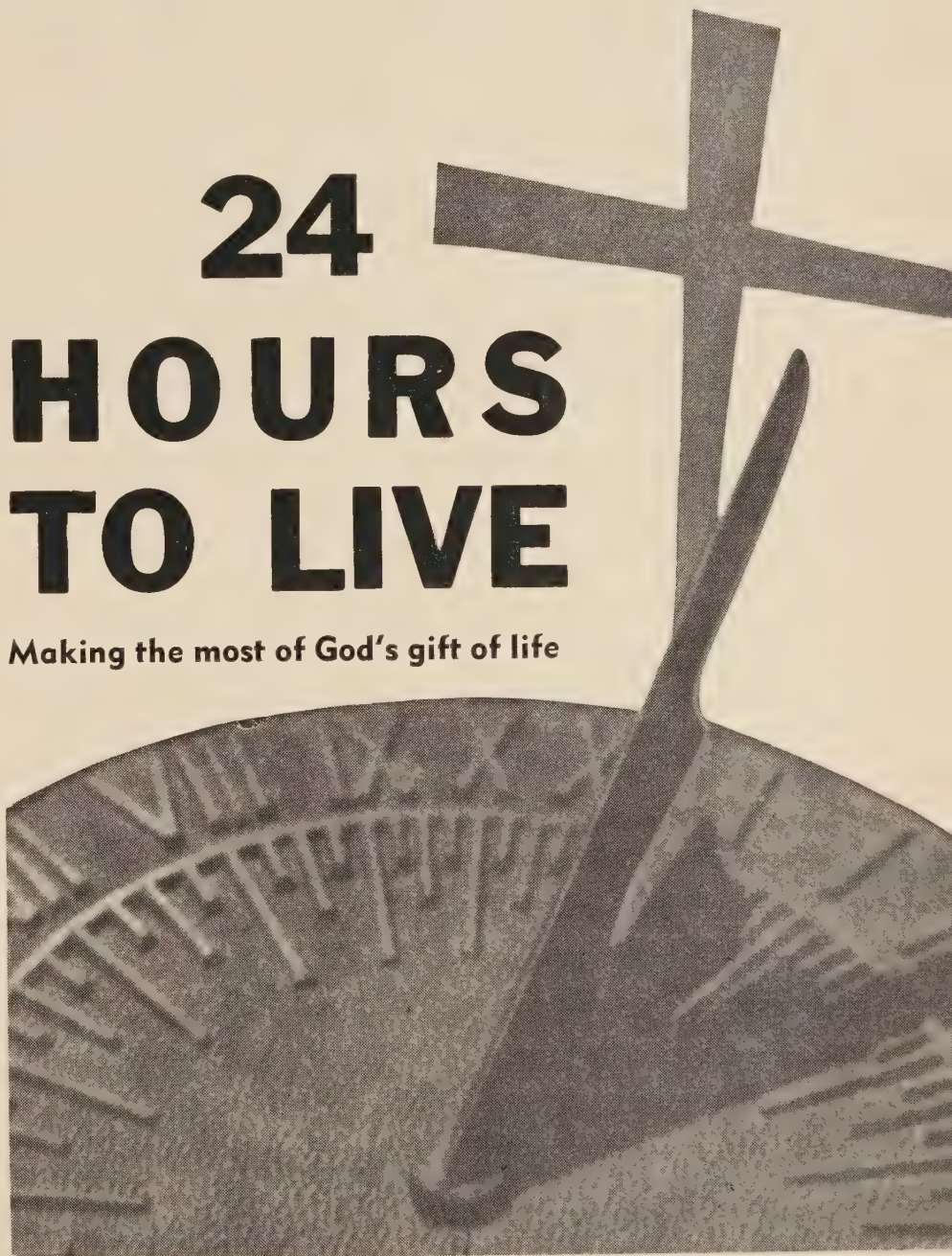


**REV. DR. MINTON C. JOHNSTON** is known for his broadcasts and writings as well as his pulpit ministry. This article is from a collection of popular talks on the C.B.C. radio program, "Lift Up Your Hearts."

Dr. Johnston is minister of Thornhill Baptist Church near Toronto.

# 24 HOURS TO LIVE

Making the most of God's gift of life



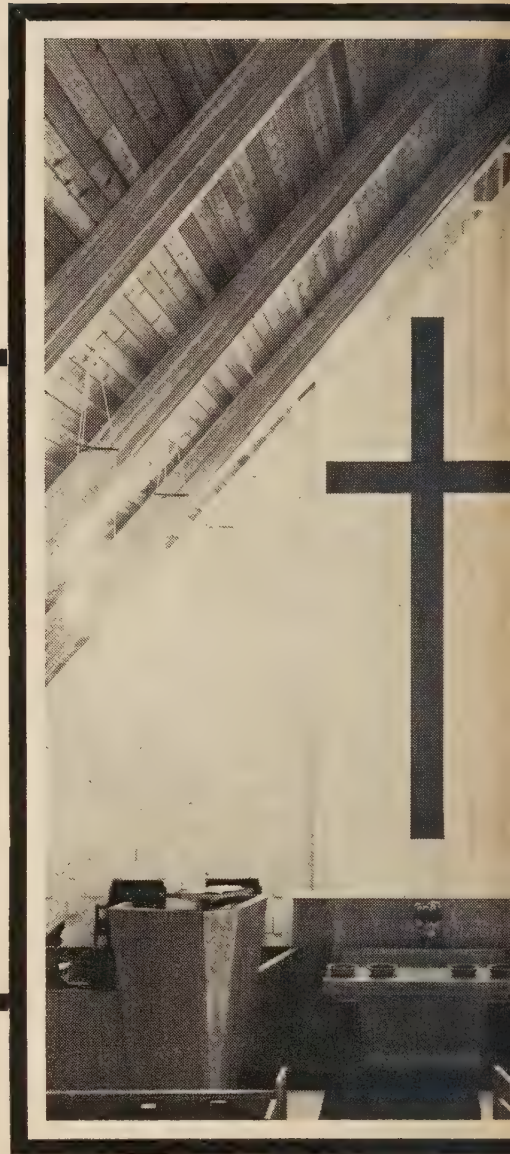
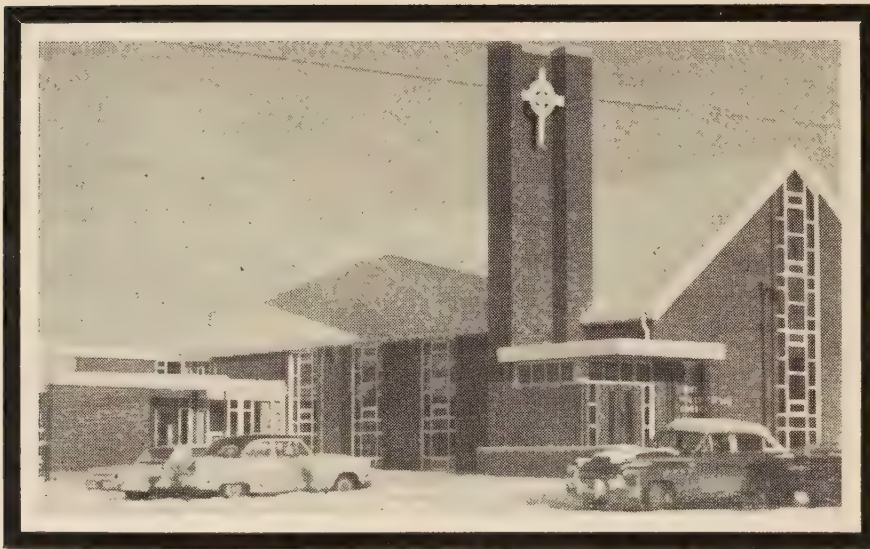
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By Stanley Reid

Memorial Church,  
Rocky Mountain House.

Knox, Red Deer.



## A STORY OF SUCCESS

□ Thirty years ago the Presbytery of Red Deer in central Alberta was largely a home mission area with only 620 Presbyterian communicants.

In the past five years it has come alive and the presbytery has one of the most impressive records for growth in the Canadian west. Situated in the area surrounding the thriving city of Red Deer, which since 1940 has increased in population from 4,000 to 25,000 people, the presbytery is composed chiefly of small town and rural congregations.

In this short time the presbytery has dedicated five new churches and two Christian education buildings. A suburban church hall in the city of Red Deer has advanced to the point where a church structure should soon be under way. Manses have been erected at Rocky Mountain House, Olds

and Willowdale.

None of these congregations except the second church in Red Deer represents a new cause. Some of them were established 60 or 70 years ago. But modern, well-planned church buildings have replaced the simple structures that served the pioneers for their worship services.

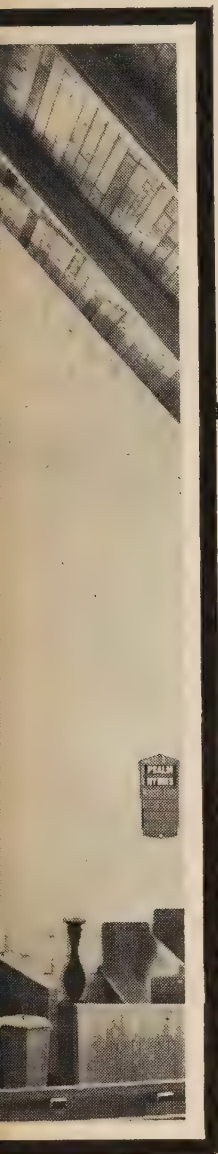
There are now six self-sustaining charges and three mission fields in Red Deer Presbytery, with a total communicant membership last year of 1,305. There are eight ordained ministers where there were only three 30 years ago.

In Red Deer itself the original Knox Church was built in 1898. The present church was re-located and built in 1956 under the ministry of the Rev. William R. Bell, now of Chilliwack, B.C. It was under his direction that the West





St. Paul's,  
Eckville.



St. Andrew's,  
Lousana.



IN



Memorial Church Hall,  
Sylvan Lake.



## MID ALBERTA

St. Andrew's, Olds.

Park suburban congregation was formed, where the Rev. Warren H. Mabb now ministers.

Knox Church completed its Christian education wing last year. The extension provides a nursery, toddlers' room, classrooms, gymnasium, social facilities and church offices. The minister of the 450 member congregation is the Rev. George Dobie.

At Sylvan Lake the Christian education building of Memorial Church was added in 1962 at a cost of \$32,000. The minister is the Rev. John Yoos.

Further west at Rocky Mountain House is another Memorial Church dedicated in November, 1962. It replaced the first church which was established 40 years ago. The congregation became self-supporting in 1954 and the minister is the Rev. G. A. Cunningham.

St. Paul's Church at Eckville began in 1920. The small congregation went into the United Church of Canada in 1925 but after ten years became a Presbyterian charge again. The new church was dedicated in April, 1962, and the Rev. K. G. Knight is the minister.

In the village of Lousana, 40 miles east of Red Deer, the congregation began with services in a school. A two-room manse for the student and a stable for his horse were the first items of church property. Then a schoolhouse was moved to become the church, and in 1956 it was replaced.

St. Andrew's Church in Olds came into existence in June, 1893 as one of the first Presbyterian congregations between the major cities of Calgary and Edmonton. The first church was destroyed by fire in 1956 and the beautiful new building was dedicated a year later. The Rev. R. J. Burton is the minister. The history of Red Deer Presbytery is one of scattered small congregations persevering in the Presbyterian tradition, and the accomplishments of the past five years should equip them to take a greater share in Christ's cause.



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# You Were ASKING?

**Q** *To whom did Jesus pray? If to God the Father, then please explain how He can be God too?*

**A** Jesus prayed to God the Father. He often referred to "My Father in heaven" yet he also claimed to be one with the Father (John 10:30)

Here we are confronted with the most profound mystery, the most basic reality of our Christian faith, the Trinity. Through the ages the church has debated the problem you raise. The possible answers are: (a) there are three gods; (b) there is one God in heaven, the ruler of all, and Jesus is a god-like man who perfectly expresses through His humanity the divine idea; (c) there is one Lord who makes Himself known to men in a three-fold personal way as Father, Son and Holy Spirit. The latter has always been the position adopted by the Christian church in all her branches.

When we talk about the one God who is nevertheless known in three distinct persons we are not engaging in some curious arithmetical gymnastics. We are rather trying to say what it means to have a vital experience with the living God. Christian men simply cannot say all that they mean by the word "God" until they have said *Father, Son, Spirit*. The God with whom we have to do is the Creator and Provider of us all. He is the Redeemer who entered into history and dealt decisively with the twin problem of humanity, guilt and mortality; He is the Comforter who enters into the secret recesses of our beings and defeats the evil principle which seeks to destroy us, and then recreates a new existence capable of responding to the love and righteousness of God.

Throughout the New Testament stupendous claims are made for Jesus Christ. Some of these are made by Himself. He is the Bringer of salvation, the Revealer of the Father, the Conqueror of death; He is the Announcer of pardon for sin, the Healer of physical and moral diseases. All this is done in the name of God. If Jesus is not an imposter, who is He? Those who were with Him, knew Him and saw Him in action, agreed that He was in the fullest and truest sense man, but that there was a mystery about His person and His power which could only be explained by saying, "He is one with God." He is in the core of His essential being God, worthy of the worship and loyalty due to God alone. It was the experience of these early Jewish monotheists, absolutely convinced of the oneness of God with Jesus Christ, that made them finally confess that in Him we have to do with none other than the *living God*.

The doctrine of the Trinity is not finally to be explained, it is to be experienced. To venture one's life in service of Christ is ultimately to be convinced that one has to do with none other than the only Begotten of the Father, whose presence is felt in daily living by the power of the Spirit of God within. Here piety and faith provides answers that reason can never hope to discover.

**Q** *What do you think of faith healing?*

**A** Our church has adopted no official position for or against the practice. Some in our church are very interested in the subject. We are aware, of course, that God is quite capable of restoring men and women to health who seek His assistance. However, there are times when such healing is not forthcoming to those of greatest faith. We must be careful, therefore, lest we consider that healing is given, or not given, on

the basis of a strong or weak faith. Salvation, for example, is by faith; but it is not the *strength* of faith that saves, it is *Christ* who saves.

We must bear in mind also that the skills of medical science are actually the gift of God to mankind. He is the author of all health and healing. Any medical practitioner who thinks deeply concerning his profession, must know that he is working with God and with God's help. I am inclined, though, to think that we must make full use of every medical facility that is available to us, thanking God for the same, and at the same time pray that God might increase the skill and understanding of the doctors and medical scientists. I do not think that this prevents us from praying for extraordinary intervention when it appears that medical science is baffled.

But I think it is important for us to realize also how many of the great saints had physical infirmities of one kind or another and were never delivered from them. Indeed they used them as stepping stones to greater spiritual triumphs. Paul, for example, had his "thorn in the flesh." On many occasions he prayed for deliverance from it but his prayer was not answered in the way he intended. Rather God answered his prayer by giving him grace and profit from this "thorn in the flesh", and triumph over its limiting claim upon his life.

There are, however, "spiritual cures" for *certain* physical ailments. Excessive anxiety, repressed resentments, smouldering hostilities, repressed guilt and unforgiven sins have a way of striking at our physical well-being. Allowing Christ to deal with these in terms of His offer of forgiveness to us and His demand for forgiveness of others and love toward them, can often contribute towards removing the physical ailment. *While this is true, however, let no one in search of healing ever dispense with the services of his physician.*

**To: Prof. A. L. Farris, Knox College, 59 St. George St., Toronto 5, Ontario**

Dear Prof. Farris: This is my question —

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**From:**

(NAME)

(ADDRESS)





## My Notes on the Creed

● How do I single Jesus Christ out of all mankind as God's appointed Saviour? Nearly everyone does saving work of some kind, meeting somebody's need. I couldn't have gotten along without all my helpers, my saviours, such as the armed forces, policemen, garbage collectors, teachers, repairmen, doctors, ministers, farmers and parents. Many a statesman and hero has been remembered as "the saviour of his people." Which of all these do I mean when I confess my faith? To specify exactly the one I'm talking about, I add to the Name of Jesus Christ the words, "His only Son our Lord." Then I give a little sketch of His life, and that will do to set Jesus apart from all other saviours.

● *His only Son.* I hail Jesus as God's appointed Saviour and God's only Son because God Himself set Jesus apart from all other men. He was the only one out of mankind's millions of dead that God ever brought back for keeps. This fact by itself doesn't prove much of anything. But considering that Jesus made Himself out to be the Son of God, it would be most unlikely for the God of truth to bring Him back if He hadn't been whom He claimed He was. While Jesus didn't make a practice of going around telling everybody point-blank that He was the Son of God, He did just about everything else imaginable to leave exactly that impression on His friends. Even His enemies among the Jews got His message quite clearly and therefore had Him put to death for blasphemy. I can't explain the cross without Jesus' claim to be the Son of God. He certainly talked as though He were on the most

intimate terms with His "Father in Heaven" and as though He had real inside knowledge of "the Son." He forgave sins, and who but God has that right? He dared to extend God's law much deeper and farther than God had revealed it to Moses. By the sheer power of His Word, just as if He were the Creator, Jesus took control of the winds and waves and nature. If He only did these things by trickery, this is hard to reconcile with His courageous truthfulness and concern for people. Surely God would not choose to honour such a bold-faced liar by bringing Him back to life and by exalting His power and existence so far beyond other men! What God did puts aside all past and future opinions about who Jesus was. The Almighty backed up everything that Jesus had assumed and claimed for Himself. Occasionally a man may wonder whether a certain child is really His child. But the Lord God didn't make a mistake when He pointed out Jesus to the world as His only Son. No one else has ever stood that way in that Divine spotlight. It is because God thus openly recognized His Son that thoughtful men, taking account of all the facts, also acknowledge that Jesus is the only Son of God.

● *The Eternal Son.* I believe that Jesus came from God as life springs from life. Although He was the same kind as God, He added to Himself all the nature of humankind as well. From all eternity the Son was involved in the very being of the Father. I believe that God always thinks of Himself and His ways with the world in terms of His Son. When God created the universe, He had in

mind specific purposes enwrapped in His Son and saw in Him a shining vision of what the world's future with Him could be. If the Spirit of the Son could dwell in men, they too could be called sons of God and He could take them into His family. I believe that in Jesus Christ God has given us the way to become no less than sons of God, with a share in God's eternal future.

Jesus Christ is far more than most men give Him credit for. I never feel right when someone calls Him "a great Teacher." He certainly was that. But a teacher who leads people to believe that He is the Son of God come to save the world, when He is only a mere man, shouldn't be allowed to teach anybody. Nor do I see how anyone can even call Jesus "the best man who ever lived" if He deceived people into thinking He was the Son of God when He really wasn't. It bothers me too when ardent disciples of some "ism" or society claim that Jesus was the first or finest Example of their political principles, their economic schemes or ways of doing things. Jesus is away beyond the top of any human heap. It will not do to call Him anything less than the eternal Son of God.

● *Our Lord.* If God has recognized Jesus as His beloved Son and placed Him over every earthly power, can men recognize Him as being less? Those who believe that Jesus wields God's authority over them are held together by Him as the hub of a wheel holds together all its spokes. The Son of God thus brings into being a cluster of Christians, a community of believers which we call the church. The Son of God



is this church's Possessor, Owner, Master, Director, Judge and Centre; in short, its Lord. We are all His. We are in His power and for Him. When I say that I believe in Jesus Christ *our* Lord, I am speaking as one of this fellowship of the faithful, as one of the many members of His church. Christ's Lordship over His church sets Him apart from all other "saviours," and at the same time sets churchmen apart from all other men. From time to time some powerful dictator or party claims the total loyalty and obedience of men without respect to right and wrong. But for Christians, Christ's commands outrank all others. He alone has the right to claim them totally. They therefore refuse to disobey Jesus in order to fulfil some ruler's wishes. They have died in the fury of frustrated authorities, rather than be false to their Lord. Every day I have to choose between Christ's claim upon me and all the other pulls and pressures which would bring me away from Him. As a Christian I have to sit loosely to "the gang" and "the system." The important question is not what others want me to do and be. My life's direction must be determined by the Lord, not by my ambitions and interests or by the possibility of more fame, fun or finances. The church of the creed is daily marked by its choosing between "our Lord" and all the would-be lords who woo its favour. Blessed are they whose friends only claim from them what the Lord claims from them. How much I owe to the reinforcement of Christian friends, the agents of my Saviour!

I must always be careful how I use the word "our" with respect to the Lord. It shouldn't sound self-righteous and nasty, like when some snip of a child says, "Our family is better than your family because *we* own a racing yacht! The "our" in "Our Lord" is intended to say much more about the Lord than it says about us. And nobody owns *Him*! "Our" shouldn't sound boastful and patronizing like "That's our boy!" Nor do I want to sound like a dog in the manger implying that Jesus is *our* own private Lord for us alone, and all

you others, keep your hands off! The Christian fellowship must always keep itself open so that the outsider can become an insider when He comes to acknowledge the same Lord. Indeed Christ has commanded us to go out seeking to bring the others in, if they will come.

● *Lord of All.* Christ is also the Lord of the others whether they want to recognize Him or not. Sooner or later, in one way or another, they will have

### HERE'S AN IDEA !

As a gesture of friendship to those in their community from other lands, the W.M.S. of Livingstone Church, Montreal, held an International Friendship Night. Representatives of over 12 national groups took part.

Native dress and handicrafts were demonstrated by women of India and Japan. An Armenian church choir sang hymns and chants in the language of their homeland. Others explained the ancient Armenian culture and the history of their church, which goes back to apostolic times. Children from India, Barbados, Poland, the Ukraine, Greece, Hungary, Germany and Armenia sang in a choir with youngsters from the Jewish community and native Canadians. The pianist for the evening was a Chinese woman who had recently come from Formosa.

*Ideas such as this that may be of interest to other congregations will be considered for publication in The Record.*

to meet their Lord and bow their knee. Our Lord is Lord of far more than His church. He has the whole world in His hands. He is the Lord of all, ruling or over-ruling. All the crowns belong on His head. So the "our" in "our Lord" not only implies the oneness of all Christians, but also the oneness of all Christians with the whole human race and

the whole created world.

● *Jesus is Lord.* If Jesus is the acknowledged Lord of the church, His word is their bond and rule. If any group of people is to get along together, they must agree to obey some principle of authority, some law or lord. Imagine two teams trying to play some game without rules or referee! What Jesus said and did has become His rule for His church. The Bible contains the record of what Jesus said and did and how the earliest Christians understood all this. Thus the Bible has an authority in the church which is derived from our Lord's authority. And the Holy Ghost, the Spirit of our Lord, is with us, to help us interpret the Bible and guide our behaviour. We therefore consider the Old Testament, for example, in the light of the Spirit of Jesus Christ. He is the Lord of the Bible, as well as the Lord of Christians and the church. We judge our doings in the light of the Spirit of Jesus Christ. The church is not our Lord, nor are we churchmen entitled to lord it over others, forcing them to conform to our notions against their will. Christ is the Lord, not we.

● *Our Lord is worthy.* Christ's right to rule is not merely a matter of His might. He has other, more subtle, authority. His wisdom has seen ages of experience. He himself mastered life. He understands us men from the inside, both as our Maker and as one of us. The excellence of His living towers high over our very best efforts. He rescued us and salvaged us; He overcame our enemies for us, so He has a right to us. His voice rings with the innate authority of real truth and genuine love for us. His Word and Spirit actually do bring about peace, love, harmony and joy. Loyalty to Him means loyalty to all the highest and finest things I know and assurance that all these things will triumph in the end. The All-powerful is the All-worthy too — worthy of my worship, praise, reverence, faithfulness, and responsible obedience. One so wonderful demands my all, and yours.



**T**ribute to the influence of Christian leadership in Nigeria was paid by Sir Francis Ibiam in an address at Glenview Church, Toronto on September 3. His Excellency, who is governor of Eastern Nigeria, spoke as a Presbyterian elder to those who attended a reception for him and Lady Ibiam.

"Fortunately most of the men in key positions in my country are God-fearing men who have passed through mission schools," said Sir Francis. He explained that the objective of the Nigerian government since realizing independence has been to achieve a true state of democracy. The government is federal, with a governor-general and three regional governors.

In his modest way Sir Francis acknowledged that his new position had given him opportunities of serving the church that he had never thought possible. He is now one of the six presidents of the World Council of Churches, one of the four presidents of the All-Africa Conference of Churches, a vice-president of the United Bible Societies, and president of the World Council of Christian Education and Sunday School Association.

In Toronto he met with the overseas executive of the general board of missions en route from the meeting of the central committee of the W.C.C. in Rochester, N.Y. to the meeting of the board of managers of the W.C.C.E. and S.S.A. in Ottawa.

"The collaboration of the Presbyterian Church in Canada with the Presbyterian Church in Nigeria has infused new life into our church," stated the visitor as he commended the 22 Canadian missionaries who are all "giving first class service." He expressed personal appreciation to Rev. Dr. E. H. Johnson for his constant encouragement and advice.

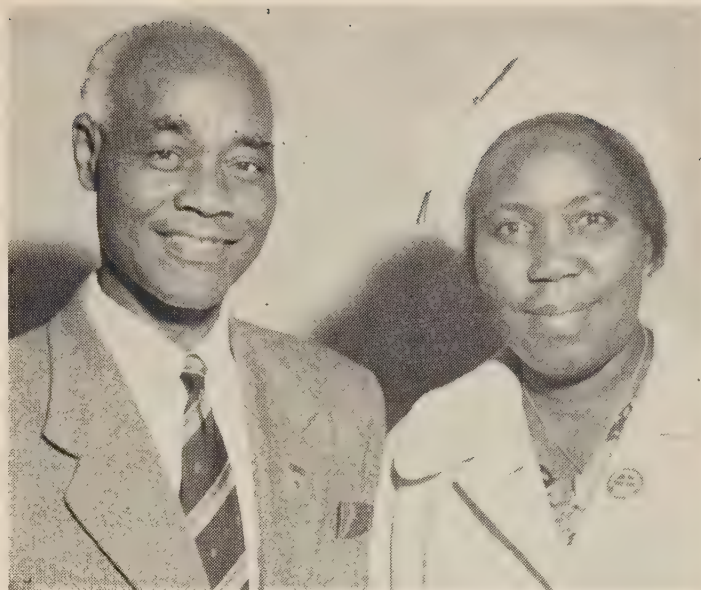
Doctors, nurses and teachers for secondary schools and training colleges are needed in Nigeria and will be welcomed for many years to come, the governor said. "In a country of 40 million people we need much help," he added. "I believe that the social services such as medicine and education should be in the hands of the churches."

In an interview later he praised the Canadian government for sending teachers and technicians to serve in his country, and expressed the hope that Canadian businessmen would establish contacts in Nigeria. "We could use some of your grocery chain stores and some of your splendid department stores," he observed.

Scholarships to encourage Nigerians to study in Canada would strengthen the bonds between the two countries, His Excellency believes. Christian education must extend from the kindergarten right through university courses, for doctors, lawyers and all professions, he insisted. "Unless education is founded upon Christ it is not worth anything to me," he commented.

Sir Francis was educated in Church of Scotland schools in Calabar. After graduating in medicine from St. Andrew's University in Scotland he went home as a missionary doctor. He was knighted in 1956 for his services to medicine and education, and in December, 1961 took leave of absence from the Church of Scotland to accept the appointment of governor. He is an elder in the newly formed congregation at Enugu, the capital of Eastern Nigeria, where he recently launched a campaign to build the first Presbyterian church.

"Nigerians are great readers. The tragedy is that the Protestant churches have no newspaper in Nigeria, although the Roman Catholics established one long ago," Sir Francis said. He hopes that before long a deputation of Canadian



Sir Francis and Lady Ibiam at Ewart College.



## Christian Leaders

by DeCourcy H. Rayner

Presbyterian men and women will visit West Africa to see the situation for themselves.

An appeal for the women of the world to join hands in Christian love and understanding was made by Lady Ibiam as she addressed the Toronto audience. "Women have the power if they would only make use of it," she stated. "If they use their influence to build good solid Christian homes there will always be peace and never be war in the world."

Lady Ibiam, a registered nurse who has worked in Nigerian hospitals, sponsors an organization known as United Church Women in which all Protestants and a few Roman Catholics co-operate. Their current project is a training centre for Nigeria in which women will be offered courses in public health, the domestic sciences, and Christian education.

On the subject of the World Council of Churches Sir Francis said: "It is not trying to be a super church. The council is not a theological body. It is simply an instrument to help the churches understand each other and share in each others' plans."

Friendlier relations with the Roman Catholic Church in West Africa will make evangelism easier in future as the existing tensions are lessened, Sir Francis feels. Nigeria is looking forward to a union of the Anglican, Methodist and Presbyterian Churches, perhaps as early as 1965, he reported.





■ The recovery of the church's true nature was one of the greatest achievements of the reformation. No other idea was more important to Luther and Calvin, and they devoted all their skill and energy to working it out.

Yet at this point as at no other, contemporary Protestantism stands in contrast to the reformation. The 16th century reformers had a high conception of the church. But it is only too evident that their spiritual sons today have a low view of it. Only about one-tenth of the Protestants in a typical North American community attend church on any given Sunday, excluding Christmas, Easter and perhaps Mother's Day. In Europe the percentage is even smaller.

The average Protestant, if he thinks of the church at all, rarely thinks of it as a Divine institution, essential to the Christian faith and life. He is sure he can find God as easily outside as inside the church. The tragedy is his belief that such views are in accord with time-honoured Protestant principles.

In recent years the ecumenical movement has led us to deeper and more serious thought about the nature of the church. Biblical theologians remind us that salvation is through Christ alone and that He is not available except through His body, the church. The priority of the church

in Luther's and Calvin's thought has been pointed out by reformation scholars. Yet this understanding of the centrality of the church has not become the common possession of Protestants. It is vital that we listen again to what the great voices of the reformation had to say.

### **The Reformation of the Church**

Luther and Calvin, Zwingli and Knox did not aim at the abolition of the church. For them the church was as central and important as in Roman Catholicism. Nor did they want to form a new church. They simply strove to reform the church Christ had founded.

Confronted by the corruption and pretension of the contemporary church they asked themselves, "Is this the church as Christ intended it to be?" "Does it truly represent Him and manifest His Spirit?" "Is the church's way Christ's way?"

A great Roman Catholic thinker, Pascal, wrote: "If my letters are condemned in Rome, what I condemn in them is condemned in heaven; to Thy tribunal O Lord Jesus I appeal." It was in this spirit of faithfulness to Christ that Luther and Calvin carried out their reforming work. Their tribunal was the New Testament. As they read there of the church Christ had founded, the contrast between it

# THE NATURE OF THE



and the church they knew became increasingly evident. In the primitive church, indulgences, the treasury of merit, the relics of the saints were unknown. There was no talk of Peter as the infallible vicar of Christ, of Mary as a mediatrix, of the saints as intercessors. Instead the emphasis was upon grace through faith without works. In the light of the New Testament only one course of action was possible. There must be a return to New Testament Christianity.

By its very nature, the reformation was a plea for a high view of the church. Only when the church refused to reform were the reformers obligated to separate from it. In so doing they were not innovating but going back to Christ and the early church. It was Rome, they claimed, that was guilty of innovating by radically distorting true Christian tradition.

### **The Church is Christ's Church**

The reformers affirmed that the church belongs to Christ and He is its sole Head and King. Therefore we must not interpose a hierarchy between Christ and His people. The Roman claim that the pope is head of the church is an empty one. Christ indeed founded His church on Peter and the other apostles to whom He also committed His Gospel and gave power to exercise authority. But He did not transfer

His Headship to any man or group of men.

Christ and His church are inseparable. This emphasis in the reformers' teaching is made clear by their frequent use of the Biblical metaphor of the church as Christ's body. The church belongs to Christ and He belongs to it as a human body and head are related to each other. Thus Calvin writes: "This is the highest honour of the church, that, Christ should speak of it as His body, and that until He is united to us, the Son of God regards Himself as in some measure imperfect." To be united to Christ is to be joined to His church. In other words, to be a Christian and to be in the church, the community of believers, is one and the same."

### **No Salvation Outside the Church**

From this it follows that outside the church "there is no ordinary possibility of salvation." On this point Luther is clear. "Anyone who is to find Christ," he says, "must first find the church." Calvin is equally emphatic. He endorses Cyprian's saying: "No man can have God for His Father who does not have the church for his mother." And he adds elsewhere: "For there is no other way to enter into life unless this mother conceive us in her womb, give us birth, nourish us at her breast, and lastly unless she keep us under her care and guidance . . . Furthermore away from her

# CHURCH

BY WILLIAM KLEMPA



bosom one cannot hope for any forgiveness of sins or any salvation . . .”

We must not suppose that the reformers were referring to the invisible church. The statement of Calvin's quoted above is found in the context of his discussion of the visible church. It is this visible church which is the mother of believers. To many Protestants this may sound strange and savouring even of Roman Catholicism. But it is a thoroughly Protestant principle, one firmly rooted in Scripture.

The reformers' doctrine of the invisible church means, among other things, that we cannot absolutely identify the earthly church with the heavenly church. Nevertheless the visible church partakes of the nature of the invisible church and is inseparable from it. We must never disparage the church at the corner, or depreciate its ministry, sacraments or polity. Where the Word is truly preached, the sacraments rightly administered and discipline exercised, there is the true church.

### Corporate Character of the Church

There is a highly corporate emphasis in the reformers' teaching about the church. Hence evangelical Protestantism means "social" religion. Alfred North Whitehead, the philosopher, was not stating a Protestant or Biblical principle when he defined religion as that which "a man does with his own solitariness." To be sure, Luther spoke of the experience of the solitary individual standing before God. He also emphasized that God's grace and pardon are individually available through Christ. But this never meant for him or the other reformers the triumph of religious individualism over the corporate character of the church. "The reformation," said P. T. Forsyth, "made religion personal but not individualist."

If on its inner side Protestantism means "personal" religion, as it certainly does, then on its outer side it definitely means "social" religion. The doctrine of the priesthood of all believers interpreted as "every man his own priest", and therefore in no need of the ministrations of the church or its fellowship, is nothing less than a perversion of Protestant teaching. The church is no optional extra. Its fellowship and worship, its ordinances and its ministry are essential. Hence we cannot disregard the church or give it a minor place without doing violence to the reformation.

### A Reformed Church is a Reforming Church

How faithful are we to the reformers' recovery of the true nature of the church? In his book *The Coming Reformation*, Geddes MacGregor charges that "the heirs of the reformation are guilty of nothing less than apostasy from the spirit

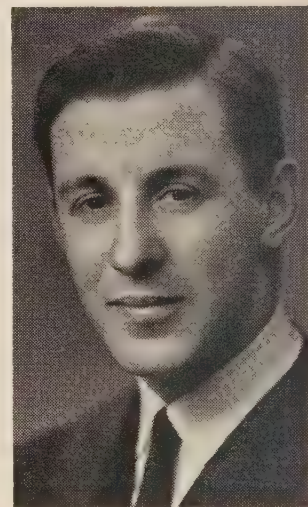
of the reformation and consequently from Christianity itself." Contemporary Protestants, he says, lack a sense of the reality of the church. They have lost the ideal of Christian perfection, and the tragedy of our situation is that the unreformed church often shows a vitality we do not match. If he is right, and one fears he is, then perhaps there is a real point behind the half-humorous suggestion made by Daniel Callahan of the Roman Catholic journal, *Commonweal*, that it is almost time that a Roman Catholic nailed 95 theses to a Protestant door.

As Protestants, we observe each October the anniversary of Luther's posting of the 95 theses. But so often our celebrations are anti-Catholic rather than pro-Protestant. A year ago several prominent Canadian Protestants raised the complaint that our government was allowing too many Roman Catholic immigrants into the country. They were genuinely fearful that soon the Roman Catholic population would greatly outnumber the Protestant population. Yet the real problem is not the number of Roman Catholics coming to Canada, but the kind of Protestants we are. We put Reformation Sunday to its best and proper use when, instead

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*He was awarded the travelling scholarship at Knox College in 1958 and a fellowship from the Canada Council. After post-graduate studies in Germany and Scotland he received a Ph.D. in systematic theology from Edinburgh University in 1962.*

*This article is meant to stimulate thought in connection with Reformation Sunday on October 27, observed by many churches.*



of hurling accusations at Rome, we apply it to ourselves. We need reformation.

The Reformed church, we believe, is a reforming church. Luther and Calvin, Zwingli and Knox did not present us with a perfect church but they showed us that its fulness consists in Christ. In faithfulness to Him let us submit His church, its doctrine, worship and discipline, and especially ourselves to be reformed by His Word and Spirit. In what more relevant way can we observe Reformation Sunday?★



## CLERGY AND CATTLE

by Byron Nevin,

Milton, Ont.

"I judge them four - three - one - two," said a minister.

"How did you judge them, sir?" asked the professor of animal husbandry, of another minister.

"I'd rather not say. I'm not sure how to place two of them," replied the minister of a suburban church.

Professor McLeod of the Ontario Agricultural College, Guelph, Ontario,

readability of printed matter, especially with reference to rural people.

Extra-curricular activities included an afternoon at the Elora Gorge Park with a nature study on plants by Professor Montgomery, a picnic supper and outdoor vesper service. Another afternoon was spent at a demonstration of landscape architecture with reference to planning, constructing and planting about church grounds. This is of interest to every minister, for he is to be concerned about anything that will draw men and women to God. How can we expect people to come to churches which are unlovely on the outside? Does the neglect of the outside of the church not

person, it is important that during his treatment he discover that life is worthwhile and that he has something valuable to contribute to the community and to the world that he lives in; that in the creative purpose of God he as a person is of utmost value and importance.

Because the mentally ill person feels so helpless and meaningless, he cannot but feel unwanted and unloved. He feels that the world around him is negative toward him. This naturally makes him feel like retaliating against the world by withdrawing from it into his own world or rebelling against it. He is inclined to be overwhelmed by his feelings of anger, distrust and despair.

# PUNGENT AND PERTINENT

proceeded to explain the good and bad points of the four young Aberdeen-Angus beef cattle in front of the assembled ministers and their wives. In concluding this judging demonstration he said, "I judge them in this order: number one is first, number three second, number four third and number two last." Then the suburban minister turned to the man beside him and whispered in surprise, "that's exactly the way I judged them!"

This incident took place at the school for rural clergy held last summer at the Ontario Agricultural College, Guelph. It was one of many interesting, informative and enjoyable events at the school.

Two courses were offered this year, one in soils and land use and the other in rural sociology. Lectures in the latter course, attended by this writer, were ably given and enthusiastically received. Prof. R. G. Marshall of the agricultural economics department gave two addresses on the economic picture as it relates to the Canadian farmer, world food production and the population explosion. Dr. Helen Abell of the sociology department spoke on the needs, problems and ways of life of rural people, and on the war against hunger being waged throughout the world. Her lectures were awaited with anticipation, for she presented statistical facts in a vivid, vital and interesting way, always interspersed with humour.

Two informative lectures on communication were given by Prof. G. L. Warlow of the extension department. He explained how to get across a message and ways of judging grade level and

indicate a spirit of carelessness and lovelessness on the "inside" of the congregational members?

New friendships were made and good fellowship enjoyed throughout the school.

## THE MENTALLY ILL

by Rev. A. J. MacLachlan

Protestant Chaplain,

Ontario Hospital, Hamilton

Has religion anything to do with mental health and the care of the mentally ill, and if so what? This is one of the questions that is being asked frequently as we come to realize that about one in ten persons will need professional help with their emotional problems during their lifetime. This makes mental illness a problem of major social concern. It is true that there is no consensus as to the causes of some of the forms of mental illness but it is well known that whatever the form, mental illness does express itself in terms of human behaviour, affecting the ability of the sick person to live a full and abundant life.

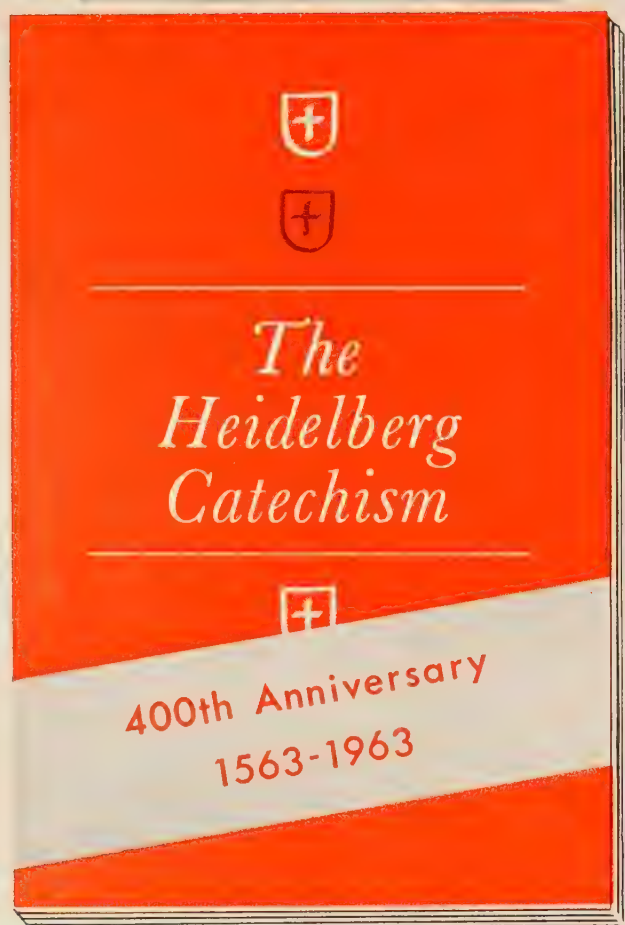
One of the commonest feelings experienced by the mentally ill person is that he is unworthy of the love and care of other people, and that he is unworthy of the love of God. Many of them feel that life is meaningless, and without purpose. Consequently they feel defeated and hopeless, they feel that it isn't worth the effort to endure the disappointments and hard knocks of life.

Since this is one of the commonest feelings experienced by the mentally ill

Religion which is life-affirming, which expresses the love and forgiveness of God is, therefore, one of the deep needs of the mentally troubled person. He needs a new and positive outlook on life, he needs conviction that he is a child of God, he needs the strength to cope with the rough-and-tumble of life.

It is toward achieving this change in the outlook of the patient, this acceptance of worthiness, that religion should be directed in the hospital, and for that matter anywhere. This can be done by the chaplain in several ways. He can do it through the ways he conducts the worship services in the hospital. He can do it by pastoral visiting, for in pastoral visiting he embodies by his expressions of love and care the understanding he has of the feelings of desolation experienced by the sick person. The chaplain can by his help to the churches in the community encourage the pastors and members of the congregation to assume their responsibility to develop and express persistent love and concern for the mentally ill person. When a person becomes mentally ill it is necessary for his family, his friends and the whole community to mobilize themselves to undergird the person with the assurance that though he feels rejected and unwanted, he is in reality loved and cared for. Religion must become a living experience of forgiveness and acceptance. When this happens the mentally ill person can believe in himself, believe in others and believe in God. Having experienced this the mentally ill person can stand on his feet again and assume the responsibilities of living.★





By  
Allan L. Farris

**F**our hundred years have passed since *The Heidelberg Catechism* was published under the auspices of Elector Frederick III of the German Palatinate, as a textbook for the rising generation. Since its appearance on January 19, 1563, the little catechism has achieved world-wide fame.

It has been claimed that next to the Bible, Thomas à Kempis' *The Imitation of Christ* and Bunyan's *Pilgrim's Progress*, *The Heidelberg Catechism* has been the most translated and widely circulated of Christian writings. Certainly it has had more extensive use than any other catechism emerging from the reformation. It is still the source of Christian instruction and nurture of

many non Anglo-Saxon Presbyterians, among them the Dutch and Hungarian Protestants who in Canada join their faith and understanding with ours. The 87th general assembly of The Presbyterian Church in Canada has recognized the catechism as an authoritative aid to instruction. Some of our ministers and parents use it to teach their children the vital truths of our faith.

Two young men were commissioned by Elector Frederick to summarize the basic teachings of the Bible in a catechism suitable for instruction of the young. Ursinus, aged 29 and Olevianus, aged 27, both held John Calvin in high esteem and were strongly influenced by him. Yet their thinking was also moulded by other

reformation leaders. Ursinus was trained by Philipp Melancthon, a disciple of Luther. He was a close friend of both Henry Bullinger of Zurich, successor to Huldreich Zwingli; and Peter Martyr, the great Italian reformer who was a former Oxford professor. Olevianus had actually studied under John Calvin and Theodore Beza of Geneva. All of these men were the outstanding leaders and thinkers of their day. *The Heidelberg Catechism* has had its appeal partly because it reflects the best of this reformation thinking in its attempt to expound the heart of Holy Scripture.

Ursinus was a professor and theologian concerned with a scholarly search for the truth of God in Scripture. Olevianus was a preacher and churchman concerned with communicating the Gospel of God's graciousness in Christ. The peculiar gifts of both — didactic clearness on one hand and warm evangelical piety on the other — were beautifully blended in this superb work which appeals to both heart and mind. This is the greatest reason for the catechism's appeal, for faith that is coldly intellectual chills the heart and faith that is only emotionally quickened starves the intellect.

Something of its joyful spirit, sublime simplicity and Gospel fidelity can be sensed from the answer to question one: "What is thy only comfort in life and death?" The answer is, "That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who with His precious blood has fully satisfied for all my sins, and redeemed me from all the power of the devil; and so preserves me that without the will of my Father in heaven not a hair can fall from my head; yea, that all things must work together for my salvation. Wherefore, by His Holy Spirit, he also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto Him."

What it means to "live unto Him" is set forth in question 86. "Since then, we are redeemed from our misery by grace through Christ, without any merit of ours, why must we do good works?" Answer: "Because Christ, having redeemed us by His blood, renews us also by His Holy Spirit after His own image, that with our whole life we may show ourselves thankful to God for His blessing, and that He may be glorified through us, then also, that we ourselves may be assured of our faith by the fruits thereof, and by our godly walk may win our neighbours also to Christ." ★



# To Serve a New Century

NINETY-EIGHT YEARS AGO the first classes of the Presbyterian College were held in the gloomy basement of a Montreal church. Last month students and professors met in the modern classrooms of the second college building, one that does credit to The Presbyterian Church in Canada.

The continuance of a theological centre in Canada's largest city has been strongly endorsed by the general assembly. A campaign for funds to pay for the balance outstanding on the building and its furnishings has been authorized by it. Now an appeal has been made to congregations and members of the church for the \$264,000 that is needed.

There are good reasons for maintaining a Presbyterian witness in a predominantly Roman Catholic province. Apart from its strategic situation geographically, the Presbyterian College has always been the special concern of the Synod of Montreal and Ottawa, which now numbers some 30,000 communicants. The college has also looked to the Synod of the Maritime Provinces, from which so many men for the ministry come, for a large share of its students. Standing as it does at the centre of the expanding campus of McGill University, the Montreal college is indispensable to the church.

A fresh outlook and new procedures have been adopted as the college opens on its new location. Recommendations of the special committee report to the last general assembly suggest that administration should be co-ordinated and stream-lined, that the capable professors on the staff be given time to devote to their real task, that of teaching and theological leadership. The committee recommended a continuing program of recruitment and of contact with the whole church as a means of providing more candidates for the ministry.

It is part of Presbyterian tradition that ministers should be highly educated. In recent years the Montreal college has laboured at a disadvantage caused by inadequate space and facilities. Now it faces forward with new vigour, and with the goodwill of the church at large.

The goal of the campaign committee is to enable the Presbyterian College to enter its second century of service unencumbered by a building debt. The sum needed before 1965 is modest compared to the value of the building and the equipment now in use.

How can you help? Individuals and organizations are invited to furnish rooms or offices as memorials or commemorative gifts. A few such projects would give the fund a good start. Then an average of two dollars from each Presbyterian family would send the campaign well over the top.

Don't leave it to the alumni. This campaign deserves the support of all Presbyterians. With our help the Presbyterian College will be free to enter its second century without financial embarrassment.★

## Religion in the Home

THE AIM of the general assembly's committee on home religion is to have family worship or private devotions every day in every home of the church. To accomplish that purpose the committee sponsors a devotional quarterly, *Every Day*, which enters its third decade with the current issue.

All the work is provided on a voluntary basis. Since 1943 writers have contributed the material, while Presbyterian Publications and Thorn Press have published and distributed the booklet without profit. The devoted secretary of the committee, the Rev. Dr. E. A. Thomson, has made the quarterly a special labour of love.

Many individuals have testified as to the worth of *Every Day* and the way in which it has brought blessing to them. Patients in hospitals and institutions have looked to it for strength and inspiration. The influence of *Every Day* could and should be extended much more widely, since less than 14,000 copies are in use throughout the church.

Kirk sessions can help to celebrate the 20th anniversary of the devotional quarterly by promoting its use locally. Renewed stress upon the value of family devotions and the provision of *Every Day* for this purpose could help to restore Christian worship to the place it should occupy in every Presbyterian home.★



**T**he new Presbyterian College, Montreal is already serving the church. The buildings have been dedicated, professors and students are hard at work, and the college is beginning to play its part on the campus of McGill University.

Founded in 1865, The Presbyterian College is nearing the end of its first century, during which some 750 men have been trained for the ministry. The aim of the college is to enter the second century free of financial debt.

# MONTREAL'S NEW COLLEGE



Dining Room



Faculty Room

So a campaign has been launched to meet the sum outstanding on the present building and its equipment. The story, in simple arithmetic, is this:

Cost of construction .....	\$754,500
Cost of furnishings .....	30,000
Moving and other costs .....	29,500

\$864,000

Proceeds from sale of old building .....	\$600,000
--	-----------

Campaign goal .....	\$264,000
---------------------	-----------

The church is fortunate to have such a fine building at so little cost. The academic area provides five lecture and seminar rooms, a library, faculty room and administrative offices. The residential wing consists of 35 single bedrooms for students, the dean's suite, a common room, recreation room and dining facilities. The chapel, seating 100 people, emphasizes the fundamental theme of Christian faith and worship.

As the appeal is launched for the campaign it is hoped that individuals and congregations will adopt as a project the furnishing of some specific room — a lecture room may be equipped for \$520, the cost of each student bedroom is \$900, the furnishings in the common room total \$2,080, the dining room total stands at \$3,440. Memorial and commemorative gifts will be suitably recognized by the college.

Donations should be forwarded to The New Building Fund, 3495 University Street, Montreal, 2, P.Q.★



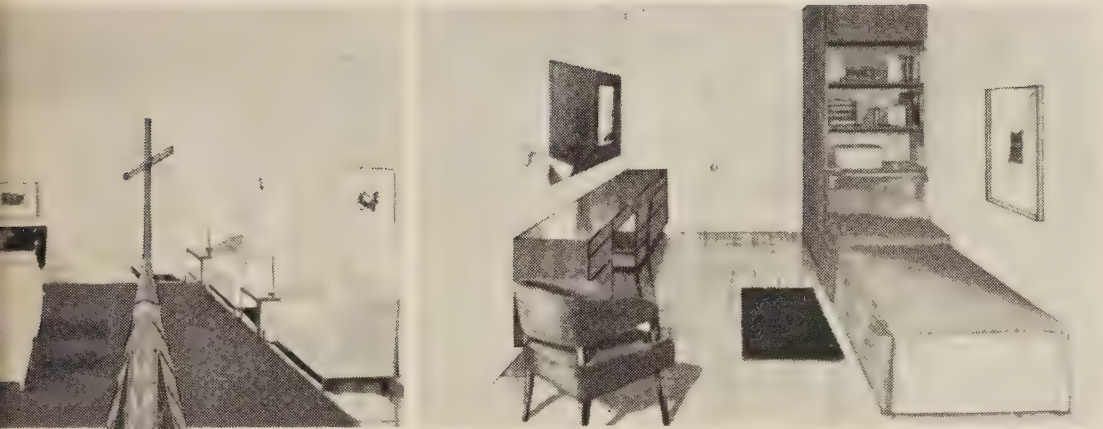


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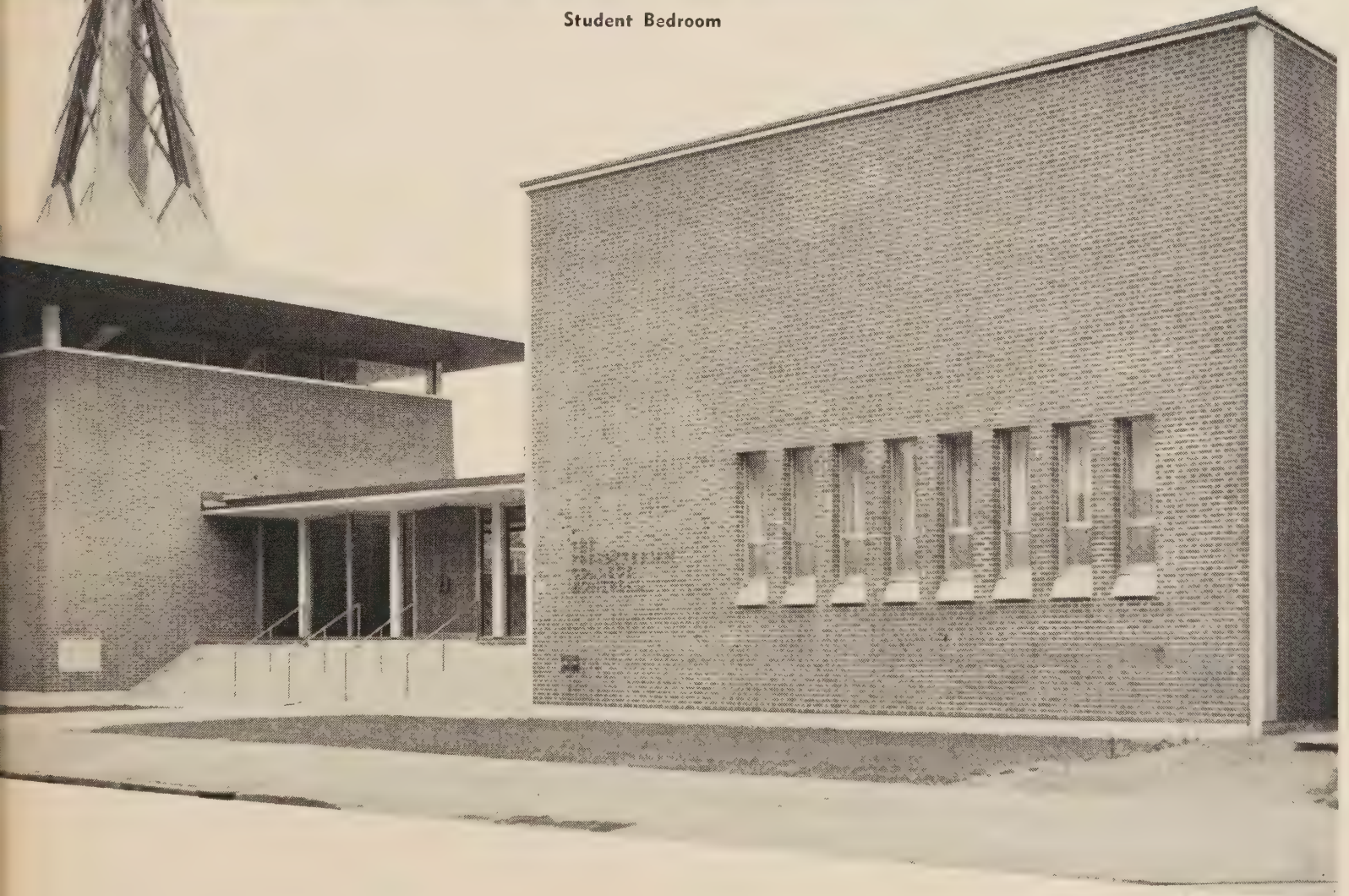
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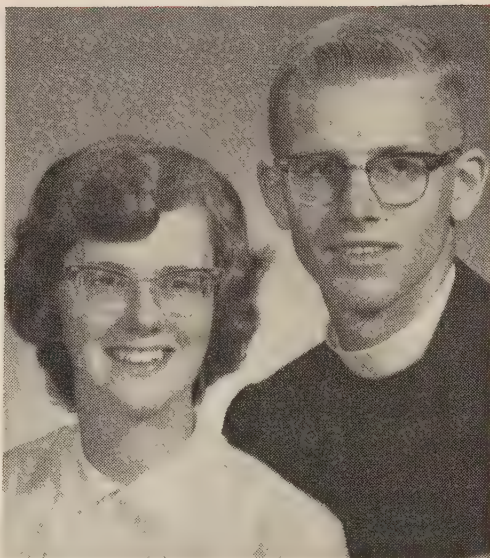
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place your congregation's order now.

THE PRESBYTERIAN CALENDAR  
388 Yonge Street, Toronto

## NEWS



THE REV. H. GLEN DAVIS and his wife Joyce leave this month for Japan to work there with the Korean Christian Church. Mr. Davis was ordained at Marion Bridge, Cape Breton, Sept. 17. He led the 1963 class at Presbyterian College, Montreal. Mrs. Davis is a graduate of McGill University with a diploma in teaching. They will be designated in the college chapel.

### Summary of the message From World Anglican Congress

"God has moved us at Toronto to think very hard about our vocation as Christians. Many of our old and selfish ways will have to go," said the message issued by the Third World Anglican Congress at its close on August 23.

The more than 1,000 delegates represented 44 million members in 93 nations.

"God has called us to be a serving church," said the message, "We can no longer think of some churches doing all the giving and some doing all the receiving . . . A new organ in Lagos or New York may mean 12 fewer priests for Asia or Latin America."

"God has called us to be a listening church. We have learned again at Toronto that Anglicans, like other people, have no monopoly of God's truth."

"God has called us to be one church. Anglicans cannot live in isolation from other Christians."

"God has called us all, clergy and laity together. Again and again in our congress we have realized the fundamental importance of the laity as partners with the clergy in the whole work of the church. Lay delegates want to understand their faith, they want to know how it applies to questions of poverty, politics, race and family, and to their every day work and leisure so that they may witness to Christ."

### Proposed amalgamation of W.M.S. Subject of E.D. statement

The sub-executive of the Woman's Missionary Society (Eastern Division) has issued a statement regarding the overture of Newfoundland Presbytery on the relations of the two W.M.S. divisions.

Presumably the committee on life and work of the Synod of the Maritime Provinces will report on the matter at the synod meeting this month. The statement follows:

"(1) We feel very strongly that there is no disunity between the two sections, the Eastern Division and the Western Division of the Woman's Missionary Society, but would suggest that information about the organization and working of the Eastern Division — or section — be provided ministers and other workers coming into our Atlantic provinces from other localities.

The women of the church are united in that we belong to one church, and as Women's Missionary Societies have one motive and one purpose — The World for Christ.

(2) Our society is attempting to provide leadership among the women of the Atlantic area through two regional secretaries and through presbytery deaconesses in co-operation with presbyteries and synod.

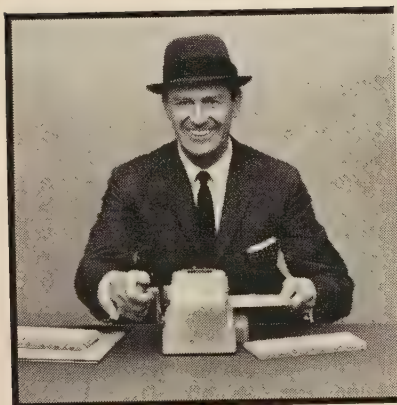
(3) The present W.M.S. set-up with our Eastern and Western Division dates back to 1876, the W.F.M.S. (E.D.) being a society of the foreign mission board (E.D.) while the W.F.M.S. (W.D.) was set up by the general assembly to unite three W.M.S. groups in the western section. The W.M.S. (E.D.) and parent auxiliaries have supported the F.M.B. (E.D.), later the general board of missions, for 119 years. To amalgamate with the W.M.S. (W.D.) as it now exists would mean becoming a synodical of a larger society and be under a different board of the church. There are at present two mission boards of the church, the general board of missions, through whom our mission gifts are directed overseas, and the W.M.S. (W.D.).

The question of amalgamation (W.M.S., E.D. and W.M.S., W.D.) is under discussion, and while no immediate action is being taken, it will continue to have our prayerful consideration.

The Eastern Division is interested in anything that furthers the mission of the church, and is willing to explore the possibility of closer co-operation with other boards of the church, particularly the general board of missions."



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salesman  
doing sticking  
stamps? . . .**



“I was the best business getter in my old outfit—wasn't happy until I started my own. It wasn't easy. On the road most of the time, I tried to get back to my office Friday. Even so, I sometimes spent Saturday morning answering inquiries, sending out bills, cheques, literature. Wetting stamps and sealing envelopes seemed to be the last straw. When I learned about the little Pitney-Bowes postage meter, I got one pronto.”

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They are not simply extracts. The recordings are in the full text without dramatization, music or sound effects. A true spoken value is given to the printed word, and the two forms may be used freely together.

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The Actors' Church Union is co-operating fully in the project. The text is spoken by some of the finest voices from the English theatre and radio. These enrich the words they speak, but they never intrude. Frederick Bradshaw, the producer, has blended the talents of the famous artists concerned to achieve overall the spirit and meaning of the printed words. The text itself remains supreme.

### Setting a standard

The project for Bible recordings is the result of two years planning and preparation. In the concept itself, in the choice of artists, and in the utmost care, technically and theologically, with which the recordings are made Leomark aims to set a standard that will be recognized throughout the world.

### Recordings

Each record is produced in bands, with a clear separation. These bands are keyed on the record sleeve to the corresponding marginal numbers in the printed text. Thus any part of the Gospel may be heard at will and easily read at the same time.

Each record sleeve contains an authoritative commentary on the contents of the record: invaluable not only as an introduction to listening, but as a starting point for discussion.



Pictured above shortly after receiving the "NATIONAL AWARD FOR THE BEST SPOKEN WORD" record issued in Great Britain in 1961 are: (L. to R.) Mr. & Mrs. Richard Newcombe, Director of Leomark Recordings and Mr. Frederick Bradshaw, T.D. and his wife. Mr. Bradshaw was directly responsible for the overall supervision and direction of this important project.

### Hear these Award winning Voices

- Margaret Rawlings
- Andrew Cruickshank
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"Perhaps some day we shall see this recording as important as the first printed Bible in English."

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"A very exciting affair these recordings sound very fine indeed."

British Broadcasting Corporation

"No praise is too high for these wonderful records. The uses seem endless and each one fills a great need."

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"One of the most imaginative projects in record making of our time."

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Records and Recording

J. LYONS & CO. (CANADA) LIMITED  
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Dear Friends:

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We were immediately intrigued with such an interesting project and asked if we could listen to the recordings for half an hour or so. A tight schedule made an appointment difficult but we arranged to go to the home of the producer, Fred Bradshaw, at 11.15 one evening.

I thought a short visit would take care of my curiosity. If it had not happened to me, I would refuse to believe that later that evening, hours later, in the wee hours of the morning, we would still be listening to the work. It was understandable. Surely we were hearing a most important undertaking, carefully, painstakingly and expertly rendered.

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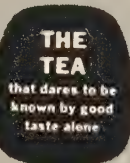
Obviously, a work such as this should be available to as many people as possible at the lowest possible cost. To achieve this, we decided to use the facilities of our business to channel the recordings to Canadians. The entire project and the final plans were made with some valuable advice from able people in and outside the churches.

There will be no money made in this distribution. This project is one of good will, from a business or any other standpoint a prized possession.

Sincerely,

J. P. Gledhill,  
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The Gospel according to JOHN is one of the world's greatest books: great in its conception, great in its achievement, great in its influence.

## The Gospel according to JOHN in three parts is now available

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(National Award for the Best Spoken Word record issued in Great Britain in 1961.)

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The Gospel spoken by Margaret Rawlings, Flora Robson, Andrew Cruickshank, John Neville, Lockwood West.

## The Outstanding Project of Recording the New English Bible, New Testament is almost completed and includes:

The Letters of Paul to THE COLOSSIANS, PHILEMON, THE EPHESIANS

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A Letter to HEBREWS

The Gospel according to MATTHEW—four parts

The Gospel according to MARK—three parts

The Letter of Paul to the PHILIPPIANS

*During the weeks and months ahead every book, every chapter, every word of The New English Bible, New Testament will be available to you exclusively in Canada from The Tea that Dares to be Known by Good Taste Alone Ltd.*

*Read while you listen.*

*We suggest that by following the printed word in the New English Bible while you listen to these recordings that your understanding and enjoyment can be increased. The New English Bible is available at all bookstores.*

## THE NEW ENGLISH BIBLE New Testament

Planned and directed by representatives of: the Baptist Union of Great Britain and Ireland; the Church of England; the Church of Scotland; the Congregational Union of England and Wales; the Council of Churches for Wales; the London Yearly Meeting of the Society of Friends; the Methodist Church of Great Britain; the Presbyterian Church of England; the United Council of Christian Churches and Religious Communions in Ireland; and the British and Foreign Bible Society; the National Bible Society of Scotland.

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The Gospel According to JOHN.

Spoken by Margaret Rawlings, Flora Robson, Andrew Cruickshank, John Neville, Lockwood West.

Produced by Frederick Bradshaw under the theological direction of the Rev. F. N. Davey, Director of the Society for Promoting Christian Knowledge, with the full advice of the Rev. Dr. C. H. Dodd, Director of the New English Bible project.

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These recordings of The New English Bible, New Testament are selling throughout most parts of the Christian World for \$6.00 each. As exclusive sponsors in Canada of this bold new concept of the spoken Bible, The Tea that Dares to be Known by Good Taste Alone Ltd. are offering these records to the public at \$3.00 each.

For any group wishing to raise funds for their own projects while aiding in the wider distribution of this work we make this offer:

- \* For each recording (12 inch, 33 $\frac{1}{3}$  speed) sold for \$3.00 your group receives 50¢ cash.
- \* For each recording sold for \$3.00 your group also receives a 60 two-cup, tea bag package of The Tea that Dares to be Known by Good Taste Alone, valued at 85¢. "The Tea" is offered as a goodwill gesture to aid your efforts and can of course be passed along to the record purchaser or used by your group as you wish.

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*While these recordings are available to all Canadians, "The Tea" may not be stocked in some areas, if this is the case in your district, kindly supply the name of your merchant when ordering your records.*



# NEWS

## Central committee examines Task of World Council

One of the most puzzling problems dealt with by the central committee at Rochester, N.Y. was an examination of the World Council of Churches itself. Is the international council of churches merely a United Nations of the Christian world, or does it have some aspects of the church?

While delegates were agreed that in any case the World Council was never meant to be a super-church, some felt that the whole was something more than the sum of its parts, that the World Council did indeed have an ecclesiastical reality. The eight-day session ending in September did not provide enough time to settle the matter. It was referred to the member churches for more leisurely study and consideration.

The central committee adopted a statement urging world-wide support for the limited nuclear test-ban treaty as a "first step" in relaxing international tensions. While recognizing that the treaty has definite limitations, "it opens the way to further agreements and there-

by reduces the threat of war" and also eliminates the health hazard from nuclear fall-out, the committee said.

The World Council, after 15 years of existence, is facing a new stage in its development. It must look for a new general secretary to succeed Dr. W. A. Visser 't Hooft, the Dutch ecumenical pioneer, who has announced that he will retire in 1963. The committee asked the 14-member executive committee to begin the search for a new chief executive.

The whole area of race relations, of Christian witness in international affairs, of vast opportunities for helping the impoverished in developing areas challenge the international Christian organization. The division of inter-church aid, refugee, and world service annually raises and expends millions of dollars for relief and rehabilitation in all parts of the world. Since integration with the International Missionary Council in 1961, the world-wide task of mission and evangelism is an integral part of the council's life.

A general budget for next year was fixed at \$871,000 by the central committee. It also approved a budget of \$1,506,300 for inter-church aid, refugee work and world service, raised separately.

In other actions the central committee: —admitted nine new churches. The

council now includes 209 full and three associate member churches, with a total membership of some 350,000,000 Protestant, Anglican and Orthodox Christians.

—selected four observers to the next session of the Vatican Council.

—approved plans for a world conference in 1966 on God, man, and contemporary society.

—accepted the invitation of the Russian Orthodox Church to hold the next meeting of the 14-member executive committee in the USSR in February, 1964. The central committee will meet in Africa January 12-21, 1965.

—supported a proposed \$3,000,000 fund to facilitate the production and distribution of Christian literature over the next five years.

—encouraged the use of short-wave radio broadcasting to spread the Gospel in Africa and Asia.

—instructed the staff to continue to study a proposed "no strings" gift of millions of dollars by the German federal government to church-related social service projects. It authorized the divisions of world mission and evangelism and inter-church aid to assist with specific cases on their merits after consultation with regional and national Christian bodies. (Adapted from a W.C.C. release written by Miss Marjorie Hyer.)

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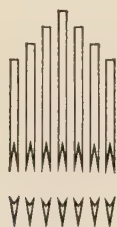
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## World Presbyterian Alliance Represents 48 million

In the current ecumenical atmosphere, "many people seem to forget that the main issues between Rome and the churches of the reformation have not yet been solved," the general secretary of the World Presbyterian Alliance stated at Princeton, N.J.

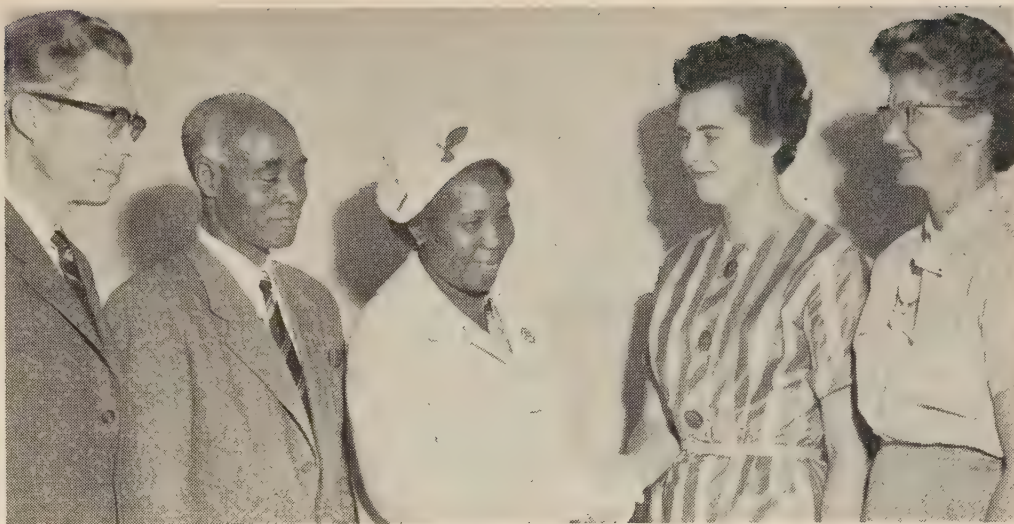
Addressing opening sessions of the Alliance executive committee's annual meeting, Dr. Marcel Pradervand of Geneva, Switzerland, warned against "a vague sentimentalism which refuses to see and face the real issues" involved in Christian unity.

He called the problem of unity "one of the major problems facing all the Christian churches" and emphasized that "true unity can only be the fruit of renewal."

The core problem in ecumenical relationships does not lie within the fellowship of the World Council of Churches, Dr. Pradervand said, but exists between the Roman Catholic Church and churches of the reformation.

"In the interests of the whole Christian church," he said, "we have to emphasize why we stand today as reformed Christians."

"This is necessary for the younger churches as well as for the churches of Europe and North America, as all of



MISS SHIRLEY DREDGE, the first Canadian Presbyterian to go to Nigeria to teach missionaries' children, was presented to Sir Francis and Lady Ibiam in Toronto prior to her departure in September. Miss Dredge, a graduate of Ewart College from Nassagaweya Church, Guelph Presbytery, will teach for two years at Union School, Umuahia, Eastern Nigeria. Others above are Rev. Eoin MacKay, chairman of the overseas section of the mission board, and Miss Mary Whale, overseas missions secretary of the W.M.S.

our younger churches will have to open a dialogue with the Roman Catholic Church in their countries.

"We believe that the Alliance can help them to see more clearly the issues involved in such a dialogue and to speak intelligently to our Roman brethren."

Two new member churches were admitted to alliance membership. They were the Evangelical Church of Iran, with 5,000 members in 25 congregations, and

the Synod of the Nile of the Coptic Evangelical Church, which has 27,837 members in the United Arab Republic and Northern Sudan.

The executive named as observers at the second session of the second Vatican Council: Pastor Hebert Roux, Reformed Church of France; Prof. Robert McAfee Brown, United Presbyterian Church, U.S.A.; and the Rev. Angus W. Morrison, Church of Scotland.



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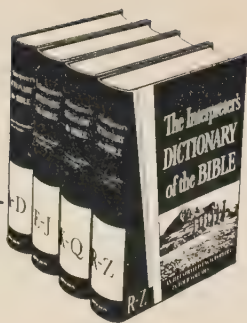
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THE TRUE FACE OF THE KIRK,  
by R. Stuart Loudon.

• This volume comes to mark the fourth centenary of the Scottish Reformation. Most of the material was delivered as The Cunningham Lectures in New College, Edinburgh. Dr. Loudon has traced the continuity of the Scottish Church in its ministry of the Word and in the church structure and government. The on-going life of the church is shown, from the early missionary labours of St. Ninian, St. Kentigern, St. Columba and St. Aidan until 1963. The author takes pains to show that the reformation in Scotland was not to form a new church, but to restore "the grave and godly image of the primitive kirk." Dr. Loudon ministers in historic Greyfriars, Edinburgh, and is a well-known figure in ecumenical circles. (Oxford — \$4.75) Toronto (Rev.) John McNab

FIGHT ON! FEAR NOT!

by Arthur J. Moore.

• A young warrior's cry is the first half of this title, the second is the assured cry of a veteran pilgrim. The author, a retired Methodist bishop, is still sounding religion's battle cry in the field of active evangelism. These nine sermons of faith and triumph, sprinkled with autobiographical anecdotes, reflect his faith in God's redeeming grace. His is a midnight song, confident that morning will come.

Written from the viewpoint of a seasoned campaigner, young recruits are urged to join life's battle, have a genuine faith, live victoriously and press towards a light that fadeth not. (Welch, \$2.75)

1010 SERMON ILLUSTRATIONS,

by Charles L. Wallis.

I QUOTE, edited by Virginia Ely.

• Teachers and students as well as ministers welcome a neatly indexed fund of ready-made information. These books are good examples. The virtue of Wallis is his wealth of key topics, each with numerous illustrations and Bible texts. Special days and Biblical names are indexed as well. (Mussion, \$4.35)

Although lacking the variety of topics, Miss Ely quotes from 139 areas of thought forming a wider orbit. Included are prose and poetry from familiar and unfamiliar sources, as well as from the Bible. (Welch, \$6.50)



# Personals

▲ The Rev. Dr. E. H. Johnson, secretary for overseas missions, starts eight months of study leave on October 1. His studies will cover the modern development of one world-wide civilization and the implications of this for the mission of the church. The Rev. R. M. Ransom, assistant overseas secretary, will take over during Dr. Johnson's absence from the office.

▲ The Rev. R. B. Herrod has moved from Brandon to Toronto to become assistant minister at Glenview Church.

▲ Mr. and Mrs. Sam Harder returned to their work at the Queen Elizabeth Hospital in Umuahia, Eastern Nigeria, in September.

▲ Wing Commander the Rev. Dr. James Dunn has retired from the chaplaincy of the R.C.A.F. Dr. and Mrs. Dunn will move to Kenora, Ontario on October 1. He has been appointed director of our Lake of the Woods reception centre for Indian Canadians.

▲ The Rev. Roy Gellatly and his family will leave Nigeria this month for Great Britain, where Mr. Gellatly will study for two years on the scholarship he won when graduating from Knox College.

▲ Rev. Dr. C. L. Cowan is back in the pulpit of St. Andrew's Church, Hamilton, Ontario after a lengthy illness.

▲ The Rev. Mac Shields and his family returned to British Guiana in September. The Rev. Alex MacDonald and his family go back in October.

▲ Dieter Bruckner, a member of St. Andrew's Church, St. John's, won the Junior Jubilee Scholarship this year, awarded annually by the government of Newfoundland to the student obtaining the highest marks in the Grade XI examinations.

▲ The Rev. Ronald Con has been appointed assistant minister in the Chinese Presbyterian Church, Toronto.

▲ The Rev. Go Beng-hiong, who headed the graduating class at Tainan Theological Seminary this year, will work with the Rev. Murray Garvin as a two-man team among the Tayal tribe in Formosa. In this new development among the mountain people their main responsibility will be a program of Christian education.

▲ Squadron Leader the Rev. William Hewitt has been appointed a district secretary for the Canadian Bible Society in the Upper Canada district, succeeding the Rev. Canon E. Ralph Adye.



Last year Christian Children's Fund's totally owned and affiliated orphanages around the world served over 44 million free meals.

Margaret was found in a back lane of Calcutta, lying in her doorway, unconscious from hunger. Inside, her mother had just died in childbirth.

You can see from the expression on Margaret's face that she doesn't understand why her mother can't get up, or why her father doesn't come home, or why the dull throb in her stomach won't go away.

What you can't see is that Margaret is dying of malnutrition. She has periods of fainting, her eyes are strangely glazed. Next will come a bloated stomach, falling hair, parched skin. And finally, death from malnutrition, a killer that claims 10,000 lives every day.

Meanwhile, in North America we eat 4.66 pounds of food a day per person, then throw away enough garbage to feed a family of six in India. In fact, the average dog in America has a higher protein diet than Margaret!

If you were to suddenly join the ranks of 1½ billion people who are forever hungry, your next meal would be a bowl of rice, day after tomorrow a piece of fish the size of a silver dollar, later in the week more rice—maybe.

Hard-pressed by the natural disasters and phenomenal birth rate, the Indian government is valiantly trying to curb

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## Personals (Continued)

▲ **Prof. George Sinclair** of the engineering faculty of the University of Toronto and his wife are visiting Japan. Dr. Sinclair is an elder in Armour Heights Church and a member of the general assembly's committee on inter-church relations.

▲ **Robert C. Culley** is lecturing at Knox College in Old Testament literature and exegesis during the absence on sabbatical leave of Prof. D. K. Andrews.



## Personality



**Penman Smith**

One of the original representatives from the Presbytery of Hamilton at the first PM conference seven years ago was Penman Smith. Since then he has held several positions of responsibility and at the present time is secretary of the Hamilton and London Synod council. He was recently made chairman of a newly-formed guidance committee to co-ordinate the training of discussion leaders in the nine presbyteries of the synod. In his own presbytery he has been in charge of the PM training program.

Penman was born in Paris, Ontario. He is a grand-nephew of the late John Penman, elder of the church and founder of the knitting company which bears his name.

Educated in Hamilton public schools and at St. Andrew's College, he went into the knitting business and is now vice-president and sales manager of Mohawk Mills Ltd., Hamilton. Penman and his wife Haldis Therese live in Burlington with their three sons, Robin Penman, 23; David Nelson, 17, and Jonathan Evel, 12. They attend Aldershot Church, where Pen is a member of the session.



An open air service was sponsored by the Prince Edward Island council of P.M. during August, at Camp Keir. Over 700 heard an address "Ring the Jubilee," given by the Rev. Walter Kennedy of St. Enoch's Church, Hamilton. Music was provided by the Belfast Quartet, the Brooklyn Trio and a Gaelic Trio. Others participating included the Rev. Dr. Agnew Johnston of Ft. William, Ontario; Frank Williams, student minister, and soloists John Bears and Lloyd Martin. Andrew Jardine is chairman of the council.



## YOUTH IN THE NEWS



Some 1500 members of the Boys' Brigade celebrated the 80th anniversary of the movement in Scotland in August. Here 20 Canadian boys and their leaders are shown at Malton airport prior to the flight. They spent three weeks overseas.

### Christian Endeavour conference

"Green pastures — cool waters" was the theme of the Ontario Christian Endeavour summer conference at Chesley Lake, August 23-30. Forty campers attended for the week-end and 25 remained for the full period. Leaders included the Rev. T. Kribs of Rochdale, Indiana and Rev. Anthony Gould of North Collins, New York. "Do young people have time for church work?" was the subject of a lively debate.

The fall convention of the Ontario Christian Endeavour will be held in Alma Street United Brethren Church, Kitchener, October 12-14.

### BUDGET RECEIPTS

Receipts from congregations for the general assembly's budget totalled \$833,394 at the end of August, as against \$814,943 last year.

Total expenditures to August 31 amounted to \$1,186,183 as compared to \$1,052,995 to that date in 1962.

### SYNOD MEETINGS

*October 1, Tuesday, 2 p.m.* — The Synod of Manitoba and Northern Ontario at Crescent Heights Church, Portage la Prairie.

*October 1, Tuesday, 7:30 p.m.* — The Synod of the Maritime Provinces at St. Andrew's Church, Fredericton.

*October 8, Tuesday, 8 p.m.* — The Synod of Saskatchewan at First Church, Regina.

*October 15, Tuesday, 2 p.m.* — The

Synod of Toronto and Kingston at Trinity Church, York Mills, Toronto.

*October 15, Tuesday, 8 p.m.* — The Synod of Montreal and Ottawa at the Presbyterian College, Montreal.

*October 22, Tuesday, 8 p.m.* — The Synod of Alberta at St. Andrew's Church, Lethbridge.

*November 5, Tuesday, 8 p.m.* — The Synod of British Columbia at Central Church, Vancouver.

*April 20, 1964, Monday* — The Synod of Hamilton and London at St. Giles Church, Sarnia.

### Missionary Orientation Course Attended by Presbyterians

Six Canadian Presbyterians spent the summer at the missionary orientation course at Westminster College, London, Ontario, arranged by the Canadian School of Missions.

The course centred on the current situation in the world and in the church, motivation for Christian mission, and the needs of the areas to which participants are going.

Among the 35 who attended were the Rev. and Mrs. Glen Davis, Miss Sue Sarjeant, Miss Catherine Polson, Miss Shirley Dredge and Miss Ruth Starrett.

Miss Mary Whale, Dr. E. H. Johnson and Prof. J. C. McLelland assisted in the training.

### Knox College induction

Prof. J. Charles Hay will be inducted into the new chair of homiletics, evangelism and church administration in Knox College chapel at 8 p.m. on Thursday, October 10.

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## Church Cameos

◆ At *St. John's Church, Cornwall, Ontario*, a memorial window depicting the supper at Emmaus was unveiled by the donor, Miss Isobel Bilsland, and dedicated by the minister, Dr. W. L. MacLellan.

◆ Main doors were dedicated in *Kenyon Church, Dunvegan, Ontario*, on August 25, given by Thomas MacLeod in memory of his wife Bessie, son Campbell and her mother, Annie Roscoe. The minister is the Rev. W. A. Douglas.



**BETHEL CHURCH, Scotsburn, Nova Scotia** celebrated its centenary in August, when 80 Bibles for use in the pews were dedicated by Rev. Lee MacNaughton. Since 1925 the congregation has provided three men for the ministry, last year gave \$2,908 to the budget.

◆ The first Church of Scotland congregation organized in Pictou County, *St. John's, MacLennans Mountain, Nova Scotia*, marked its 146th anniversary by a home coming service on August 11. The interim-moderator, the Rev. Hugh M. Creaser of New Glasgow, conducted the service from the historic high pulpit. Bags on long handles were used in taking the offering as was done in days past. Music was provided by the Lyric Male Chorus.

◆ On August 25 at *Duff's Church, Puslinch, Ontario*, a plaque was dedicated in memory of John W. Kerr, Sunday School superintendent and elder for 55 years. His grand-daughter Beatrice cut the ribbon to unveil the gift, presented by the session.

◆ A Communion table was dedicated in *Zion Church, Eureka, Nova Scotia*, in memory of Mr. and Mrs. John Dunbar, given by their daughters. The service was held on August 4.

### Bible Readings

October 1	— John 3: 1-8
October 2	— John 4: 7-30
October 3	— Exodus 24: 1-8
October 4	— Exodus 24: 9-18
October 5	— Exodus 25: 1-9
October 6	— Exodus 25: 10-22
October 7	— John 5: 8-18
October 8	— Exodus 25: 23-30
October 9	— Exodus 25: 31-40
October 10	— Exodus 32: 1-6
October 11	— Exodus 32: 7-14
October 12	— Exodus 32: 15-24
October 13	— Exodus 33: 7-11
October 14	— John 6: 25-35
October 15	— Exodus 33: 12-23
October 16	— Exodus 34: 1-9
October 17	— Exodus 34: 27-35
October 18	— I John 1
October 19	— I John 2: 1-11

October 20	— I John 2: 12-17
October 21	— John 7: 37-44
October 22	— I John 2: 18-29
October 23	— I John 3: 1-10
October 24	— I John 3: 11-24
October 25	— I John 4: 1-12
October 26	— I John 4: 13-21
October 27	— I John 5: 1-12
October 28	— John 9: 1-7; 24-25; 35-38
October 29	— I John 5: 13-21
October 30	— Judges 2: 1-13
October 31	— Judges 6: 11-18

### History prize offered

The committee on history offers a ten dollar prize for the best article on some aspect of church life. Submissions for 1963 are to be sent to the Rev. T. M. Bailey, 81 Cloverhill Rd., Hamilton, Ontario by December 31st.



## Tribute to Miss B. MacMurchy Reported from India

Zion Church in the village of Jobat, India was crowded to overflowing on July 29 for a memorial service in tribute to the late Bessie MacMurchy, whose work of nursing, teaching and evangelizing was done in connection with Jobat Christian Hospital for so many years.

The setting for the service was most appropriate. White and shades of purple and mauve were used in the skilfully draped saris, in the flowers and ribbons which dressed the Communion table, the pulpit and the church flower stands. Beauty was a part of the entire service from beginning to end. These arrangements created an atmosphere which could not have been more fitting — beautiful and rich, yes, but without pretence, and thus so well suited to the one in whose memory we were gathered.

As the congregation assembled, the white uniformed nurses from the hospital, and the nursing school students, seemed like a white column up the left side of the auditorium. Soon the church was completely full, and latecomers had to sit in the main aisle. Surely every Christian adult and adolescent, except for a few of the hospital staff on duty, had left their work to share and recall the memories that were theirs that day.

Led by the church pastor, the service included three hymns, prayer, singing by a choir of 20 nurses; a welcome to friends present from Indore; and five short messages brought by those who had had the most intimate contact with Miss MacMurchy in her work in Jobat. Of these, three were Indian colleagues, and two were Canadian.

Again there was a consistent beauty about what each person said. None of the speakers found it a simple task to speak about Miss MacMurchy, but each one succeeded in pointing out at least one of the many qualities so evident in her living amongst us. One spoke of the serenity of her faith, which had often set the group at ease when she went out to help in evangelistic meetings. Another spoke of the dynamic impact her life had on the staff and students at the University of Western Ontario, where many among whom she mingled so easily were only half her own age. Another spoke of the very high calibre of her contribution in the nursing school in Indore.

A fitting climax was made by the last speaker, a senior pastor, who compared her life to the sun, moon and stars, which, as you watch them, cause a wonder and awe, and yet are a delight to behold and ponder. In the effective dramatic way in which the Indian people excel, the pastor portrayed a man watching the planets, and he compared this with the daily passing by of Miss



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MacMurchy's life and work. All of these messages, simply delivered, added to the feeling of thanksgiving, sadness, but also joy, that was evident in the entire service.

Those who read these words, which are written in appreciation, can rest assured that this quiet, undemonstrative service gave the Christian people the opportunity to mourn and express grief together over the loss of a dear friend, and to rejoice in the association they had had with her in the church in India.

— Alvin McIntosh

#### Anniversaries

146th — St. John's, MacLennans Mountain, N.S., August 11.

119th—St. Andrew's, South Eldon, Ont., September 9 (Rev. K. J. Rooney)

114th—Knox, Woodville, Ont., September 29 (Rev. K. J. Rooney)

100th — Bethel Church, Scotsburn, N.S., August 11 (Rev. L. M. MacNaughton)

99th — Gordon Church, St. Elmo, Ont., September 29 (Rev. Iver D. MacIver)

53rd — St. Matthew's Church, Grand Falls, Nfld., September 22 (Rev. W. M. Moncrieff)

#### In Memoriam

BUCHAK, REV. LEO — The first and only minister of the Ukrainian Presbyterian Church, Hamilton, Ontario, Rev. Leo Buchak died on July 26. Born in the Ukraine and educated in the U.S., he and his wife returned to their homeland as missionaries in 1925. During World War II they were interned but escaped, returning to the U.S.A. in 1946. The following year Mr. Buchak was appointed by the general board of missions to work with Ukrainians in Hamilton. Through the untiring efforts of Mr. and Mrs. Buchak, the congregation grew and a church was built.

His wife, Mary, survives. Two children predeceased him.

FEAST, REV. HAROLD COLSON — Several times moderator of Hamilton Presbytery, the Rev. Harold Colson Feast, 84, died in Guelph on August 12.

After serving for 25 years in Congregational churches in the U.S.A., Mr. Feast returned to Canada at the time of church union. He has held pastorates in Thorold, Seaforth, Sarnia and Fort William, Ontario, and Prince Albert, Sask. Since his retirement in 1945 Mr. Feast was a resident of Morgan House, Markham, Ontario. A daughter, Mrs. Philip E. Jones of Port Credit, survives.

NOBLE, MISS ANNIE AGNES — For 27 years deaconess at Queen Street East Church, Toronto, the death occurred of Miss Annie Agnes Noble on August 22.

Born in Norval, Ontario, Miss Noble was choir leader and Sunday School teacher in the church there. Before her graduation from Ewart College, she was educated at Brampton high



school, the Presbyterian Ladies' College Toronto, and received the degree of A.T.C.M. from the Toronto Conservatory of Music. After her retirement in 1944 Queen Street East Church dedicated a stained glass window in her honour.

The funeral service was held in that church, conducted by the minister, the Rev. John C. Robson, assisted by the Rev. Kenneth House and the Rev. Ronald Mulchey. The theme was "I know that my Redeemer liveth" from Handel's Messiah, the highlight of a recital given by Miss Noble in 1898. She is survived by a sister, Mrs. A. A. Laing of Guelph. Another sister and three brothers predeceased her.

BEST, SAMUEL R., elder, Parkdale Church, Toronto, member of the board of managers, July 31.

COLBERT, HARRY JOHN, 65, Musquodoboit Harbour Church, N.S., clerk of session, August 9.

DONAGHUE, MRS. MARIAN MAY (CLIFT), wife of the Rev. David J. B. Donaghue, retired, of Ancaster and Alberton, Ont., and active member of Alberton Church, August 9.

GRASSIE, MRS. WILLIAM E., 64, St. Andrew's Church, Port Credit, Ont., church school and W.M.S. worker, choir member, August 19.

HAGGAR, MRS. ROBERT, St. Enoch Church, Hamilton, Ont., July 29.

JARVIS, D. W., 79, elder, St. Matthew's Church, Ingleside, Ont., August 28, father of Rev. W. D. Jarvis.

MacDOUGALL, ALEXANDER, 80, elder, St. Luke's Church, Finch, Ont., August 11.

MacINTYRE, MISS MARGARET JANE, 81, organist-choir director, church school and W.M.S. worker, St. Andrew's Church, Avonmore, Ont., August 26.

MacLAREN, FLOYD BENWELL, 73, elder, St. Andrew's Church, Perth, Ont., August 26.

MacMILLAN, NEIL, 88, elder, St. Andrew's Church, Avonmore, Ont., August 12. He leaves four sons, Rev. Dr. Donald N., professor of systematic theology, Presbyterian College, Montreal; Rev. J. Eldred, minister of St. Matthew's Church, Toronto; Archie and Howard.

McBAIN, ALEXANDER SIM, 66, elder, Zion Church, Torrance, Ont., August 21.

McCALLUM, ALEXANDER HUGH, 79, clerk of session, Cameron Church, Euphemia, Ont., July 11.

MOORE, JOHN LOGIE, 85, elder, Knox Church, Acton, Ont., uncle of the Rev. John R. Waldie, August 16.

PHILLIPS, JAMES ROLAND, 68, elder, Lochwinnoch Church, Ont., August 18.

POLLOCK, GEORGE, 80, St. Luke's Church, Finch, Ont., August 25.

RENWICK, MRS. WILLIAM, 65, secretary-treasurer of Westwood Church, Ont., September 2.

SMITH, GEORGE MOWAT, 79, elder, Knox Church, Acton, Ont., August 30.

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To assist you in exploring Ontario by road and add to your enjoyment in doing so, the Department of Highways publishes various travel aids. Some of these are: The Official Road Map of Ontario; the new Northern Ontario folder, with two new maps—published for the first time this year—and the "Roads to Recreation" folder, the 1963 edition of which is now off the press.

These publications are yours for the asking, without charge. They are readily available directly from this Department, through the Head Office, or at any of the 18 District or five Regional Offices of the Department. Also, from offices and bureaus of the Departments of Travel and Publicity and Lands and Forests, and many other sources.



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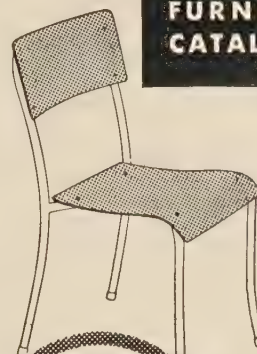
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# Church Calendar

## INDUCTIONS

Beechwood, Centre Rd., West Adelaide, Ont., Rev. J. Bruce Robertson, June 28.  
Oshawa, Knox, Ont., Rev. G. W. C. Brett, Sept. 19.  
Petrolia, St. Andrew's, Ont., Rev. K. A. Heron, Sept. 13.  
Verdun, First Que., Rev. Douglas Anderson, Sept. 4.

## RECOGNITION

Ft. St. John, Burch, B.C., Rev. Larry Paul, August 19.

## ORDINATION

MacLeod, A. Donald, Springville, N.S., July 11.

## DESIGNATION

Drysdale, Emily, Wallace, N.S., June 21.

## VACANCIES & INTERIM MODERATORS

### Synod of Maritime Provinces:

Baddeck, St. Ann's, N.S., Rev. A. D. MacKinnon, Little Narrows.  
Glance Bay, St. Paul's, Rev. E. H. Bean, 12 Lorway Ave., Sydney.  
Grand River, Framboise and Loch Lomond, N.S., Rev. Neil J. McLean, St. Andrew's Manse, Sydney Mines.  
Halifax, Knox, N.S., Rev. James A. Goldsmith, 67 Russell St., Dartmouth.  
Hopewell, Eureka and Middle River, N.S., Rev. William Reid, 139 Almont Ave., New Glasgow.  
Kensington, Freetown and Malpeque, P.E.I., Rev. Peter D. Ruddell, Box 32, Hunter River.

### Synod of Montreal and Ottawa:

Kinburn and Torbolton, Ont., Rev. Dr. E. G. B. Foote, 81 Loch Isle Rd., R.R. 2, Bells Corners.  
Kirkhill, St. Columba, Ont., Rev. W. A. Douglas, Dunvegan.  
Lochwinnoch, Stewartville and Braeside, Ont., Rev. Dr. C. J. St. Clair Jeans, Arnprior.  
Perth, St. Andrew's, Ont., Rev. P. G. MacInnes, 37 Gladstone Ave., Smiths Falls.

Spencerville, Ventnor and East Oxford, Ont., Rev. J. H. Greene, Box 278, Cardinal.  
Upper Melbourne-Richmond, St. Andrew's, Que., Rev. Alex M. McCombie, 1162 Portland Ave., Sherbrooke.

### Synod of Toronto and Kingston:

Elmvale, Flos, and Fergusonvale, Ont., Rev. W. R. Adams, 85 Worsley St., Barrie.  
Hillsburg and Price's Corners, Ont., Rev. T. R. Maxwell, Box 92, Erin, Ont.  
Penetanguishene and Wyebribe, Ont., Rev. Dr. J. A. Macinnis, 7 Whitney Ave., Orillia.  
Picton, St. Andrew's, Ont., Rev. A. L. Sutherland, 144 Foster Ave., Belleville.  
Toronto, Albion Gardens, Rev. W. H. Welch, 69 Braywin Dr., Weston.  
Toronto, Chalmers, Ont., Rev. F. R. M. Anderson, 111 Westmount Ave., Toronto.  
Toronto, Victoria, Ont., Rev. M. E. Burch, 40 Station Rd., Toronto 14.  
Uptergrove, Essen and Willis, Ont., Rev. Eric A. Beggs, 28 Neywash St., Orillia.

### Synod of Hamilton and London:

Aldershot, Ont., Rev. Walter Kennedy, 1209 Main St. E., Hamilton.  
Chippawa, Ont., Rev. W. J. McKeown, 2140 Lundy's Lane, Niagara Falls.  
Dorchester and South Nissouri, Ont., Rev. R. Russell Gordon, 73 Beattie Ave., London.  
Dutton, Ont., Rev. Dr. William Barclay, 718 Waterloo St., London.  
Forest, St. James, Ont., Rev. G. H. Young, 398 Wellington St., Sarnia.  
Glencoe and Wardsville, St. John's, Ont., Rev. C. W. Middleton, R.R. 2, Mt. Brydges.  
Hamilton, Knox, Ont., Rev. T. M. Bailey, 81 Cloverhill Rd., Hamilton.  
Innerkip and Ratho, Rev. J. Douglas Gordon, Ingersoll.  
Jarvis, Knox and Walpole, Chalmers, Ont., Rev. T. H. Boyd, 206 Nelson St., Pt. Dover.  
Kirkwall, Sheffield, Ont., Rev. J. P. Schissler, R.R. 1, Dundas.  
London, Oakridge, Ont., Rev. J. M. Pollock, 610 Hamilton Rd., London.  
Norwich and Bookton, Ont., Rev. W. A. Henderson, 447 Hunter St., Woodstock.  
St. Catharines, St. Andrew's and Fonthill, Ont., Rev. Chas. Henderson, 58 Glen Park Rd., St. Catharines.

St. Thomas, Alma St. and North St., Ont., Rev. H. S. Rodney, 100 Hincks St., St. Thomas.

### Synod of Manitoba and Northern Ontario:

Brandon, St. Andrew's, Man., Major J. D. L. Howson, Camp Shilo.  
Lenore and Breadalbane, Man., Rev. R. A. Davidson, 315—12th St., Brandon.  
Port Arthur, Oliver Rd. and Calvin, Ont., Dr. A. H. Johnston, 211 South Brodie St., Ft. William.  
Selkirk, Knox, Man., Rev. Gerald Rennie, 19 Cabot Cres., Winnipeg 8.  
Winnipeg, St. John's, Man., Rev. Bruce A. Miles, 69 Middlegate, Winnipeg 9.

### Synod of Saskatchewan

North Battleford, St. Andrew's, Sask., Rev. Malcolm Muth, 561 York St., North Battleford.

### Synod of Alberta:

Calgary, Grace, Alta., Rev. K. C. Doka, 1924 Georgia St., Calgary.  
Edmonton, St. Andrew's, Alta., Rev. J. E. Bigelow, 13820-109A Ave., Edmonton.  
Killam and Galahad, Alta., Rev. Ian MacSween, 10508-81 Ave., Edmonton.  
Lousana, St. Andrew's and Trenville, Alta., Rev. George Dobie, 4743-56 St., Red Deer.  
Medicine Hat, Riverside, Alta., Dr. R. L. Taylor, 258-1 St. S. E., Medicine Hat.  
Three Hills and Orkney, Alta., Rev. Ralph MacDonald, 192 Windermere Rd., Calgary.

### Synod of British Columbia:

Haney, St. Paul's, B.C., Rev. Calvin H. Chambers, 1009—4th Ave., New Westminster.  
Prince Rupert, St. Andrew's, B.C., Rev. Dr. Oliver Nugent, R.R. 4, Abbotsford.  
Trail, First, B.C., Rev. Dr. W. O. Nugent, R.R. 4, Abbotsford.

## CLERKS OF PRESBYTERY

London, Rev. R. Russell Gordon, 73 Beattie Ave., London.  
Peace River, Rev. Ph. K. Schnarrenberger, Box 513, Chetwynd, B.C.

## DEATHS IN THE MINISTRY

Buchak, Rev. Leo., Hamilton, Ont., July 26.  
Feast, Rev. Harold Colson, Guelph, Ont., August 12.  
Murdock, Rev. John G., Scarborough, Ont., Sept. 10.



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Paintings of Bible stories by boys and girls of India, Japan, Holland, Australia, Sweden, the West Indies, Kenya, the U.S.A. and Canada were collected by the World Council of Christian Education and Sunday School Association, New York. Two are pictured here. The collection was shown at the Royal Ontario Museum in Toronto.



JOSEPH AND HIS BROTHERS — by Kuniko Hakucho, Japan, 9 years old.

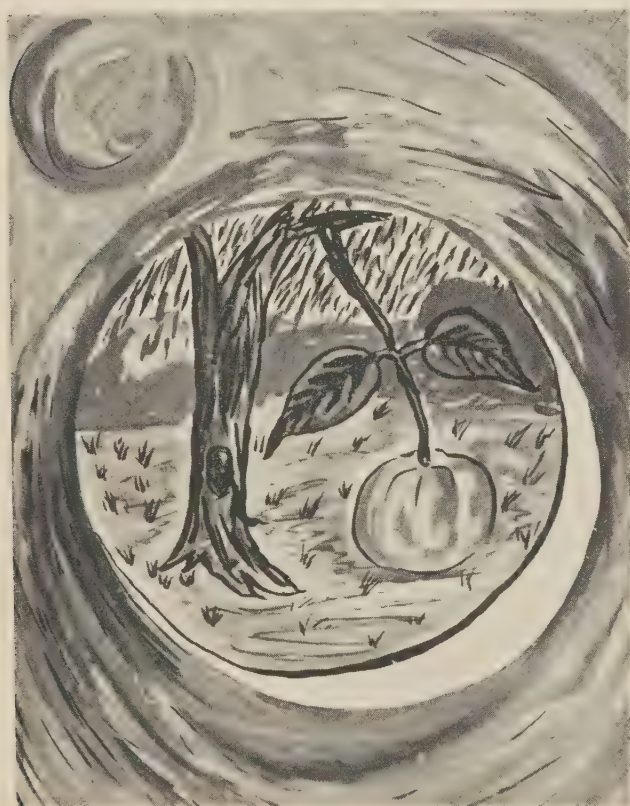
# children's

## ART PROJECT

■ All boys and girls of our church 12 years of age and under are invited to submit original paintings for a children's art project. The rules are listed on this page. Entries should not be sent direct. Check with your church school teacher or group leader.

Paintings will be judged on the basis of original ideas and artistic talent. The best will be displayed at the anniversary celebration of the Women's Missionary Society (W.D.) in Montreal next May. Some of them will appear on the children's page of The Presbyterian Record.

The children's art project is sponsored by the committee on children's work, The Presbyterian Church in Canada.




THE CREATION — by K. Gitija Shankar, India, 14 years old.

### Teachers and Leaders — please note these ENTRY RULES

1. Entries for the exhibit must be original.
2. Paintings should be in tempera or poster paint, oil pastels or crayon.
3. Entries should be of a size not smaller than 18" x 24".
4. Entries should be related to Biblical or missionary themes.
5. Each entry should have the following particulars printed on the back of the painting:
  - (a) Title of picture.
  - (b) A brief statement in the child's words about the painting.
  - (c) Full name, age, postal address of contributor.
  - (d) Name of group, name and address of church.
6. Entries should be shipped unmounted and protected by stiff cardboard, packed flat if possible. If paintings are rolled they should be protected by a stiff cardboard roll on the outside.
7. Please address all entries to: Mrs. J. B. Taylor, Presbyterian Children's Art Project, 18 Fern Ave., Weston, Ontario.  
Entries should be sent by January 31, 1964.
8. A leader, counsellor, church school superintendent or person chosen from the congregation will be responsible for selecting paintings to be sent.
9. There will be a letter of acknowledgment and thanks sent to the adults responsible for submitting children's paintings.
10. All contributions become the property of the children's work committee, Presbyterian Church in Canada and will be available for display after June, 1964 to any group, such as presbyterial or synodical.





I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy **FOR YOUR FELLOWSHIP IN THE GOSPEL** from the first day until now; being confident that he which hath begun a good work in you will perform it until the day of Jesus Christ.

Philippians I:3-6

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# *The Presbyterian Record*

NOVEMBER, 1963



**FOR AS THE HEAVENS ARE HIGHER THAN THE EARTH,  
SO ARE MY WAYS HIGHER THAN YOUR WAYS**

**— Isaiah 55:9**

**A study group of Koreans in Japan**



# The LASTING

# OBLIGATION

by Joseph Wasson

*What  
shall I render  
unto  
the Lord  
for all his benefits  
towards me?  
Psalm 116:12.*

In the words of the text, the writer, commencing with himself, considers how he may most effectively show his gratitude for favours bestowed or deliverance granted, and he concludes: "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, now in the presence of all his people." Which just means, "I will acknowledge my obligation and proclaim my gratitude." It is a mood to which we ought not to be strangers, for gratitude expressed in loving deeds is amongst the greatest of all virtues.

We have come to that season in the year when it is our custom to recall the long periods of war, and to remember the men and women of the past who, we believe, were the humble instruments of God's purpose in the removal of evil things, and the creation of a new and better world. We who reap the benefit of their achievements are debtors in a measure that cannot be cancelled. No questions as to the wisdom and conduct of war can rob these men and women of the tribute of a people's gratitude and lasting remembrance.

Wordsworth has described how a heart can be so full of gratitude that it rises to a condition of silent rapture:

*"In such high hour  
Of visitation from the living God  
Thought was not: in enjoyment it expired.  
No thanks he breathed, he proffered no request.  
Rapt into still communion that transcends  
The imperfect offices of prayer and praise  
His mind was a thanksgiving to the power  
That made him: it was blessedness and love."*

When the heart is full oftentimes the lips are silent. Yes! But such moments can be very dangerous. There is such a thing as wasted emotion, and wasted emotion is bad for the soul. If the psalmist knew his high hour of visitation from the living God, he knew also that such moments are to be translated only by life and action. What could he render unto the Lord for all his benefits? He knew that he could bring no adequate gift. There was no priceless offering to present, for he had nothing that was not already God's.

All had come from him. So he says, "I will acknowledge my obligation and proclaim my gratitude."

The application of this is clear. We who view the world from the Christian standpoint see the hand of God in all the movements of our time, using even the wrath of man for his redemptive purposes. If we see God as the psalmist saw him, as the people of the New Testament saw him, as our forefathers saw him, thanksgiving deep and sincere will be kindled and continue to burn in our hearts.

Moreover it will affect all of life. We shall be moved to service. It will mean the consecration of our time. Time may be short, but the days may be made immortal by the achievements of the people of God in the spread of the Kingdom of God. It will mean also the consecration of talent, and everyone has some talent. There are all kinds of abilities beyond the things that the world has labelled talent. It means also the consecration of our substance. Gladstone said, "When you know what a man does with money, how he gets it, keeps it, spends it and thinks about it, you know some of the most important things about him."

The church to which we belong has used of all these things today. In common with other communions she has committed herself to the comprehensive task of spreading the Gospel of peace. If we would make Remembrance Day more than a mere expression of emotions, we can do it by our assistance in the promotion of a more efficient witness in this land and in the regions beyond. It is to advance the cause in whose success lies the hope of the world for lasting peace, and happiness firm and abiding.

## Prayer

Almighty God, our heavenly Father whose goodness is over all thy children, we come before thee in thanksgiving remembering the service of our valiant dead. Make us worthy, we beseech thee, of their obedience and sacrifice. Comfort all those who mourn the loss of their beloved. May they know in every hour of sorrow the consolation of thy love. May thy peace take possession of our souls, inspiring us to break down all that makes for enmity and strife among men. May each live and work for all, and all care for each, in the name of Jesus Christ. Amen.★



# The Presbyterian Record

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- 
- 18 **The increasing number** of students and visit-  
ors from overseas opens the way for Christian  
fellowship and understanding. The Rev. Don-  
ald H. Powell, the author, served as a mission-  
ary in Japan and is now responsible for  
contact with overseas students in Canada and  
for relating laymen to our work and witness  
in other lands when they travel abroad.
- 
- 35 **The children's story** is by Rev. Dr. Robert L.  
Taylor, Medicine Hat, Alberta.
- 

## *departments*

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| 11 You Were Asking? | 14 Here's an idea! |
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## *cover story*

The Rev. C. Rodger Talbot describes his cover  
photo in these words: "With the early morning  
sun lighting Mount Yakedake in the background,  
Mrs. Chung, deaconess of the Toyohashi congre-  
gation of the Korean Christian Church in Japan,  
leads early morning (6 A.M.) devotions at a sum-  
mer leadership conference. The group worships on  
the gravel banks of a cold, clear, fast-moving  
river flowing down from the Japan Alps at Kami-  
kochi, a beautiful, secluded mountain resort in  
Japan."



By DeCourcy H. Rayner

# THE STORY

Fredericton from the Air





# OF THE KIRK IN THE CAPITAL



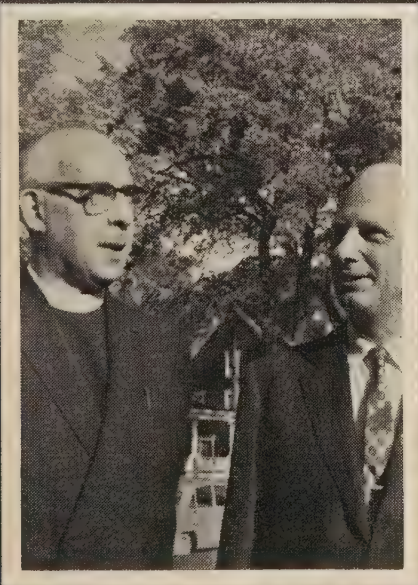
● New Brunswick's capital sits serenely on the bank of the peaceful St. John River, 87 miles up from the Bay of Fundy. Welcome signs at the entrance to Fredericton describe it rightly as "the city of stately elms."

There is a Victorian charm about the well-kept homes and gardens on the tree-shaded streets. It is almost as if a little bit of Britain were transplanted, valley and all, to New Brunswick. But the scarlet and gold of the autumn maples mark Fredericton for what it is, an intensely Canadian city.

The original settlers were United Empire Loyalists, who pushed up the river in an attempt to establish new homes under the British crown. Sir Thomas Carleton, as governor, established the capital of the new province far enough inland to be safe from naval attack. Fredericton, as it was first called, was named after Frederic, bishop of Osnaburg, the second son of George III, who later became the Duke of York and Albany. The province was named after the royal house of Brunswick, and the main streets in the city follow that pattern, Queen, Charlotte, King, George and Brunswick.

"Fredericton provided the stage upon which the great bulk of the leading Loyalists played their part," said the late Rev. Dr. Frank Baird, in writing for the city's centennial book in 1948. Among the great Canadian names revered locally are those of the poets, Bliss Carman and Sir Charles G. D. Roberts, and the statesmen, Sir Charles Tupper and Sir Leonard Tilley.

Soon Fredericton developed into an academic centre as well as a provincial capital, with the founding of the New Brunswick normal school and the opening of an academy of liberal arts and sciences. The latter, founded in 1785, obtained a charter in 1800 and later became the first provincially aided university in Canada. In the past decade the



At left, Rev. Dr. T. J. Watson, minister at St. Andrew's Church and Arthur McF. Limerick, Q.C., the clerk of session.



University of New Brunswick has blossomed into one of our major centres of higher learning. Located "up the hill" on a beautiful natural site, the campus is dotted with impressive red-brick buildings in colonial Georgian style. Most of them have been erected in the last ten years under the able administration of U.N.B. president Dr. Colin B. Mackay, a lawyer by profession. Some 2,350 students were registered in degree courses last year.

The swift growth of the university together with the establishment of new industries and the location nearby of the army's Camp Gagetown have all given new life to Fredericton. Its population has doubled since World War II, with some 30,000 people living in the city and suburbs.

Fredericton has always been a city of churches. I counted more than 30, of almost every Protestant persuasion, listed in the Saturday announcements of *The Daily Gleaner*. But Anglicans, Baptists and Methodists predominated in the early years, and there has never been more than one Presbyterian church there.

The history of the present St. Andrew's Church is a record of sacrificial loyalty and persistent witness that deserves to be known more widely. Prior to June 10, 1925 St. Paul's was the Presbyterian church. When the ballots on union were counted in St. Paul's that day it was announced that 52% of the membership had voted to enter the United

RIGHT: One of the ten beautiful stained glass windows in St. Andrew's was given by the present chief justice of New Brunswick, the Hon. John B. McNair, an elder.

Church of Canada, and as a majority they carried the property with them.

It was a blow to the Presbyterians. One of the members of that time says, "The families who remained loyal to Presbyterianism were, in nearly every instance, the original families or descendants of the original families who had worked and paid for the building of St. Paul's Church, those who had established Presbyterianism in Fredericton and supported it down through the years."

On that fateful June night the Presbyterians walked across the street to a Baptist Church, and unanimously decided to carry on the cause, in spite of strong opposition locally. Led by two elders, W. M. Clark and C. A. MacVey, and guided by a lawyer, Ernest A. MacKay, they constituted the St. Andrew's congregation. Dr. MacVey, who is still an elder, is a retired engineer with an honorary LL.D. from U.N.B.

The very next Sunday services were held in the Capitol theatre, and despite the scarcity of ministers and the lack of a church home they continued without interruption. The theatre was enhanced on Sundays by a portable pulpit and platform built at his own expense, by James A. MacAdam.

(Continued overleaf)

The Synod of the Maritime Provinces at its opening in St. Andrew's Church on October 1st.







TO THE GLORY OF GOD AND TO COMMEMORATE  
JOHN BABBITT McNAIR AND

THE MEMBERSHIP IN THIS CHURCH OF  
MARION CROCKET McNAIR AND THEIR FAMILY.



Sunday School and youth activities were gradually moved to other suitable quarters. Ministers were scarce and the congregation depended upon supply preachers from week to week.

However within three years a splendid brick church seating 402 persons was completed, and St. Andrew's was dedicated on June 24, 1928. Three lots were donated by Mrs. Archibald Jewett, a long-time Presbyterian. The building which included a hall and Christian education facilities, was financed through generous contributions and the issue of 20-year 6% bonds. The cost of the building itself, including plumbing and heating equipment only, was \$68,400. It is valued at triple that amount today.

St. Andrew's is beautifully furnished, and so many of the furnishings came in the form of memorial gifts that it is not possible to list them all. The pipe organ, for example, is in memory of Dr. William and Mrs. Crocket, given by a son, Dr. A. Pierce Crocket. His father was principal of the Normal School and then superintendent of education for the province.

The Communion linen bears the crest of the Earl of Ashburnham. It was donated, together with the hand-carved lectern and the session chairs, by the Countess of Ashburnham, a communicant member, in memory of her husband, the sixth and last earl of that line.

Ten superb stained glass windows enhance St. Andrew's interior, all of them family memorials. The chancel window, one of the finest in eastern Canada, is in memory of the wife of the late Murray MacLaren, M.D., a former lieutenant-governor of New Brunswick.

The manse in which the present minister lives was left to the church for that purpose by the Misses Janie and Janette Beverly. It was in this house, under the leadership of Francis Beverly, that some of the people met following a meeting of the St. Andrew's Society to found the original

St. Paul's Church. A carillon, given by a son of the manse, Lord Beaverbrook, whose father was the Rev. Max Aiken, was dedicated in March, 1959.

The first minister inducted at St. Andrew's was Rev. Dr. James G. Berry, who was called in 1928. He was succeeded in turn by Rev. Dr. George E. Ross, 1933-38; the Rev. Gordon Taylor, supply; the Rev. Donald R. Howson, 1940-51; Rev. Dr. A. M. Gordon, war-time supply; and Rev. Dr. M. Scott Fulton, also supply.

Since 1952 the minister has been Rev. Dr. T. J. Watson, a Scot who received his theological education at The Presbyterian College in Montreal. His wife, as Miss Mary Murray, took the full course in theology at Knox College, Toronto, and served for three years as principal of the Berbice High School for Girls in British Guiana. Dr. Watson acts as student counsellor at U.N.B., where there are more than 100 Presbyterian students enrolled this year.

Under his ministry St. Andrew's has become the largest congregation in the Presbytery of Saint John, with 358 communicants. A basement has recently been dug and equipped for classrooms under the church hall, and the church now stands completely free of debt. Last year the congregation raised \$19,235 for all purposes, of which \$3,302 went to general assembly's budget.

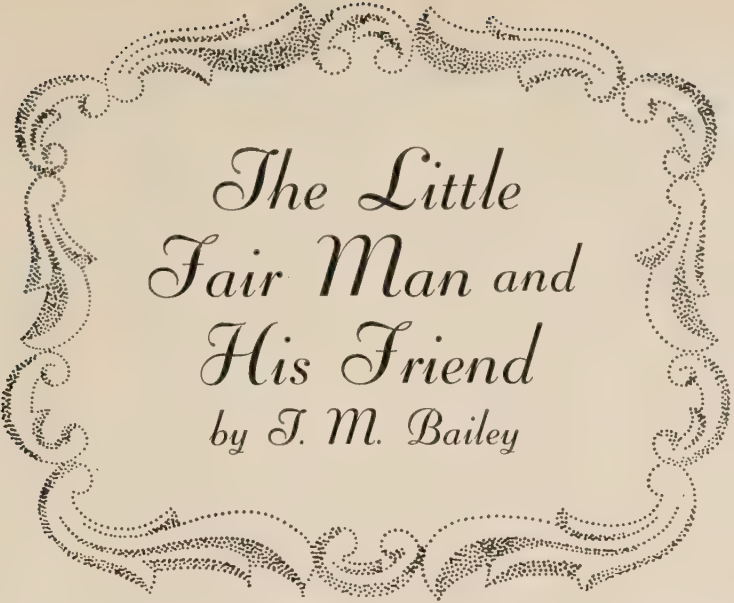
Dr. Watson gives credit for the remarkable growth of the congregation to the stalwart members who stood by it in the difficult years, the fine folk who maintained the Presbyterian faith with little or no pastoral oversight while isolated through distance from other similar groups.

St. Andrew's Church stands today as a tribute to their vision and their zeal. Generations to come will find in the provincial capital a church building designed for all the congregation's needs, with a sanctuary that is both dignified and beautiful, as befits the house of God. ★

Exterior of St. Andrew's Church, with the Christian education wing at the left.







# *The Little Fair Man and His Friend*

*by J. M. Bailey*

□ The year is 1600. The place, the tiny Scottish village of Nisbet, in Roxburghshire. Two frightened parents are running to the village green, where their four year old son has fallen into a well. Dismay turns to joy when they discover the child sitting unharmed on the grass. He explains, "A bonnie white man came and drew me out." During the rest of Samuel Rutherford's life he will never let go the hand of his Friend, Christ.

At the age of 17 Rutherford entered the University of Edinburgh. Six years later he was a professor of humanity. At age 27 we find him a settled minister in his first and only pastoral charge, at Anworth, in the Stewartry of Kirkcudbright. Events in Scotland would soon make him one of its chief actors and most famous Covenanting preachers.

The young minister's aim in preaching was "to inspire in his people a true Gospel character and life." Fired by this purpose, the "little fair man" rose at 3 a.m. to pray and meditate. Then, early in the day, he began his rounds from house to house, calling upon his flock, visiting the sick, catechising the young and instructing everyone. His beloved people were "the cause of his tears, care, fear and daily prayers." Rutherford was constantly busy studying, writing, preaching — possessed with a belief that only a short time remained for him to carry out the task set by his Friend.

His style and manner of preaching was unusual. He used his body to express his feelings. In a high-pitched voice, Rutherford conveyed his rapture and ecstasy to the audience, holding them spellbound. As though listening for fresh words from his Friend, he held his head cocked upwards. To Robert Wodrow, historian of the sufferings of the Church of Scotland, the little fair man was "one of the most moving and affectionate preachers in his time, perhaps in any age of the church."

Before the reformation in 1517, Scotland was Roman Catholic. For 100 years following, John Knox and Andrew Melville laboured to keep their country's rulers from undoing the work of the reformers. Meanwhile, both England and Rome, by imposing priests and bishops upon the Kirk, strove to deny her that hard-won freedom. So during most of the 1600's Scotland lay on the rack, torn between two rivals; Presbyterianism and Episcopacy. Any minister who opposed the new law was evicted from his charge. Congregations followed such pastors, holding services called conventicles in the glens and fields. (Continued overleaf)



(Continued from page 9)



LEFT: Samuel Rutherford lies buried among the ruins of St. Andrew's Cathedral. At the right is shown St. Rule's Tower. BELOW: Part of a Covenanter's tomb at Anwoth, where Rutherford preached.

—Photos by T. M. Bailey



At Anwoth, Rutherford was cited for his pronounced anti-episcopal views. Commanded by the high common court of the diocese to leave his pastoral office, this country minister was sentenced to confinement within the town of Aberdeen, at the king's pleasure. On foot he journeyed to the northern city, accompanied all the way by some of his congregation. In Aberdeen the exile was forbidden to preach. To him, this was like losing his sight. However, Rutherford was to learn the valuable lesson of resignation to God's will. He later wrote, "Fool that I was, not to know that the messages of God are not to be read through the envelope in which they are enclosed."

Although these "dumb Sabbaths" in exile were difficult to bear, Rutherford's 18 months confinement gave him the opportunity to write over 300 letters. These seraphic writings addressed to lairds, ladies and lay folk, later became jewels in Scotland's treasury of devotional literature. Valuable as advice in daily discipleship and the spiritual life, they included thoughts such as this: "No man hath a velvet cross." To strengthen the faint-hearted he said, "God's events are God's. Let him sit at his own helm."

Denied the privilege of preaching, Rutherford argued and aroused. So voluble was he against his inquisitors that a warrant for his arrest was issued. Fortunately this happened on the eve of the date when Episcopacy in Scotland was temporarily dethroned. So in 1638, Rutherford returned to his beloved Anwoth, near the Solway. In his absence the congregation had been active, too. They had resisted the ministry of a bishop's appointee.

Once again this peace-loving man rejoiced in the life of a country parish, but not for long. Events had made his name a household word. Now both Edinburgh and St. Andrews wanted him at their universities. General assembly made the decision. They sent Rutherford to St. Mary's College, in the small Fife town of St. Andrews — long known as a nursery against Popish ideas. Here for 24 years he was happy; preaching, teaching Hebrew, lecturing and writing.

National recognition of his abilities came in 1643. He was appointed one of the eight commissioners from the Scottish church to the Westminster Assembly in London, where our Confession of Faith and Directory of Worship were drafted. Great controversy was aroused at this time

by the appearance of his book *Rex Lex*. It stated in principle that the people and the church had the right to use the power claimed by the monarch. "The law is not the king's own, but is given to him in trust."

Meanwhile, trouble clouds were again forming in Scotland. In 1661, the Scottish Parliament passed the Act Recissory, rescinding the priority of the Presbyterian system held since 1638. The church's champion now became a target for every enemy, old and new. They had Rutherford's books burned.

Deprived of his principal's chair, his stipend cancelled, and confined to his home, the warring debater was finally ordered to appear before Parliament on a charge of treason. But fate played the trump card. Rutherford's answer came from his death bed. "I have a summons already from a superior Judge and judiciary, and it behooves me to answer my first summons." It is said that the hymn, "The sands of time are sinking," was written in remembrance of his dying hours, using his last words, "Glory shineth on Emmanuel's land." In the town where he spent so many happy years, Rutherford lies buried among the ruins of St. Andrew's cathedral, in the shadow of St. Rule's tower.

1961 marked the tercentenary of this freedom fighter's death. Today, Rutherford's works are seldom read. But he is revered as an outstanding figure of the early Covenanting period; one who considered Presbyterianism a divinely appointed form of government. A controversialist, he kept alive the Kirk's complaints against the crown. In the dispute between church and state, this champion fired south-west Scotland with a zeal that later served as a model for the rest of the land. Had he not played this role, history would have been different. The stature to which Rutherford rose has been held by few clerics since.

Visitors to Anwoth may still feel the golden mist of his presence, brooding over manse, kirk and churchyard. One can put together the pieces of legend and fact about Archbishop Ussher of Dublin, welcomed as a stranger by the Covenanter who fearlessly preached the Presbyterian order.

What facet of Rutherford's character might we best emulate? His complete absorption in Christ. Without doubt, he lived always "rapt in the continual contemplation of one unseen Face."★



**Q** *The general assembly has endorsed the sector plan of the Every Person Visitation program, and also the duplex envelope system of giving. Is there some confusion here, since the sector plan teaches a unified budget?*

**A** The general assembly has endorsed the sector plan of the Every Person Visitation program as a proved and workable method of instructing congregation leaders in the techniques of visitation, on an inter-denominational co-operative basis in an area, or sector.

The sector plan does not endorse or contravene denominational rule, practice or instruction. It does not concern itself with kinds of offering envelopes used.

Where reference is made to overall budget promotion, it is the whole program which is meant. This must include givings to work outside the local congregation.

General assembly endorses the duplex envelope as a good method to ensure that our people are free to designate their offerings proportionately between local need and the work of general assembly.

**Q** *Must I be a member of the church in order to take Communion?*

**A** One ought to be a member of the church before taking Communion but it is not *absolutely* necessary. The presiding minister at the Holy Table may invite "All who love the Lord Jesus Christ in sincerity and truth" to join in the Supper of the Lord. But all who love the Lord Jesus Christ in sincerity and truth ought to publicly profess their faith, subject themselves to the discipline of Christ's church and actively and diligently enter into the work through membership in his church. In brief, one who is a true believer can come to the Table of the Lord, but a true believer must not hold himself aloof from the church Christ has founded.

**Q** *Do you think it is right for our church to belong to the World Council of Churches?*

**A** Yes I do. But more important still the general assembly, the highest court of our church, has thought it proper to belong.

"The Council is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures, and

therefore seeks to fulfil together their common calling to the glory of the One God, Father, Son and Holy Spirit." With such a basic definition and statement of purpose surely no evangelical church would be inclined to disagree. The Deity of our Lord is assured, his saving Word affirmed, the normative character of Scripture recognized and the trinitarian character of the Christian faith insisted upon. We would be remiss in our duty and terribly lacking in Christian charity if we did not belong.

Some doubt the propriety of our membership in the World Council of Churches because they have been told that some super colossal church is being insidiously planned or that the World Council of Churches is tainted with communism. Let the writings and the actions of the Council speak for themselves on this matter. Let no one condemn the organization without a fair hearing. No one should judge the World Council until he has studied its writings and carefully scrutinized its actions in the light of Holy Scripture and the will of the Lord Jesus for his church.

I do not suggest for a moment that the World Council of Churches is above reproach. It is not. There are no perfect institutions or organizations on earth, even among those most self-consciously committed to the work of the Lord. Some actions and statements of the Council may be open to criticism and with them we may have to openly disagree. But it is our responsibility to criticize from *within*, where our voice may be heard and listened to with respect. Then it is well for us to remember at all times in the light of our performance as a church under mandate to Holy Scripture, "Let him who is without sin cast the first stone."

**Q** *Can a Presbyterian be baptized by immersion?*

**A** The *Westminster Confession of Faith* says, "dipping of a person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling."

Those who wish to be baptized by immersion usually have some notion that this is the *only* Scriptural form. Such cannot be argued convincingly. Three modes appear to have been practiced in the early church; *sprinkling* which signifies the washing of regeneration; *pouring* which signifies the outpouring

of the Holy Spirit in recreation; and *immersion* which signifies the burial with Christ in his death and the rising with him in newness of life. All three modes point in slightly different ways to the fact that Jesus Christ, in his death and resurrection and through the powerful presence of the Holy Spirit in our hearts, takes away our sins and grants us a new kind of life — life abundant and eternal.

The sacramental element is of course water. Water points beyond itself to him who washes away our sins, pours out his recreating Spirit upon us, and saves us by his death and resurrection. The important thing is not the *amount* of water but what it signifies. A cup of water, or a tank of water point to the same fundamental reality — the saving work of Christ. The validity of baptism depends neither on the character of the one administering it, nor upon the amount of water used, but upon the promise of our heavenly Father who has promised to be gracious unto us and our children in Christ Jesus. I am always afraid when we get concerned about the details of how baptism is to be administered that we lose sight of him to whom baptism is supposed to point.

*If a Presbyterian has not been baptized before it is possible*

**A** you were  
ASKING?

to be baptized by immersion. The officiating minister would have to be convinced however that the spiritual significance of the act was fully understood. Since there is no provision for baptism by immersion in the architectural design of Presbyterian churches such an act could not take place in the face of the congregation before whom a profession of faith should be made. And such a confession of faith is *not unimportant* in the baptism of adults.

*Address questions to: Prof. A. L. Farris, 59 St. George St., Toronto 5, Ont. Questions will not be answered unless name and address are given.*



Choirs of Armour Heights Church, Toronto, in procession.



*Children can learn  
as they serve in a*

JUNIOR

Children love to sing! Recognizing this, an increasing number of Presbyterian churches are forming junior choirs. Children as young as six to teen-age are discovering in the choir a unique opportunity to learn and serve, and have fun too.

Junior choirs are a fairly recent development in the Canadian Presbyterian Church. It was only 12 years ago that the first children's choir sang over the air in Ontario. These were the Bell Singers, trained by their minister, the Rev. James Bell of Point Edward Presbyterian Church. Many other choirs were started when new congregations were organized on foundations laid by Sunday Schools.

Why have a junior choir? One reason is that it helps bring children and their parents into the church, leading eventually to membership and further service. Children form the habit of regular church attendance. They develop an appreciation of sacred music which will carry over into adult life, while receiving musical training. Religious education is furthered through active participation in worship, learning the order of service and the meaning of the hymns.

Children enjoy serving their church in the choir, making new friends and learning to work closely with others. Self-reliance is developed. And the clear, impersonal quality of their voices is ideal for leading congregational singing.

A musical, imaginative, patient person who likes and understands children is needed to direct them. A director should be a good organizer, enthusiastic, have a good speaking voice and be a person who will treat the children fairly and firmly. Although many junior choir directors work alone it is better if an accompanist can help. He should be a good sight reader with a strong sense of rhythm.

Are you interested in directing a children's choir? Several Canadian universities offer ideas and help through summer music workshops. Useful books are available in the public library.

Several choir directors whom I consulted agreed that a careful approach should be made when forming a choir. If it is to succeed the minister must be staunchly behind it, as well as the session and music committee. The board of managers must be willing to underwrite expenses. When the director is assured of the necessary co-operation he can then make a schedule for rehearsals and services.

To find members for the choir, contact the parents through the adult organizations and meetings. The Sunday School superintendent can suggest names of possible recruits. Then invite the children to join. It is best to have them registered and placed according to voice range early in September. Rehearsals can begin after the children are establish-

ed in day school. Publicize the project in advance through the Sunday bulletins and church paper, posters and announcements in Sunday School and church services.

In a larger congregation several choirs may be needed to take care of all the children wanting to sing. A few of our churches have three choirs — one for primary and one for junior children, with a third for high school students. When the number of children is so small that only one choir can be formed, all ages may be included. This calls for a great deal of patience from the director! Older children are impatient with younger ones, and training boys and girls together can lead to discipline problems.

The eight to eleven year olds work best together if there is only one choir. By eight a child can read and may already have had experience in choral work at school. If there are enough boys, separate rehearsals for boys and girls are more rewarding. Adolescent choirs are best trained separately so that special attention may be given to boys' changing voices.

All directors whom I interviewed will accept any child of the right age who is interested.

"What if he can't carry a tune?" I asked Mrs. Fred Wheeler of Sarnia, director of St. Andrew's junior choir.

She seemed surprised at the question. "The main purpose of my choir work



# CHOIR

Three members of  
St. Andrew's junior  
choir, Sarnia.



*by Jean Elford*

is to see that each child is taught to sing," she explained. Mrs. Wheeler believes that every voice can be improved and that it is more important for a child to be happy in his music than sing well.

Ideally, a choir should have a practice room with a blackboard and record player. Weekly rehearsal periods are usually an hour for older children, a little shorter for juniors.

One successful director opens rehearsal with prayer and Scripture reading to impress upon the children that choir work is part of the service of worship. This director has an accompanist but if she is unable to attend he uses a pitch pipe, and finds it encourages careful listening. He takes attendance at rehearsal and awards a prize to the most regular attendant. The boys, who all sit in the front row, are responsible for monitor duties.

Rehearsals are kept moving right along so that the children don't get restless. They learn to use hymn books and follow the order of service. There are hymns to sing, new anthems to try, old anthems to review, action songs and rhythmic interpretations to do through clapping, marching or other motions.

One of this director's devices for improving diction is to sing a phrase like this: "Round the rugged rocks the ragged rascal ran." Other exercises stress correct breathing. To get the feel of

part singing, rounds, descant and canons are used. He gives the histories of composers and their music. A round or action song is introduced as needed, to break tension.

Dr. Finlay Stewart of St. Andrew's Presbyterian Church, Kitchener, Ontario, feels that an adolescent choir is a great

asset. "It gives young people a chance to serve their church in the years after they drop out of Sunday School," he says. At that age they are ready to sing two parts and enjoy the organization work of the choir.

How often should choirs sing at the regular church service? Dr. Stewart



The choir of Kydd Memorial Church, Montreal, organized last February, won third prize in the music festival sponsored by the Montreal Presbyterian Sunday School association. The leader is Mrs. Margaret G. Kellett. Dr. H. Jones is organist.



# LETTERS

## In appreciation

Your devotional articles by Dr. J. Wasson are most helpful and spiritually stimulating. My mother reads them with pleasure. While I was in British Guiana the head teacher of one of our schools said, "I appreciate the articles written by Dr. Wasson in *The Presbyterian Record*." I was very pleased to hear him say this during one of my visits to the school. It was a sign of spiritual growth.

The notes on the Creed by Dr. John Ross are clear and seem to throw new light on each article of it. They have been helpful in the preparation of Sunday School lessons. I quoted from them in a senior class.

"You were asking?" by Professor Farris of Knox College is another page that helps to answer questions many of us have. May I suggest that more similar articles be published.

Miss Anna McDonald,

Missionary, W.M.S. (E.D.)

## What inspired him?

The Marquis of Lorne was Governor-General of Canada, 1878-1883. He is the author of that grand version of the 121st psalm, "Unto the Hills Around." I am anxious to verify or otherwise, a story which came to me several years ago. This was to the effect that the Marquis received his inspiration during a visit to the Canadian Rockies.

Dr. Macmillan, in his *Hymns of the Church*, states the psalm was written prior to the departure from Scotland of the Marquis for his Canadian post. However, I am still curious and would like to know if any of our readers can throw light on the subject. If so, can it be documented and if so, where?

William Douglas

Winnipeg, Man.

*On the Gaspé coast they say that the inspiration was derived from their hills, while Ottawa citizens make that boast for the Gatineau Hills. In our Book of Praise the author is listed as John, Duke of Argyll, 1845-1914; in the United Church Hymnary he is John Campbell, Duke of Argyll, and in the Anglican, The Marquis of Lorne, 1877.*

—Editor.

(More letters on page 30)

## Junior Choir

(Continued from page 13)

The junior and intermediate choirs of Armour Heights Church, Toronto, (right) rehearse under Mrs. E. Crockatt, leader.



Twenty children sing in the choir at Knox Church, Fingal, Ont. They are gowned in white, with red collars and caps.

thinks all the choirs should be present and sit in a body, but should only replace or join the senior choir in the choir loft occasionally. In St. Andrew's Church, Sarnia, the junior choir sings an anthem at the morning service once a month. It is generally agreed that very young children should sing infrequently, perhaps just at the Christmas carol service and at Easter. They are likely to be considered performers rather than leaders in the worship service.

Every director, minister or parent of choristers whom I interviewed agreed that choirs should be gowned. Gowns give a unified appearance, hide status and give children a feeling of dignity. Each child should have a gown allotted to him with his name on it, for health reasons. It should fit neatly to hide clothing or jewellery.

Fortunate is the choir director who has a mothers' auxiliary to help with robing on Sunday mornings. They can also assist with phoning, or arranging transportation to and from rehearsals. Sometimes they sponsor an annual party for the choir to show the congregation's appreciation of their work.

Has your church a junior choir? If not, consider taking this opportunity for enriching the worship of the congregation and the lives of its children. If you al-

ready have a choir, it deserves your interest and support. ★

## HERE'S AN IDEA!

• Junior choir rehearsals and Sunday School classes have been combined in an interesting experiment at St. Mark's Church, Don Mills, Ontario. This fall their two choirs, one for boys, the other for girls, began meeting one afternoon a week, after school. For the first hour, they attend Sunday School sessions, followed by choir rehearsal.

Choir membership has increased by 25 since the experiment began in September. The 65 children are in five classes, one primary, three junior and one junior high. The plan makes it possible to experiment with the use of drama, team teaching and other new methods of Christian education.

The teachers, including the minister, the Rev. D. F. Collier, are all persons who are not free to teach on Sundays. There is space freed for classes in the crowded Sunday School of this suburban congregation. And now the children who sing in the choir don't have to miss instruction given in the regular Sunday School, which meets during church services. They are receiving this on weekdays, as well as training in church worship and music.

*Ideas such as this that may be of interest to other congregations will be considered for publication.*



# COMPETITION in HOME MISSIONS

■ What may well be a tragic story from western Canada is summed up in an innocent looking news note in the October the first issue of *The United Church Observer*:

"A United Church congregation has been formally established at Rocky Mountain House in Alberta. The student minister responsible is Douglas Leask, from Ontario. The Rev. John J. Towers, of Olds United Church, is the supervising pastor."

The announcement raises one question in the minds of those acquainted with the situation in the town of Rocky Mountain House, a question we direct to the United Church of Canada. Why another church in this Alberta community?

The present congregation was established forty years ago by The Presbyterian Church in Canada and it has been carried as a mission charge for the greater part of that period. Not only did the Presbyterian Church serve all of the people in the town of Rocky Mountain House during the lean years in the west but the Women's Missionary Society provided a hospital and medical facilities for what was then a frontier district.

It is true that in recent years the population of Rocky Mountain House has swollen to 3,000 people and the surrounding district is becoming more heavily settled. In recent years other communions have gradually moved in, the Anglican Church, the Nazarenes, the Christian Reformed Church, and some of the sects. But the pioneer congregation established by The Presbyterian Church in Canada has continued to minister to the remainder of the Protestants, including Baptists, Lutherans and United Church people.

After a long struggle the Presbyterian congregation became self-supporting in 1954 and only last November a splendid new Memorial Church was built. The sanctuary seats 250 and the Christian education wing was made large enough to accommodate the children of all those for whom the church has provided services.

The building was erected at considerable cost but in good faith. Latterly there has been an understanding, if not a gentleman's agreement, that the Presbyterian Church would care for the Alberta communities west of the city of Red Deer while the United Church would provide services for the area extending north from that centre as far as Edmonton.

That is why we ask the question, why after all these years and at this particular

time is it necessary to organize another congregation in Rocky Mountain House, situated as it is 53 miles west of Red Deer? Certainly not because any part of the town or any portion of the population has been neglected. United Church people have been welcomed at the Presbyterian Church. We are informed that most of the active United Church people are opposed to the formation of a new congregation. They have worshipped and worked in full fellowship with the Presbyterians and have even committed themselves financially to our recent building project.

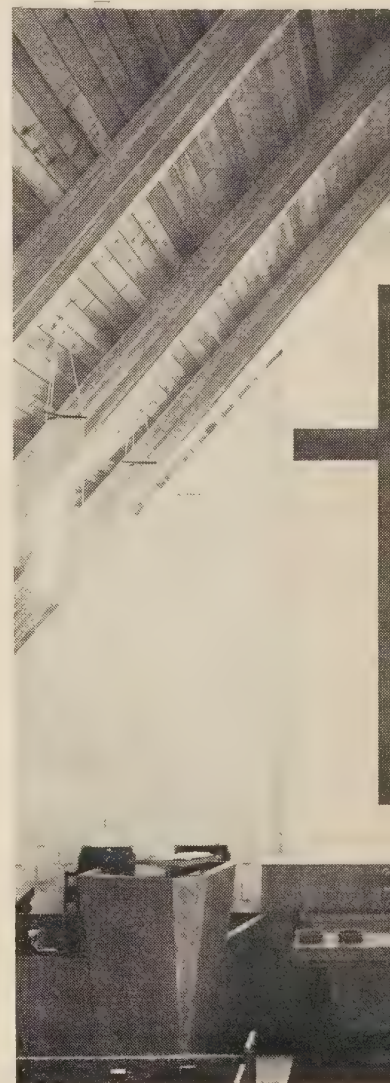
We have been assured that representations against this extension of its work have been made to the United Church of Canada without effect from our presbytery, synod and home mission department. Although reluctant to focus attention on one particular case, we make this situation known to the public because it is a glaring example of what has happened in far too many areas of western Canada. How can any branch of the Christian church justify competition of this sort? We could point to a number of small settlements where the Presbyterian Church struggled to maintain a mission through the depression years, and where other denominations moved in just as the cause began to flourish.

We do know that the Presbyterian Church has asked again and again that some sort of comity agreement for church extension be worked out within the framework of the Canadian Council of Churches. We understand that in recent months a start has been made towards formation of a home missions department of the Council, but as yet little has been done.

Here is an issue that should be faced by Christian leaders in consultation together. To waste money and manpower through unnecessary duplication in church work is sinful. Co-operation should be the objective in this day when better intra-church understanding is the cry. We hope that the situation in Rocky Mountain House will bring United Church and Presbyterian leaders together in an effort to work out a home mission policy similar to that developed by the various denominations in western Canada prior to the year 1925.

The Presbyterian Church has never shied away from co-operation. Let us face the issue as Christian people should, with respect for one another and for the churches we represent. But above all with an eye to the future of our country and the witness of Christ's church in every community, however remote. ★

## AN EDITORIAL



The new Memorial Church at Rocky Mountain House, Alberta.



◆ A lectern was dedicated in *St. Andrew's Church, Carleton Place, Ontario*, given by Mrs. Clyde Mallquham in memory of her son and grandson, on September 22. The church was recently redecorated.

◆ At the 100th anniversary services of *Chalmers Church, Walpole Township, Ontario*, on September 15, the new organ was dedicated, and a clock given in memory of J. W. McBurney by his wife.

◆ On September 8 in *St. Paul's Church, Kemptville, Ontario*, an organ, with choir gowns and drapes given by the choir, and flags, the gift of Harold Somerville, were dedicated by the Rev. John M. Anderson, the minister.

◆ The new *St. Mark's Church, Don Mills, Ontario*, was dedicated on October 6th by the Presbytery of East Toronto. The Rev. Donald F. Collier is the minister.



A MEMORIAL ORGAN was dedicated for pioneer members at 100th anniversary services of Kinlough Church, Ont., with Communion table linen given by Mr. and Mrs. Ben Scott in memory of William Scott. Left is Mrs. T. J. McKinney, organist; Rev. J. L. Burgess of Hull; Ben Scott and Rev. T. J. McKinney, minister.

## Church cameos



THE CORNERSTONE for the new St. Columba Church, Belleville, Ont., was laid Sept. 15. From the left are William Bogan, and Mrs. Grace Miller, senior members; Rev. Norman Hutchinson, the minister; and Ralph Blatchford, building committee chairman.



ON OCT. 1 the new manse of St. Andrew's Church, Mt. Forest, Ont., was dedicated. Above, Frank Cutler (second from left) hands key to Rev. Newton Reid, presbytery clerk. With them is Rev. John Balsdon, moderator of presbytery, and the minister, Rev. F. A. Pickering.

◆ Sod was turned for the new *St. Andrew's Church, West Park, Red Deer, Alberta*, on September 29th, at a service conducted by the Presbytery of Red Deer. The Rev. Warren H. Mabb is the minister.

◆ Three memorial windows were dedicated in *Elmwood Avenue Church, London, Ontario*, on September 29, given for Mr. and Mrs. C. H. Mitchell; Mr. and Mrs. W. N. Hunter and son William, and Anne M. McLean. The minister is the Rev. John Fleck.

◆ Over 700 persons crowded *Erskine Church, Hamilton, Ontario* for a dedication service on September 22, conducted by the minister, the Rev. Robert H. Armstrong. The sanctuary has been completely renovated, with a parlour and three classrooms added to the Christian education wing. Memorial gifts included a sound system.

◆ The new *Westminster Church, Pierre-fonds, Quebec*, was dedicated by the Presbytery of Montreal at a service held on September 18. The Rev. D. L. Campbell is the minister.



REV. WM. BROWN (right), moderator of Montreal Presbytery, knocks at the door of Maplewood Church, Chateaugay, at the dedication on Sept. 12. Left, are Rev. J. Clarke Hood, Ormstown and Valleyfield; Rev. John Allan, the minister; and Rev. C. Ritchie Bell of Presbyterian College.

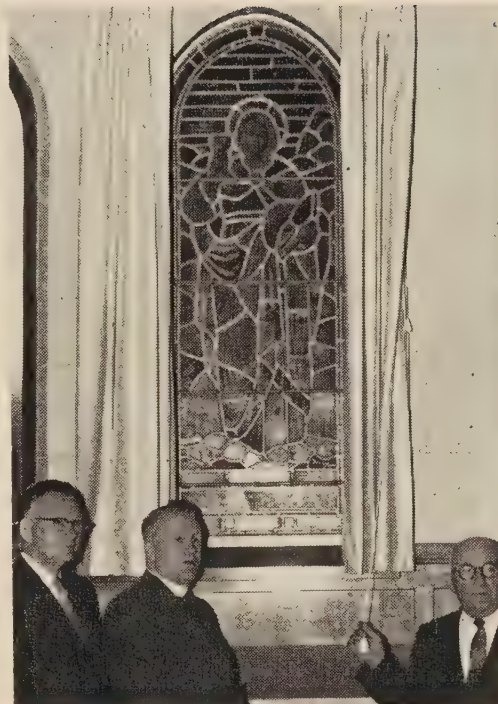




AT THE SOD-TURNING CEREMONY for St. Andrew's Hall, the Christian education wing of St. Andrew's-Chalmers Church, Uxbridge, Ont., Sept. 29 are, left, Rev. G. H. Moore, minister; Rev. Wm. Fitzsimons, Beaverton; Alex Williamson, building committee chairman, and R. F. Willis, oldest member and elder.



ST. JAMES CHURCH, Gravel Hill, Ont., observed its centennial on Sept. 15. Rev. Hugh Wilson, the minister (second from left) is seen presenting a copy of the historical booklet to Dr. Robert Lennox of Presbyterian College. Left, Herbert Hill and Lyman Crawford, elders.



A STAINED GLASS window depicting the apostle John was dedicated on Sept. 8 in St. Andrew's Church, Moncton, N.B., in memory of Mrs. Isobel Buschert, given by her daughter, Mrs. Pearl Steeves. Shown from left are A. J. MacLean, the clerk of session; the minister, Rev. L. E. Blaikie, and Earl Steeves.



BEFORE BEGINNING studies at Ewart College, Colleen Blair and Lorraine Uberig received copies of the Westminster Study Bible, at a service in Eastmount Church, Hamilton, Ont., Sept. 22. With them is the minister, Rev. Peter J. Walter, and Robert B. Snyder, the clerk of session.



GEORGE WISHART of St. Enoch Church, Hamilton, was given a record album and scroll on Sept. 15, in recognition of services in the church school and session. Presenting the gifts is J. W. Younger, with Mrs. Wishart and the minister, Rev. Walter Kennedy, looking on.



□ From Africa, India, East Asia, the West Indies and other parts of the world, young men and women are flocking to our universities. This year over 7,000 overseas students are studying in Canada, eager to prepare for leadership in their own countries. Hundreds of others have come for special training under the Colombo Plan, the West Indies Program and the Commonwealth Technical Assistance Program, or church scholarships.

By  
Donald H.  
POWELL

However, overseas students are seeking more than academic knowledge. They want to discover the purpose of life, the destiny of man. Many have not found the answers, either in the primitive religions of their forefathers or in modern dialectical materialism. They envy North America's wealth but are often disillusioned with the "eat, drink and be merry" philosophy of an affluent society.

Here is a need that Christian people can meet, through establishing good person-to-person relationships with these young people from cultures different from our own. As we learn to communicate effectively with them we can share the Christian faith that challenges and renews. "I was a stranger and you welcomed me," said our Lord. "You shall love your neighbour as yourself."

#### How your congregation can help

Organizations interested in starting a program for overseas students should form a planning committee. Include a few experienced students from overseas as well as some mature Canadian students. Work out plans in consultation with university overseas student advisers and other faculty personnel.

Most academic communities have local organizations which may be contacted, such as the Y.M.C.A. and Y.W.C.A.; the Student Christian Movement; Inter-Varsity Christian Fellowship; university clubs; United Nations Associations and

Miss Shobha Mane demonstrate to raise funds for an international Friendly Relations with Overseas



Chung-Teh Kim, elder of the Korean Church in Japan, addressed the PM conference in Muskoka this fall. Mr. Kim spent 4 months travelling across Canada at his own expense, to study the work of the Presbyterian Church. Seated, left, are Rev. Donald H. Powell; Rev. Dr. Donald J. Wilson, on furlough from Formosa; W. B. Cross, national chairman of PM and James Laing, conference chairman.

## UNDERS BEGINS



Indian dances at a banquet held at the cultural centre being built for the Overseas Students Organization.



trade unions. Local representatives of Friendly Relations with Overseas Students (FROS), World University Service (WUS), the African Students Foundation (ASF) and other such groups will be glad to help. Close co-operation with organizations and university officials is important.

One of your committee's most important jobs is to meet new students on arrival, assist in finding satisfactory housing and help them adjust to their new life in your community. Volunteers with cars can help newcomers find rooms and work out living arrangements. If the students live in residence, plan a tour of the town and surrounding district. Include an informal supper at the church where the students can get acquainted with people of the congregation.

### Special interests of overseas students

In developing your program, examine the interests and special needs of those from abroad, and the resources of both church and community. Keep the program flexible. Ask the students for suggestions of activities. In one community they wanted to visit factories, take part in sports events, attend symphony concerts and share in the life and work of the church. Some were interested in seeing a meeting of the school board. People were assigned to help students find the answers to their particular requests. A lunch or dinner was often included in this sharing of common concerns.

Students appreciate seeing the community around the university. Bus trips have been arranged to neighbouring towns and students have visited farms, summer cottages and synod camps. The FROS council in Vancouver takes groups to see the provincial parliament in session in Victoria, and students stay overnight with local families. Other groups go to Penticton each fall to see the Okanagan orchards and food processing plants.

Some programs can be a valuable supplement to the

How you can extend a friendly welcome to overseas students in Canada.



University of Toronto students Albert Uhiara of Nigeria and Miss S. Mane of India chat with Rotarians Art Kingsnorth (left), Jan Tupker (centre) and the warden of the university's Hart House, Joseph McCulley. They were attending a function sponsored by the Rotary Club. Approximately 800 students from overseas lands are registered for classes at the University of Toronto this year.

# TANDING AT HOME



## UNDERSTANDING begins at HOME (Continued)



LEFT: Overseas students attending the University of Toronto were guests at this Rotary Club banquet. University president Dr. Claude T. Bissell was the speaker.

student's academic studies. One committee in a rural district took all the education students to a consolidated school, where they observed teaching methods. In turn, the children were given a wider vision of the world.

Overseas students are frequently asked to speak at public functions. But not all are good speakers, and those who have this ability often become overwhelmed with so many invitations that their studies are jeopardized. Committees should give thought to the best use of a student's time and establish firm policies and procedures before inviting him to speak. Students almost always need extra cash and appreciate a small honorarium in addition to expenses.

### Hospitality in the home

Finding a genuine home away from home is important to overseas students, especially those from cultures where the family plays a dominant role in the life of an individual. So home hospitality is an integral part of the church program. A family who is host to a student needs a genuine interest and concern, the desire to learn and a willingness to make the guests feel at home, in a natural, relaxed atmosphere.

There is no fixed rule for entertaining overseas students. The main requirement is an interest in the student as a person. Don't invite him only because of a feeling of obligation.

Make your invitation personal and easy to understand, with the time and place clearly specified. Explain any facts that may be helpful, call for the student where he lives or arrange to meet him at a place well-known to him. It's a good idea to invite a small group of Canadian students as well. Keep the arrangements simple and informal. Learn to pronounce students' names correctly, in advance. Ahead of time, read a little about the countries represented in order to ask intelligent questions. Good topics of conversation might include family life in the student's homeland, the educational system, food and eating habits, farming and industrial problems and the plans a student may have when he returns to his own country.

Many leaders in the world's new nations were once overseas students attending university in North America and Europe. A large number of Nigerian government officials are former students of Presbyterian schools in that country who received graduate training abroad. Students coming to Canada are the ablest representatives of their homelands. Most are preparing for important positions of leadership and when

### PRESBYTERIAN SCHOLARSHIP PROGRAM

Through the scholarship committee of the general board of missions (overseas section), The Presbyterian Church in Canada is helping selected students from abroad to study in Canada.

The Rev. Ki Whan Bay, a minister of the Korean Church in Japan, recently completed studies at Presbyterian College, Montreal. During his absence, Mr. Bay's family in Japan were assisted by the W.M.S. (E.D.). Others now enrolled at Presbyterian College are Prof. C. S. Hwang, professor of Old Testament, Taiwan Theological Seminary, Taipei, Formosa, and the Rev. Kyung Chan Kim, minister of the Korean Church in Kobe, Japan. Mr. Kim is sponsored by Montreal West Presbyterian Church. Mr. O. O. Uvere of Arochuku, Nigeria, is taking the B.Sc. course at McGill University, under the Advanced Training Program of the Nigerian Presbyterian Church.

The Rev. Inya Ude, a minister of the Presbyterian Church in Nigeria, is completing graduate studies at Knox College. Mr. Ogbu Kalu, a student for the ministry of the Presbyterian Church in Nigeria, is in his first year in arts at the University of Toronto.

BELOW: Students from India and the West Indies with Charles Lennox, past director, Friendly Relations with Overseas Students.



they return, will have influence in every profession. One of these persons, won to a positive faith in Christ and commitment to Christian service, could have a wide influence in his nation in the formative years ahead.

In the beginning of the modern missionary movement we had to go to the ends of the earth to carry the Good News and ministry of Christ to his children. Now people from the ends of the earth have come to us in Canada to study. We must not fail to welcome the strangers among us, and fully express the Good News to them in all its warmth and richness.★



# NEWS

## FROM THE BOARD OF MISSIONS

### The Church's Role in the World

"The Presbyterian Church in Canada has a place to fill in the life of the church at large, and of this country," said Dr. J. A. Munro when presenting the work of the home missions section to the general board of missions. Opening statements by Dr. Munro and Dr. E. H. Johnson set the stage for discussion by the board, meeting in Ewart College, Toronto, September 17-20. "Experienced ministers must give a lead in presbyteries and in the life of the church generally. Younger men need help in thinking through the role of the church, and in carrying out its work. There is a responsibility on everyone to understand more deeply the theology and church history on which our church is based. Then we can look ahead to the new work to be done in church extension, in developing frontier areas, and amongst new waves of immigrants."

A major concern is the number of vacancies in mission fields caused by the shortage of ministers. This is highlighted by the fact that money paid in home mission grants over the past year is \$100,000 less than had been asked for — in many places the grant was not needed because of a vacancy. This appears as a financial benefit, as it enables the church to remain within its budget, but for the total life of the Presbyterian Church and of particular congregations it can be tragic. Dr. Munro spoke of places where there are persistent vacancies, particularly in the Maritimes, and congregations are unable to retain men who go to them. Presbyteries and synods need to study these situations, and plan to overcome the weaknesses.

Dr. Johnson said that if the church takes seriously its call to world mission, many other problems in its life may disappear. "If we are concerned too much with preserving the institutional life of the church, and not with fulfilling its function in the world, the church cannot be preserved" he said. "We must do the work that we are here to do, and our best talent must be spent in serving others, where need is great and little return can be expected. At present one third of our membership have little or no concern for the mission of the church beyond their own congregation. Inadequate income hampers the whole church in carrying out its

work. Full obedience to God's call to service throughout the world would mean ample resources for all we have set our hand to."

Dr. Johnson pointed out that for the first time the churches are working seriously at two of the major concerns of our time. The World Christian Literature Fund aims to raise \$3,000,000 in five years to produce books for the millions who in the past have been unable to read; and Christian work is being developed amongst the growing thousands of university students through the ecumenical assistance program of the World Student Christian Federation. Throughout the world new leadership has developed in the church, and in international activities leaders from Japan and Africa and Indonesia and Latin America share equally with those from India and North America and Britain and Europe.

### Typhoon in Formosa

News of a typhoon which flooded the centre of the city of Taipei (Formosa) and caused \$10,000 damage at the Mackay Memorial Hospital was received at the meeting of the general board of missions. The GBM urgently requested the church's committee on inter-church aid, refugee and world service to send \$5,000 to the Presbyterian Church of Formosa hoping that it might be possible to send more later. Many people have died and others have lost their homes and all their possessions; for pastors this includes losing their books and records. Later news was that a number of churches have been destroyed, and also the new home of the Rev. Clare and Mrs. McGill at New Village.

### Personnel changes

An important appointment was the Rev. John Cooper as national director of church extension. Mr. Cooper has been assistant secretary for home missions since 1959 and is already in touch with the extension needs of the church. He will study recent development in Canadian cities and assist the growth of our church in areas where it has not yet been possible to establish it. Extension work has been delayed over the last few years by the need to stabilize church finances generally, and to increase the basic stipend. This appointment is

	
	
	
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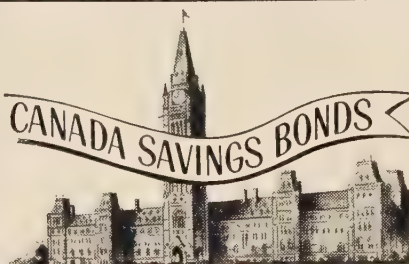
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## NEWS

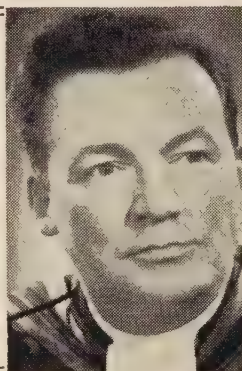
a step towards renewed growth.

Other appointments were Vern Carter as extension director for the Toronto presbyteries. Mr. Carter has been a member of the West Toronto extension committee, and is an elder at Coldstream Church. The Rev. J. J. Harold Morris will become presbytery superintendent of missions for Peace River, in charge of the congregation at Grande Prairie. This is a new appointment which will assist the development of the church in a unique and significant area.

A grant of \$20,000 was approved for the Reception Centre at Kenora, a great increase as the centre is about to extend its program as a centre of community life for Indians and others in Kenora.

### NEW APPOINTMENT

The Rev. Jack Cooper, formerly assistant secretary for home missions, was appointed national director of church extension.



The board received with regret the resignation of the Rev. Dr. E. H. Johnson as secretary for missionary education. Dr. Johnson initiated a program of missionary education in the Presbyterian Church in 1942, and has continued his interest ever since. For nine years he has combined the position of secretary for missionary education with his other responsibilities as secretary for overseas missions, assisted in both by the Rev. R. M. Ransom. Dr. Johnson and Mr. Ransom in future will concentrate on overseas work, and in that role continue to assist the missionary education committee in the development of its program, along with members of the home missions staff.

Dr. Munro reported the approaching retirement of Miss Myrtle McKinnon. Miss McKinnon served the church for 45 years as matron at the Yorkville Home for Girls, and lately as a visitor in Toronto hospitals and homes for the aged. Her work has been of great value throughout the years.

### Board personnel

The Rev. A. C. Young of North Bay, Ontario, was named chairman of the home missions sub-executive of the board. He replaces the Rev. D. T. Evans, who is now chairman of the GBM.

A presentation was made to Dr. E. H. Johnson at a dinner at the Toronto Chinese Institute on September 18. The

good wishes of the entire board were extended to him for his eight months study leave, which started in October. Special guests included the Rev. Dr. Lorne MacKay, a former chairman of the GBM, and Harold Jackson, who served the board for many years on its finance committee. During this time he visited overseas fields of work, and gained a wide understanding of the task confronting the church.

### Urgent Personnel Needs

A list of personnel urgently needed for work overseas was adopted. The positions are:

An educationist for teacher training in British Guiana; a doctor as long-term medical director of Jobat Christian Hospital in India; a minister for a new city congregation in Nigeria; a minister for work amongst mountain tribes people in Formosa; a minister for evangelistic work in the Bhil area in India; a minister to develop Christian education and youth work in Jhansi in India; a minister for evangelistic work on the plains or amongst Hakka people in Formosa.

Money has been budgeted to make the first four appointments as soon as possible. GBM resources cannot cover the other three at the moment, but they are listed as top priorities when funds are available.

### Jobat Hospital

A special emergency grant was made to the Jobat Christian Hospital in India. Devaluation of Canadian currency, at the same time that costs in India have risen sharply, has meant that the regular grant no longer covers the minimum expenses for which it is intended. Increased fees and donations in India cannot bridge the gap, and supplies and accommodation at the hospital are insufficient for the patients requiring treatment. Salaries are lower than at other Christian hospitals, and far below government standards. Miss Pauline Brown, a nurse with the mobile medical units in the Bhil area, described how patients had to be turned away from the hospital because of lack of facilities, and stressed the need for permanent devoted Christian staff. The emergency grant is less than required by the hospital, and the need is constantly under review by the overseas sub-executive.

### New Presbyterian Church for Caribbean area

The Rev. A. S. MacDonald reported on the Caribbean Assembly of Presbyterian Churches, which is in process of formation, to be officially inaugurated in 1965. A meeting at Kingston, Jamaica, this year drew up plans now under consideration by the Guiana Presbyterian Church, with which our mission in British Guiana is associated. The assembly will unite Presbyterian Churches in Ja-

(Continued on page 24)



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# CANADA SAVINGS BONDS/63

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maica, Trinidad, Grenada and British Guiana, and bring together East Indians and Negroes, as well as people of other races who live in the Caribbean area.

Mr. MacDonald said that the violence of the political struggles in British Guiana had made Protestant churches more aware of their responsibility in national life. Their feeding program for children during the general strike had strengthened their co-operation, and their witness in the community. The Presbyterians will be helped by the formation of the Caribbean Assembly and will themselves make a significant contribution to the wider church. Ministers trained at Kingston, Jamaica, in the Union Seminary at which Dr. W. J. Farris is professor, are returning to British Guiana and filling long-standing vacancies. Many influences are contributing to increase leaders within the church. The government is taking more responsibility for education, extending the school system, and is ready to welcome help from the churches, particularly in teacher training.

## Church union plan to be studied

A committee of six members of the GBM was appointed to meet with mem-

bers of the articles of faith committee to study church union plans in North India and in Nigeria. This follows a decision of the general assembly that the GBM and the articles of faith committee should report on the matter next June. The Rev. Fred Knox and the Rev. Earle Roberts outlined the development of union plans now near completion in each country, and board members discussed some issues involved for our church.

## Chapel in Nigeria

The chapel at Macgregor Teachers' College in Nigeria will be dedicated on November 1. This is a unique building, designed as a place of worship closely related to African life, and using African architectural forms. Rev. R. M. Ransom will attend the dedication, as part of an administrative visit to Nigeria.

## New Ecumenical Institute

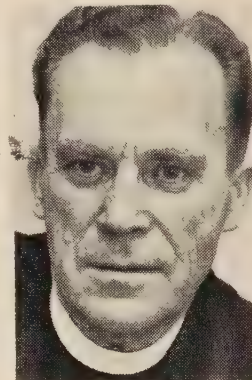
Members of the board discussed the changing role of the Canadian School of Missions and Ecumenical Institute. Its former concern for the mission of the church overseas has broadened to include special areas of mission in Canada, and the work of laymen in Christian witness and service. Extra staff and the wider program are being supported by various boards and colleges of our own and other denominations. They see op-

portunity for conferences and new training courses for ministers and laity. The board agreed to inform the administrative council of the significance of this for the life of the Presbyterian Church, and its hope that our church will carry its full share in the development.

## THE SYNODS

### Maritime Synod

● A driver should be willing to undergo tests for the content of alcohol in his system, affirmed the Synod of the Maritime Provinces, meeting October 1 to 3 in St. Andrew's Church, Fredericton.



Moderator  
Rev. R. W. Ross

After some controversy, the court agreed that written consent of willingness to take blood or breathalyzer tests approved by the Canadian Medical Association should be a requirement for drivers' licenses. This was one of several recommendations to provincial governments within the synod, arising out of the report of the evangelism and social action committee.



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Synod recorded its opposition to lotteries for any purpose, charitable or otherwise. The provinces were called upon to investigate the use of school time for religious instruction under the public school act, and to determine if discrimination against Protestant children exists.

School curricula in all provinces should be co-ordinated, the synod agreed. Children would then have less difficulty in changing schools when moving to other areas.

Synod elected as its moderator the Rev. R. W. Ross of Sunny Corner, New Brunswick.

It was reported that 13 ministers and widows in the synod received supplements to their pensions this year, through the generosity of Lord Beaverbrook.

Eighteen men and 8 women of the synod are preparing for full-time service, the colleges committee report stated. Support of the Presbyterian College building campaign was urged, and closer liaison will be sought between the colleges and Maritime youth.

A committee was appointed to confer with other churches of the reformed faith, to consider how depopulated rural areas may best be served. The W.M.S. (E.D.) reported that the society is supporting Miss Georgina Caldwell, who hopes to serve in Formosa.

With a forward look, the synod will

consider providing a student residence on a Maritime university campus, or a student chaplaincy service. The next general assembly will be asked to consider making the ordained missionary term for graduating students two years, instead of one year as at present. Another overture to assembly deals with a proposed change in the name of the synod.

The court agreed to seek membership in the Atlantic Provinces Economic Council and next year will discuss the question of supporting a home for senior citizens in Halifax-Lunenburg Presbytery. It was reported that the Maritime Home for Girls in Truro and the Interprovincial Home for Girls, Coverdale, N.B., face radical changes in operation and raising of revenue.

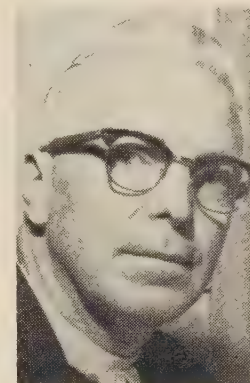
Newfoundland Presbytery has 95% of its families receiving The Record under the Every Home Plan, the highest percentage in the synod. In Cape Breton Presbytery 87% of the families are enrolled. The administrative council is being asked to make funds available for a vigorous public relations policy on the national level.

The moderator of the last general assembly, Dr. Harry Lennox, addressed the synod. Others attending the meetings were: Rev. DeCourcy H. Rayner, editor of The Record; Rev. Fred Knox, missionary on furlough from India; Rev. J. Cooper, national director of church

extension: Dr. C. Ritchie Bell, Presbyterian College; and Miss Helen Tetley, national secretary for teen-age work. Dr. William Platt of London, England, vice-president of the British and Foreign Bible Society, and Dr. Colin B. Mackay, president, University of New Brunswick, were also heard. The next meeting of the synod will be in St. Andrew's Church, Lunenburg, N.S.

—E. H. Bean

## Manitoba and North Western Ontario



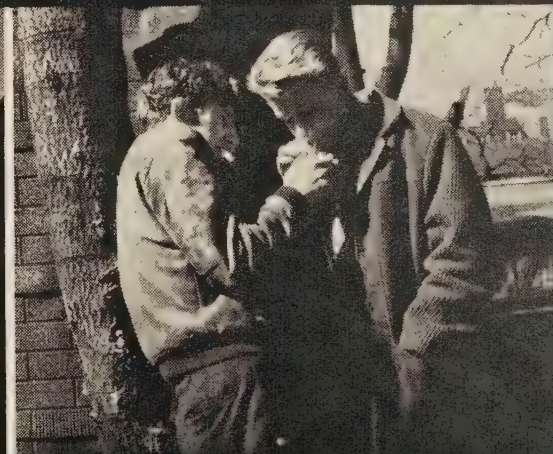
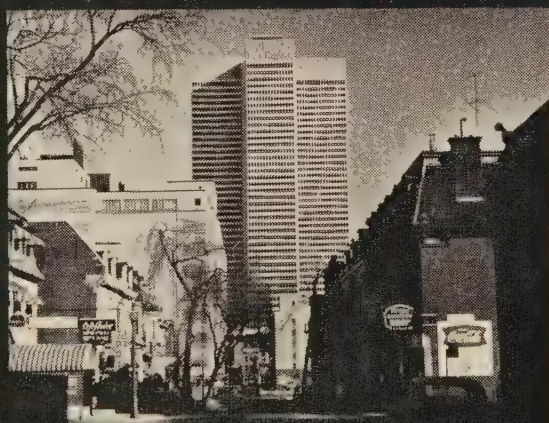
Moderator  
Rev. J. H. Bishop

● Gambling, specifically the game of bingo, was denounced by the Synod of Manitoba and North Western Ontario because it promotes a "get something for nothing philosophy." The synod was meeting in Portage la Prairie at St. Andrew's Crescent Heights Church.

October 1 - 3.

In its report, the committee on evangelism and social action noted that the use of gambling to raise money in the name of charity only serves to cheapen giving, especially when separated from love and genuine concern. (over page)

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**NEWS**

(continued)

The Rev. J. H. Bishop, minister of St. James Church, Manitoba, was elected moderator. A highlight of the meetings was the designation of the Rev. Dr. James Dunn as director of the Kenora Friendship Centre. The service was conducted by the Presbytery of the Lake of the Woods, and the charge to the minister given by the Rev. Dr. J. Alan Munro, secretary for home missions.

Among special visitors and speakers was the Rev. Earle Roberts, on furlough from Nigeria, and the Rev. David McCullough, business administrator of general assembly's committee on synod corporations.

The next annual meeting of the synod will be in First Church, Fort William, Ontario.

—John Burkhart

**Inter-faith discussions**

Sixteen clergymen of the Protestant, Anglican and Roman Catholic faiths met at the Baptist Church in Haileybury, Ontario, on September 24. The group has been meeting monthly for the past year to explore each other's religious beliefs. Among topics discussed were: the sacrament of baptism, grace and the sacraments, the Person of Christ and his work, justification, the nature of the church and the ministry. Meeting in a different church each time, the group has included men from Cobalt, New Liskeard and Englehart as well as Haileybury.

**BUDGET RECEIPTS**

Receipts from congregations for the general assembly's budget totalled \$938,029 at the end of September, as against \$910,066 last year.

Total expenditures to September 30 amounted to \$1,341,635 as compared to \$1,220,964 to that date in 1962.

**Aid sent to Formosa**

Following the typhoon that struck Formosa this fall, Thornhill Church, Ontario, made a special appeal to its members and adherents for funds to aid the stricken people of that country. A letter and offering envelope were sent out, with the leaflet *Mission in Formosa*, which describes Presbyterian mission work there. As a result, \$250 was given at services on September 29.

**Communion ware available**

A set of Communion glasses and wooden trays for 240 persons available to a new or mission congregation, for cost of shipping only. Write Rev. W. I. McElwain, 487 Eagle St., Newmarket, Ont.



### Visit of Dr. Brand

Dr. Paul W. Brand, of India, noted Christian neuro-surgeon, will visit Canada in November. The Canadian Council of Churches has announced the following itinerary: Montreal, Nov. 1 to 4; Toronto, Nov. 5 to 6; Winnipeg, Nov. 7 to 8; Saskatoon, Nov. 9 to 10; Edmonton, Nov. 11 to 12; Vancouver, Nov. 13 to 15.



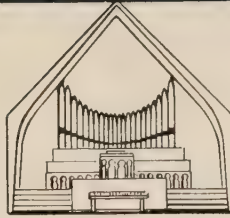
JEAN McLAGAN, left, chairman of the interdenominational Calgary Explorer council, and Mrs. W. R. Hood, treasurer, discuss details of the workshop held Sept. 21 in First Baptist Church. 66 counsellors attended. The program included a display of crafts, books and pamphlets; groups for new leaders; and an address by Mrs. Stephen Wilk on work with hard-of-hearing children.

### Bible Readings

November 1	— Judges 6: 25-32
November 2	— Judges 6: 33-40
November 3	— Judges 7: 1-8
November 4	— John 10: 1-11, 16
November 5	— Judges 7: 9-18
November 6	— Judges 7: 19-23
November 7	— Judges 9: 7-21
November 8	— Judges 14: 5-18
November 9	— Judges 16: 15-20
November 10	— Judges 16: 21-31
November 11	— Psalm 137: 1-6
November 12	— John 12: 20-32
November 13	— Romans 1: 1-12
November 14	— Romans 1: 13-23
November 15	— Romans 2: 1-11
November 16	— Romans 5: 1-11
November 17	— Romans 6: 14-23
November 18	— John 12: 42-50
November 19	— Romans 7: 14-25
November 20	— Romans 8: 1-9
November 21	— Romans 8: 10-19
November 22	— Romans 8: 28-39
November 23	— Romans 10: 1-10
November 24	— Romans 10: 11-21
November 25	— John 13: 3-5, 12-17
November 26	— Romans 11: 1-8
November 27	— Romans 11: 25-36
November 28	— Romans 12: 1-8
November 29	— Romans 12: 9-21
November 30	— Romans 13: 7-14

(From the Presbyterian devotional guide, EVERY DAY)

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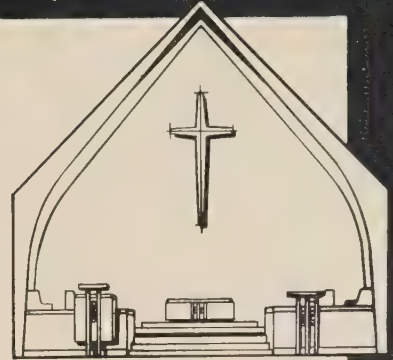


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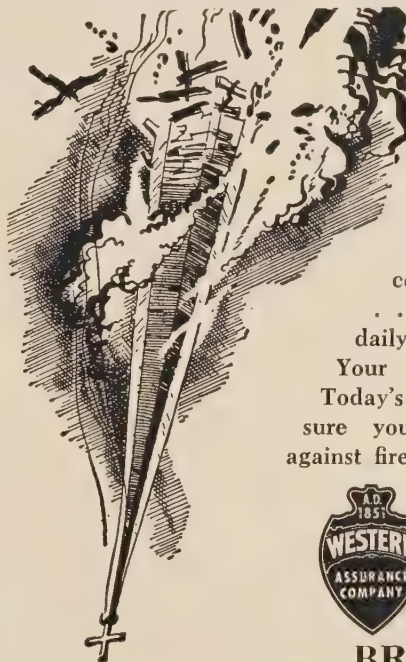
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# NEWS



At the P.M. conference in Muskoka, Rev. Dr. Donald Wilson (left), on furlough from Formosa, chats with Rev. R. P. Carter, board of Christian education, Toronto.

Full participation by all men in the total program of the church was stressed at the central conference of Presbyterian Men held at Keswick Conference Centre in Muskoka, September 20-22.

Some 370 men of all ages from teenagers to a man in his 90th year, including more than 50 ministers, heard the Rev. Dr. Robert L. Taylor of Medicine

Hat speak on the conference theme, "Every Man in His Place."

Mel Moffatt, former mayor of Galt, Ontario, showed how time can be found for the Christian service that is needed in each community.

Sam Harder, pharmacist missionary in Nigeria, made a plea for full commitment of professional and vocational talents in Christian witness overseas.

Discussion in the study groups centred on the need for each man to be equipped spiritually to take sides for Christ in everyday life. Many men came forward on Sunday morning to testify that they had been challenged and strengthened by participation in the conference.

Leadership was given by William Cross, national chairman, Jim Laing, conference committee chairman, Gordon Walter, leadership committee chairman, Alex Deans, devotions committee chairman, and Roy Hamilton, national director of Presbyterian Men.

Greetings were brought from men overseas by Mr. C. T. Kim, a layman of the Korean Church in Japan, and Dr. Donald Wilson, a missionary from Formosa.

\* \* \*

Men of St. Andrew's Church, Islington, Ontario, met in conference at Glen Mhor Camp, Lake Simcoe, September 27

and 28. The minister, the Rev H. Russell, led a study of the person and presence of the Holy Spirit. Donald Comrie organized this enjoyable weekend of fellowship and lively discussion.

\* \* \*

Officers elected to the Niagara Presbytery council of P.M. for the coming year are: president, Frank Bunt, Dunnville; first vice-president, John Toll, Dunnville; second vice-president, William Fenton, Thorold; recording secretary, Don Booth, St. Catharines; corresponding secretary, Ken. Warwick, St. Catharines; treasurer, Harold Kreiger, Ft. Erie.

\* \* \*

Men of St. Andrew's Church, Thorold, Ontario, held their inaugural meeting on September 9. Dr. Ivan Wright, professor of economics, University of New York, was the speaker. Officers were elected, as follows: president, Ken Jensen; vice-president, Bob Mackintosh; secretary, Hubert Freeman; treasurer, Bill Hamilton.


\* \* \*

Training sessions sponsored by the Hamilton Presbytery council of P.M. included a series of lectures by the Rev. D. R. McKillican of Knox College and the Rev. Stuart B. Coles, secretary for lay studies on the topic, "Where are you going and why?" The sessions began on September 17.



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"No Parking Here" was the subject of national committee member Frank Whilsmith's address to men of Huron-Maitland Presbytery, September 15, at St. Andrew's Church, Wingham, Ontario. Practically all the congregations were represented. The men were challenged to take the Gospel out of the church, into the world. Addresses were also given by the host minister, the Rev. Gordon Fish, and the presbytery convener of evangelism and social action, the Rev. Lockhart Royal of Goderich. Cameron MacAuley of Ripley was chairman.



Kenneth Denton Taylor

## PM PERSONALITY

A man who has done much to further the aims of PM is Denton Taylor of the Presbytery of Kingston. He has faithfully represented his presbytery on the Toronto and Kingston Synod council for five years. Denton was born in Cobourg, Ontario, where he attended public and high school. He received the degree of B.A. Sc. in electrical engineering from the University of Toronto. Since 1957 he has lived in Belleville where he is employed by the Ontario Hydro.

Clerk of session at St. Columba Church, he is also Sunday School superintendent, a member of the board of managers and a trustee.

Before moving to Belleville the Taylor family lived in Woodbridge and in Burlington, where Denton was ordained an elder. His wife, Margaret Jean, is well-known throughout the church as chairman of the Ewart College board for the past six years. As chairman of the building campaign committee Mrs. Taylor visited all parts of Canada. The Taylors have three children, Kenneth George, 16; Sherrill Elizabeth, 13; and Marylu Margaret, age 10. Ardent campers, the family takes time from their busy lives to get away together each summer.

## Personals

▲ The Rev. Charles A. Scott, 1963 graduate from Knox College, is assistant to the minister, St. Andrew's Church, Victoria, B.C.

▲ The moderator of the 89th general assembly, Rev. Dr. Harry Lennox, has spent seven weeks in the Synod of the Maritime Provinces, one week in each presbytery.

▲ The Rev. Dr. John Hardwick has returned from New Zealand and is supplying the pulpit of Kerrisdale Church, Vancouver, during the absence of the minister on his moderatorial tour.

▲ A Presbyterian from British Guiana, A. Somwaru, is studying at the Ontario College of Education for the degree of doctor of education. He has been principal of the Lutheran High School at Skeldon, British Guiana.

▲ Capt. the Rev. W. J. O. Isaac is stationed in Germany with the 4th Canadian Infantry Group.

▲ Miss Barbara Suzanne Sarjeant, under appointment as a missionary nurse to the Bhil field, India, was designated on September 11 by the Presbytery of Barrie. At a reception following the service several gifts were presented to her.

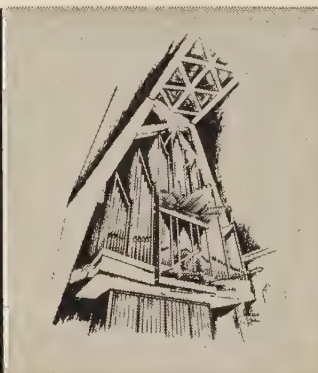
▲ The Rev. Ian Raeburn-Gibson has entered the R.C.A.F. as a chaplain.

▲ The Rev. Dr. Jean Cruvellier, formerly professor of New Testament at the Free Faculty of Theology at Aix-en-Provence, France, has been appointed stated supply for the French-speaking congregation of l'Eglise St. Marc, which meets in St. Andrew's Church, Quebec City.

▲ The Rev. K. W. Bay, who returned to Japan in August after study at Presbyterian College, has accepted a call to Hokubu Church in Osaka.

▲ The Rev. Murray Barron has been appointed assistant minister in St. Andrew's Church, Kingston, Ontario.

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▲ The Rev. Mac Shields and his family returned to Canada from British Guiana, not to that country, as stated in the October issue.

▲ C. U. Chang, business manager, Mackay Memorial Hospital, Taipei, Formosa, is studying hospital administration at the University of Michigan, on a scholarship under the general board of missions.

## LETTERS

(Continued from page 14)

### The Younger Churches

With reference to the article on the W.C.C. Faith and Order Conference by Dr. Stanford Reid, (September issue), it seems to me that we of the "younger churches" were misunderstood.

It is true, from the Western point of view, that we spent part of our time berating the European churches, yet from the African point of view this did not imply ingratitude on our part. Our seemingly harsh statements were, as it were, sincere pleas to an overmastering elder brother by a rapidly growing younger brother saying that he is old enough to feed on meat rather than continue with milk. We spoke to our elder brothers in Christ in the same vociferous way we would speak to our elder blood-brothers in our homes. The only difference was that at Montreal we were speaking in a language that was not truly African.

Our main positive concern was fittingly summed up in section five report "All in Each Place: The process of Growing Together."

"Generally we find ourselves in our local situations the inheritors of traditions which, though we gratefully acknowledge that it was in them that we came to know God in Christ, often separate us from our brethren who share the same faith and are committed to the same allegiance. If we have absolutized the channels through which the truth of God in Christ has come to us, we must turn again in repentance, through him who is the Truth himself, and accept each other."

We feel that 400 years is too long for brothers in Christ to continue a quarrel and that anything which obscures our vision and hinders us from having true fellowship with our Saviour must go, even if it be our much cherished denominations. The Christ we seek is the one whose power to save transcends all denominational barriers and is greater than theology.

Knox College (Rev.) Inya O. A. Ude  
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### RECORD RENEWALS

Congregational secretaries are reminded that Every Home Plan subscription lists with additions and corrections should be mailed immediately to ensure continuation of subscriptions in 1964.

### CIRCULATION DEPARTMENT

The Presbyterian Record, 229 College St., Toronto 2B.



# BOOK CHAT

FOR CHRISTMAS GIVING AND READING. Books are ideal gifts. Here are suggestions for children, teenagers and adults on your list.

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*Read Me A Story*. A collection of stories and pictures for small children. (Age 3-7) \$3.05.

*The Beginning of God's Beautiful World*. A picture story of Creation. (Ages 3-5) \$1.25.

*Christmas is for Everyone*, Norma Schirk. Winsome fiction! Little Joey is too small to do anything for the church Christmas play, but finally he finds a special job . . . one only he can do. (Ages 4-8) \$1.95.

*Begger Boy of Galilee*, Josephine Lau. Caleb and his blind father, Bartimeus, live in a tiny hut near the Sea of Galilee. From there, they set out in search of the Master

who is teaching a new way of life. (Ages 8-11) \$2.75.

*God, Help Me Understand*, Dorothy Hill. This book will help children understand many of the things that puzzle them about God, and will help them think constructively about religion. (Ages 10-14) \$2.75.

*The Flying Doctor*, B. Brown. A story of courage and conquest, the life of a Presbyterian missionary in Australia. (Ages 12-14) \$1.

*In Search of Radium*, J. Rowland. The story of Marie Curie. (Ages 12-14) \$1.

## TEENS

*Prayers for Young People*, William Barclay. To help young people pray. Morning and evening prayers for every week of the year. (Ages 13-18) \$1.50.

*Conqueror in Chains*, Donald G. Miller. A novel based on the life of the Apostle Paul, 265 pages, many with illustrations. (Ages 15-20) \$1.25.

*The Choice*, Paul Minear. A story of Christian faith true to the life of Christians in Rome during the first century. (Ages 15-20) \$1.25.

## ADULTS

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er. This superbly designed book provides a vivid introduction to

the history of the Bible. \$7.65.

*Gift of a Golden String*, Josephine Ben-  
ton. Inspirational prose and verse covering every aspect of life which can be read in snatches or straight through. \$4.35.

*Good News*, J. B. Phillips. Here J. B. Phillips has collected the best of his writings, broadcasts and sermons, basing them on New Testament passages under sections entitled Faith, Hope, Love and the Christian year. \$3.

*The Christian in Business*, John E. Mitchell. Can religion and business mix? . . . How is faith in God really related to one's daily occupation? \$3.25.

(Any of these books may be ordered from Presbyterian Publications, 388 Yonge St., Toronto 1.)

## Anniversaries

137th—St. Andrew's, Maxville, Ont., Oct. 27 (Rev. Iver D. MacIver).

130th — St. Andrew's, Whitby, Ont., Oct. 27 (Rev. W. J. S. McClure).

125th—Omagh Church, Ont., Sept. 22, (Rev. B. A. Nevin).

120th—Knox, Binbrook, Ont., Oct. 6 (Rev. S. J. Lookman)

117th—St. Paul's, Carluke, Ont., Oct. 27 (Rev. S. J. Lookman)

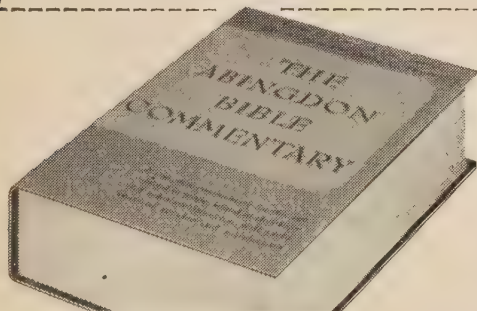
104th—Knox, Tiverton, Ont., Oct. 20, (Rev. F. J. Parsons).

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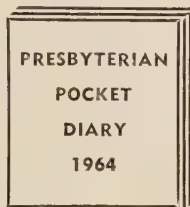
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## 1964

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100th—Gravel Hill and Monkland Churches, Ont., Sept. 15, (Rev. Hugh Wilson).  
100th—Kinlough Church, Ont., Sept. 1 (Rev. T. J. McKinney)  
100th—Chalmers, Walpole Township, Ont., Sept. 15.  
99th—St. Andrew's, Sherbrooke, Que., Oct. 13, (Rev. A. M. McCombie).  
98th—Knox, Cannington, Ont., Oct. 20, (Rev. K. J. Rooney).  
96th—Cameron Church, Euphemia, Ont., Sept. 8, (Rev. H. L. Jost).  
87th—St. Andrew's, Avonmore, Ont., Sept. 27 (Rev. H. Wilson)  
86th—Knox, Gravenhurst, Ont., Sept. 29 (Rev. J. K. English).  
78th—St. John's, Aberarder, Ont., Sept. 22 (Rev. E. Herron).  
60th—St. Andrew's, Clairville, N.B., Sept. 8.  
50th—Westminster, Chauvin, Alta., Oct. 6 (Rev. Craig A. Cribar).  
38th—St. James, Winnipeg, Man., Oct. 20, (Rev. J. H. Bishop).  
1st—Westwood, Winnipeg, Man., Oct. 6 (Rev. Wallace I. Little).

## In Memoriam

**HART, REV. JOHN** — Active in the ministry of The Presbyterian Church in Canada for 35 years, the Rev. John Hart died in Calgary, Alberta, on September 26. He was 81.

Born in Ayr, Scotland, he emigrated to Winnipeg in 1920 and served in various charges in Ontario, Manitoba and Alberta. Mr. Hart retired to Calgary in 1955.

A memorial service was conducted by the moderator of the Presbytery of Calgary, the Rev. D. Ralph MacDonald, assisted by the Rev. H. Lindsay Simpson, minister of St. Giles Church. Surviving are his wife and son, David.

**MURDOCK, REV. JOHN GAVIN** — Suddenly, in Scarborough, Ontario, on September 10, there occurred the death of the Rev. John G. Murdock, minister of Guildwood Presbyterian Church.

After graduation from Knox College he was ordained in April, 1941, and served for a year at Geraldton in Northern Ontario, then for four years as an army chaplain, with service overseas.

In 1946 Mr. Murdock was called to Madoc, Ontario, and in 1948 to Knox Church, Waterloo, Ontario. During his ministry of 14 years there a new sanctuary was dedicated. In 1962 Mr. Murdock was appointed to the high priority extension charge in Guildwood Village, where ground for a new church building was broken last July.

Mr. Murdock served as convener of general assembly's committee on chaplaincy services for some years. He was three times moderator of Guelph Presbytery, which has recorded its thanks to God for his faithful ministry.

The funeral was from Knox Church,



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- Rehabilitation Services
- Day Nurseries
- General Welfare Assistance

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Waterloo. He is survived by his wife, Elizabeth Euler, a son and two daughters, his mother, Mrs. Sarah Murdock of Hamilton, and four brothers.

BAKER, MISS MARJORIE E., 29, choir member and church school teacher, Alberton Church, Ont., September 28.

BANNERMAN, MRS. DANIEL, 90, life member St. Paul's W.M.S., Hampton, N.B., September 23.

CARTER, DELMER J., elder, Alexandra Church, Brantford, Ont., September 5.

CONNELLY, JOHN—Elder, Brownsburg Church, Que., Sunday School superintendent over 50 years, September 14.

DUNCAN, MISS ELIZABETH, 86, life member of W.M.S., church school superintendent, Knox Church, Campbellton, N.B., September 20.

GORDON, DUNCAN, Sr., 81, elder, St. Andrew's Church, Wyoming, Ont., September 14.

GROSVENOR, MRS. STANLEY, 79, W.M.S. worker, St. George's Church, London, Ont., September 15.

JOHNSTONE, THOMAS KERR, 75, elder, Knox Church, Neepawa, Man., September 15.

LEWIS, JUDGE DONALD E., member of the board and session of First Church, Brockville, Ont., September 23.

LOUCKS, JOHN, 89, elder, St. Matthew's Church, Ingleside, Ont., formerly of Aultsville, October 2.

MacGREGOR, MRS. ALEXANDER, 88, wife of the late Rev. Alexander MacGregor, died in Lachute, Que., on September 13. Active in W.M.S. work, she was a life member over 40 years.

MacNAUGHTON, JAMES W., clerk of session, Calvin Church, Regina, Sask., September 25.

McLEAN-BELL, MRS. AMELIA, widow of the late Dr. J. C. McLean-Bell, a member of Grace Church, Calgary, Alta., organist and active member of the W.M.S., October 1.

MICHIE, MRS. GEORGE, active in women's work, Alexandra Church, Brantford, Ont., October 3.

NEVILLE, DONALD F., 51, elder, St. Andrew's Church, Kingston, Ont., September 11.

PACEY, D. THOMAS, elder and choir member at Runnymede Church, Toronto, August 17.

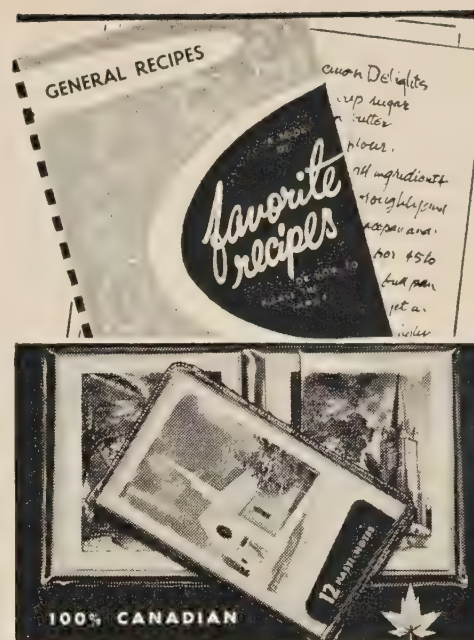
REID, BRUCE H., elder and member of the board, St. Andrew's Church, Beamsville, Ont., September 19.

RITCHIE, WILLIAM P., 72, elder, Parkview Church, Saskatoon, Sask., September 29.

SIMPSON, CLARENCE, elder, St. Andrew's Church, Barrie, Ont., September 2.

SMITH, JAMES B., member of the first session of St. Stephen's Church, Weston, Ont., formerly of Knox Church, St. Catharines, August 16.

THORNBURN, H. JOHN, 94, elder, Tolmie Memorial Church, Port Elgin, Ont., formerly of Paisley, September 19.



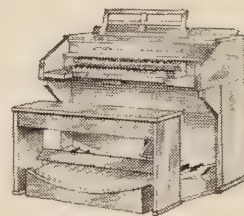
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# Church Calendar

## INDUCTIONS

Hamilton, St. David's, Ont., Rev. Hugh Jack, Oct. 2.  
Innisfail—Markerville, Alta., Rev. Basil S. S. Hartley, Sept. 5.  
Kemptonville, Merrickville, Oxford Mills, Ont., Rev. John M. Anderson, Sept. 6.  
Lancaster, St. Andrew's, Ont., Rev. John Fortier, Oct. 9.  
North Battleford, St. Andrew's, Sask., Rev. C. W. Quinn, Sept. 20.  
Pierrefonds, Westminster, Que., Rev. D. Campbell, Nov. 5.  
Port Hope, St. Paul's, Ont., Rev. W. H. T. Fulton, Oct. 3.  
St. Michel, Que., Rev. John W. Bell, Oct. 4.

## RECOGNITIONS

Carberry and Wellwood, Man., Rev. Malcolm A. McCuaig, Sept. 6.  
Halifax, Knox, N.S., Rev. Randolph D. MacLean, Oct. 8.  
Duvernay, St. John's, Que., Rev. Raymond A. Humphries, Sept. 29.  
Eckville and Hespero, Alta., Rev. Kenneth Knight, Sept. 19.  
Kingston, Strathcona Park, Ont., Rev. Garry Morton, Sept. 23.  
Rosetown, Sask., Rev. Leo E. Hughes, Sept. 11.  
Saskatoon, Goforth Memorial, Sask., Rev. T. Plomp, Sept. 9.

## DESIGNATIONS

Moore, Luella, Burlington, Ont., Sept. 16.

## VACANCIES & INTERIM MODERATORS

### Synod of Maritime Provinces:

Boularderie, St. James' and Knox, N.S., Rev. Neil J. McLean, St. Andrew's Manse, Sydney Mines.  
Glace Bay, St. Paul's, Rev. E. H. Bean, 12 Lowry Ave., Sydney.  
Grand River, Framboise and Loch Lomond, N.S., Rev. Neil J. McLean, St. Andrew's Manse, Sydney Mines.

Hopewell, Eureka and Middle River, N.S., Rev. William Reid, 139 Almont Ave., New Glasgow.  
Kensington, Freetown and Malpeque, P.E.I., Rev. Peter D. Ruddell, Box 32, Hunter River.  
Lake Ainslie, Orangedale and River Denys, N.S., Rev. A. D. MacKinnon, Little Narrows.  
North Sydney, St. Giles', N.S., Rev. Neil J. McLean, St. Andrew's Manse, Sydney Mines.

### Synod of Montreal and Ottawa:

Kinburn and Torbolton, Ont., Rev. Dr. E. G. B. Foote, 81 Loch Isle Rd., R.R. 2, Bells Corners.  
Kirkhill, St. Columba, Ont., Rev. W. A. Douglas, Dunvegan.  
Lochwinnoch, Stewartville and Braeside, Ont., Rev. Dr. C. J. St. Clair Jeans, Arnprior.  
Perth, St. Andrew's, Ont., Rev. P. G. MacInnes, 37 Gladstone Ave., Smiths Falls.  
Spencerville, Ventnor and East Oxford, Ont., Rev. J. H. Greene, Box 278, Cardinal.

### Synod of Toronto and Kingston:

Dundalk, Ventry and Maple Valley, Ont., Rev. John F. Nute, Box 67, Orangeville.  
Huntsville, St. Andrew's, Ont., Rev. J. A. Thomson, Box 667, Orillia.  
Toronto, Chalmers, Ont., Rev. F. R. M. Anderson, 111 Westmount Ave., Toronto.  
Toronto, Victoria, Ont., Rev. M. E. Burch, 40 Station Rd., Toronto 14.  
Uptergrove, Essen and Willis, Ont., Rev. Eric A. Beggs, 28 Neywash St., Orillia.  
West Hill, West Rouge, Grace, Ont., Rev. E. H. Hunter, 477 Manse Rd., West Hill.

### Synod of Hamilton and London:

Aldershot, Ont., Rev. Walter Kennedy, 1209 Main St. E., Hamilton.  
Dorchester and South Nissouri, Ont., Rev. R. Russell Gordon, 73 Beattie Ave., London.  
Dutton, Ont., Rev. Dr. William Barclay, 718 Waterloo St., London.  
Forest, St. James, Ont., Rev. G. H. Young, 398 Wellington St., Sarnia.  
Hamilton, Knox, Ont., Rev. T. M. Bailey, 81 Cloverhill Rd., Hamilton.  
Innerkip and Ratho, Ont., Rev. J. Douglas Gordon, Ingersoll.  
Jarvis, Knox and Walpole, Chalmers, Ont., Rev. T. H. Boyd, 206 Nelson St., Pt. Dover.

Kirkwall, Sheffield, Ont., Rev. J. P. Schissler, R.R. 1, Dundas.  
London, Oakridge, Ont., Rev. J. M. Pollock, 610 Hamilton Rd., London.  
St. Catharines, St. Andrew's and Fonthill, Ont., Rev. Chas. Henderson, 58 Glen Park Rd., St. Catharines.  
St. Thomas, Alma St. and North St., Ont., Rev. H. S. Rodney, 100 Hincks St., St. Thomas.  
Wallacetown and West Lorne, Ont., Rev. John Elder, R.R. 5, Dutton.  
Welland, Knox and Crowland, Ont., Rev. Dr. F. Sass, Box 441, Niagara-on-the-Lake.

### Synod of Manitoba and Northern Ontario:

Kenora, First, Ont., Rev. Dr. James Dunn, 923-11th Ave. N., Kenora.  
Lenore and Breadalbane, Man., Rev. R. A. Davidson, 315-12th St., Brandon.  
Port Arthur, Oliver Rd. and Calvin, Ont., Dr. A. H. Johnston, 211 South Brodie St., Ft. William.  
Selkirk, Knox, Man., Rev. Gerald Rennie, 19 Cabot Cres., Winnipeg 8.

### Synod of Alberta:

Edmonton, St. Andrew's, Alta., Rev. J. E. Bigelow, 13820-109A Ave., Edmonton.  
Killam and Galahad, Alta., Rev. Ian MacSween, 10508-81 Ave., Edmonton.  
Medicine Hat, Riverside, Alta., Dr. R. L. Taylor, 258-1st St. S.E., Medicine Hat.

### Synod of British Columbia:

Haney, B.C., Rev. Calvin H. Chambers, 1009-4th Ave., New Westminster.  
Vancouver, Fairview, B.C., Rev. D. J. M. Corbett, 474 No. 5 Road, Richmond, Vancouver.  
Vancouver, Robertson, B.C., Rev. L. D. Hankinson, 7667-Rosewood, Burnaby 3.

## CLERKS OF PRESBYTERY

Bruce, Rev. D. G. Archibald, Tara, Ont.  
Red Deer, Rev. R. J. Burton, Olds, Alta.

## DEATHS IN THE MINISTRY

Hart, Rev. John, Calgary, Alta., Sept. 26.  
Miller, Rev. Thomas Orr, Toronto, Ont., Oct. 10.

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"Look at that little bird feeding the big one!" cried Tim, as he looked out on the lawn through the kitchen window.

Mom turned from the sink where the dishes were piled high and as she wiped her hands on her apron peered over Tim's head. Sure enough, there on the lawn was a bird about the size of a sparrow putting food into the gaping mouth of a bird about three times her size. What a strange sight! And very unusual! There must be something wrong here!

There was something wrong, very wrong indeed.

"The little bird," explained Mom, "is a white-crowned sparrow. The big bird is a young cowbird. Cowbirds are parasites."

"Parasite?" said Tim, "What is a parasite?"

"A parasite," replied Mom, "is somebody who lets somebody else do for him what he ought to do for himself. There are insect parasites called lice. They live on, and get food from, the bodies of animals. There are water parasites called lampreys. They attach themselves to fish such as lake trout and weaken and kill them. There are human parasites also, people who let others take care of them and provide for them although they are quite capable of taking care of themselves.

"The cowbird is a parasite because she lays her eggs in the nests of other birds. She usually chooses the nest of a smaller bird, a warbler or a sparrow. When the smaller bird's back is turned, Mrs. Cowbird will slip into the nest and lay her egg. Sometimes the other bird will leave the nest and build another. Or she will build a new lining over the old one and bury the cowbird's egg. But sometimes she will hatch the egg with her own. When it hatches the young cowbird gets most of the attention. The other little birds become weak for lack of food and are easily pushed out of the nest by the husky cowbird youngster. When this happens the little bird keeps on feeding the young cowbird as you see out there on the lawn."

"But why does the sparrow feed the cowbird? Doesn't she know it doesn't belong to her?" asked Tim.

"I don't know," replied Mom, "Perhaps it is just because she is a mother. Mothers can't let young ones starve no matter whom they belong to."

Now all sorts of questions began popping in Tim's mind. He couldn't understand what Mother meant by a parasite. But he knew that it wasn't right for the cowbird to do what it does.

## Children's Story — the parasite



A Pair of Cowbirds

And it was not fair for the sparrow to have to feed that big lump of a bird.

"Is Mr. Jones a parasite?" he asked.

"Mr. Jones? You mean the Mr. Jones who lives down on the corner? Mr. Jones has been sick for years. He can't work. Somebody has to look after him and do things for him. No, he isn't a parasite. He would gladly work and earn his own living if he could."

"Am I a parasite, Mom?" was the next question.

"You? Well, come to think of it, sometimes you are. When you don't tidy your room or help with the dishes or let Jane do your homework for you," Mom answered quickly.

Tim thought it was time to change the subject. He was beginning to feel uncomfortable.

"But there are some things a fellow can't do," said Tim. "You say I can't take the bread and wine in church because I am not old enough. When will I be old enough?"

"When you are ready to say that you believe in God and in Jesus Christ. When you know what you believe and are willing to act upon your belief. Right now your father and I and the whole church do this for you to some extent, but the day will come, I hope, when you can do it for yourself. There is a verse in the Bible which says, 'Every man shall bear his own burden.' Every man must have his own faith and live by it. The trouble is, Tim, that so many people don't have a faith of their own. They let the people of the church carry this burden for them — do their believing for them. They are parasites too."

Tim looked puzzled. This was away over his head. And yet he felt that what Mom said must be true. He kept looking out the window at the cowbird and the little sparrow stuffing insects down its throat. He mumbled something which sounded like, "I sure don't like cowbirds."★

— Dr. Robert L. Taylor



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DECEMBER, 1963

# *The Presbyterian Record*



Jesous Ahatonhia

Jesus est né

JESUS IS BORN



#### THE STORY OF THE FIRST CANADIAN CHRISTMAS CAROL / BY T. M. BAILEY

■ Our young country can be proud of a native song that is over 300 years old. It was first heard in 1641, when what is now Ontario was a wooded wilderness, peopled by Redmen.

These original Canadians were pagan savages, living in a land which from the birth of the world had never been Christian. Yet from the lips of a Jesuit priest, many eventually learned to sing of the Babe born in a Bethlehem manger.

Father Jean de Brébeuf was tall, brown-bearded, scholarly and amiable. This high-born Frenchman gradually mastered the difficult vowel-ridden Huron tongue. Then, under the bestowed name Echon, he preached Christianity to the Georgian Bay Indians for 18 years.

In the month of December, 1649, from their forest encircled encampment on the River Wye (near modern Midland), many of the converted natives gathered at the mission station of Fort Ste. Marie to celebrate another Christmas. With "particular devotion" wrote Père Jean, "those who were at a distance of more than two days journey met . . . to sing hymns in honour of the new-born Child." They spent December 24th fasting and in prayer, led by their spiritual guide.

How did they celebrate the following day? Ignoring the eastern Biblical setting, they substituted their own environment as a backdrop for Christmas. God became Gitchi Manitou, their Great Spirit. The inn was a lodge made of bark and fir boughs. A Huron female with her papoose took the place of the mother and Child. The chief who stood by was Joseph. Yet the theme was unmistakeable: "Jesus is born."

No cattle trough was their manger. Instead, the red-skinned babe lay on a sapling bed. His covering was rabbit skins, not swaddling clothes. To the holy family gifts of beaver pelts were brought by hunter braves. Across the virgin snow, through the moonlit, frosty air, heavenly voices rang out: "Jesus your king is born."

In front of the crèche, teacher and pupils together sang their Huron carol, "Jesous Ahatonhia." Written especially

for them by Father Brébeuf, the narrative read like a story heard in their "long house." This first apostle of the Hurons had adapted the melody from a French folk song, "Une Jeune Pucelle" (A young maid). The singing was probably accompanied by a drum. Then as the pageant drew to a close, the company of spectators ended their worship by chanting together, "In excelsis gloria."

Who could doubt the carol's ring of the true art?

The story of this early Canadian hymn ends on a tragic note. This was the last Christmas which the Hurons and the saintly Canadian pioneer would celebrate together, singing their own carol. For three months later the fearsome Iroquois descended upon Huronia. At St. Ignace the gentle priest was hideously tortured to death at the stake, March 16, 1649.

Like the little Jesous asleep on the animal skins, a destiny had awaited Echon. He too sacrificed his life out of love for the sons of Manitou. Today, although Brébeuf is unknown to many moderns, this Huron hymn has survived his martyr death.★



THE NATIVITY SCENE as conceived by the Huron Indians, from a model in clay used by the National Film Board in a filmstrip on this carol.



# A HURON CAROL

16th century French melody

Jesous ahatonhia - Jesus is born

St Jean de Brebeuf c.1643

Unison

'Twas in the moon of winter-time, when

all the birds had fled, That mighty Gitchi Manitou sent angel-choirs in-stead; Be-

fore their light the stars grew dim, & wandering hunters heard the hymn: Jesus your King is born,

Je-sus is born. In ex-cel-sis glor-i-a.

—Music adapted from Healey Willan, by George Laidler.

2. Within a lodge of broken bark  
The tender Babe was found;  
A ragged robe of rabbit skin  
Enwrapped his beauty round:  
But as the hunter braves drew  
nigh,  
The angel-song rang loud and high:  
Jesus your King is born;  
Jesus is born.  
In excelsis gloria.

3. The earliest moon of winter-time  
Is not so round and fair  
As was the ring of glory on  
The helpless Infant there.  
The chiefs from far before him  
knelt  
With gifts of fox and beaver-pelt.  
Jesus your King is born;  
Jesus is born.  
In excelsis gloria.

4. O children of the forest free,  
O sons of Manitou,  
The Holy Child of earth and  
heaven.  
Is born today for you.  
Come kneel before the radiant Boy  
Who brings you beauty, peace and  
joy.  
Jesus your King is born;  
Jesus is born.  
In excelsis gloria.



# EDITORIALS

## the UNITED CHURCH REPLIES

## the PRESBYTERIAN POSITION

● "The executive of the general council of The United Church of Canada today decided to request The Presbyterian Church in Canada to confer with it regarding differences that have arisen or may arise between the two communions in home mission areas and in any other phases of their work. It is the policy of The United Church of Canada, without neglecting its responsibility to minister to its people where such ministry is necessary, to co-operate with other communions when such co-operation is possible.

"At the same time, the executive of the general council regrets the editorial published in the November issue of *The Presbyterian Record*. The United Church of Canada has never entered into the agreement to which it refers, regarding Rocky Mountain House. The only agreement of which we have any knowledge affecting those areas was between the Methodist Church and the Presbyterian Church in 1911 and the years immediately following, looking forward to union between the two churches. To this agreement, the Presbyterian Church which exists today could not have been a party. The United Church of Canada has entered into co-operation in various parts of Canada, and hopes that, with goodwill and a true ecumenical spirit, further co-operation will be possible."

● The editor appreciates the prompt action of the executive of the general council of The United Church of Canada as indicated in the statement printed above, issued on November 6. The offer to confer means that the editorial achieved its purpose.

Our secretary for home missions is agreeable to such a conference, and the same can be said for any other Presbyterians who are affected by the differences that have been aired in this way.

At the conference Presbyterians will claim that an understanding regarding the Red Deer area did exist, if only at the local level. Changes in our home mission policy in central Alberta in the 1930's bear this out.

The phrase used by the executive of the general council, "the Presbyterian Church which exists today" is a point of serious contention which should be discussed and settled if we are to work together in harmony and with mutual respect.

We have evidence to show that the supreme court of Canada has ruled that The Presbyterian Church in Canada did not go into The United Church of Canada on June 10, 1925.

In August of this year a United Church minister, Rev. Dr. Ernest Marshall Howse, wrote in *The Christian Century*: "The Presbyterian Church, by heavy majority vote in all its courts, entered the union as a church (his italics.) But a minority (17 per cent) of the Presbyterian congregations, almost all of them in eastern Canada, voted against union and remained outside."

A loose generalization of this sort, the accuracy of which can be challenged, misrepresents The Presbyterian Church in Canada to those unfamiliar with facts. Moreover it simply prolongs a cold war of which many Canadians are weary. A conference of Christian brethren in an atmosphere of goodwill will be welcomed by Presbyterian leaders. Let us put our differences on the table and seek to resolve them together.★



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## *cover story*

The Star and the Cross against a background of red, the traditional colour of sacrifice, were used in the chancel of Calvin Presbyterian Church, Toronto, last December. See the article on pages 6 to 9 for the significance of the symbol. The cover photo was taken by the editor.





THE

FESTIVAL

□ December shoppers can hardly fail to notice the streams of coloured lights across the thoroughfares of our cities. Sometimes people pause

and gaze with delight at Christmas symbols etched in lights on the faces of buildings, lights that radiate the message of gladness and joy which fills this season.


□ Christmas is a festival of light because the Christian message is that light has come into the world in the birth of Jesus Christ. That is why a star is the prime symbol of Christmas. □ The writer of the Gospel of John said about Jesus, "In him was life; and the life was the

light of men. And the light shineth in darkness; and the darkness comprehended it not." (1: 4,5) All modern translations of the Bible agree in rephrasing those words slightly: "In him was life, and that life was the light of men. The light shines in the darkness, and the darkness has never put it out." That's a vivid image, is it

by

D. G. M. HERRON





# OF LIGHT

not? — light shining in the midst of darkness. Suppose we take that picture of light and dark and see where it leads us. □ Recall how the Christmas

story is sketched in bold contrasts. There was a star, hurtling through the blackness of the universe, coming to visit this small planet earth with the announcement of a birth. It was by night, while shepherds were huddled on a hillside, that the darkness was turned into day with the arrival of angelic messengers. It was by night, also, as the cattle were bedded down in their stalls, that an infant's cries were raised in feeble protest against

the dark. That manger scene was not a floodlit tableau as depicted on Christmas cards, but a dingy cave illuminated only by a lantern or candle. □ These scenes remind us how often the Bible wields bold strokes of darkness and light as if they were the crashing chords of a cosmic symphony. "Let there be

light," said God, at the creation of the world when darkness brooded over the face of the earth. And when the New Testament opens, we find a pinpoint of light moving toward the earth, coming out of the blackness all around it, nearer and nearer, until it stands over a place where no one expected that the unexpected was about to happen.

It is in such stark contrasts of darkness and light that the Bible sees the world. I wonder if this is how we look at it too. Or are there some still saying the world is all (or nearly all) sunshine and light? We have little cause for that opinion, I think. It would be a person who had lost touch with life who could not see the darkness all around us; intractable human nature, racial hatreds, suspicion



What does Christmas mean to you?



It is the light of truth and

of those of a different class, colour, or creed, sudden tragedy striking, war threatening in a world that has so much to gain from peace.

On the other hand, because there is so much darkness in the world there are some who would turn belief in the dark into an article of faith. "I believe in the dark," is their creed. "How can you," they ask, "believe in a God who cares, in a universe that is as impersonal as this one?" Christians do not deny the dark (as if it would do any of us any good to try). We, who try to bear witness to the light of God's love, know how hard it is to say God cares in a careless world that seems riddled with chance. But, what we say to all who are overpowered by the darkness in life, is that there is not just one, but two great realities: darkness *and* light.

The eye of faith keeps both in focus at the same time, for there are the dark things, to be true, but there is also the light. The sin and misery of the world can never again be for us the final verdict about life for we have seen God in Christ in our midst struggling with our burdens, and we can say, "God is with us, terribly, simply with us." To know that, is our light.

That is what this holy season summons us to see — the light shining in our darkness — because God is present at every bedside, at every conference table, at every point of tension and frustration our world knows. Don't miss it this season — don't miss the light — for this is the message of Christmas: light is shining in the darkness that may be dreadfully real to you.

☐ It is easy to miss the light. Take the long history of mankind showing his lust for power, with its bitter record of man's brutality to man, his pretense at being civilized, and one may wonder if there is anything but all-engulfing dark. Set against this the tiny span of that one life, thirty odd years, and it looks pitifully small. One birth, one death, one resurrection to build a faith on. One life,

and the light that shone in it, to pit against centuries of darkness in human history. That is not very much, is it? Yet maybe it is enough. And, perhaps, it is all we can ask.

Sailors at sea find it is enough if they have a flashing light on the horizon or a star in the heavens. They do not ask for the sun, but in the great vault of darkness that one flashing light or that star tells them that out there somewhere there is life; out there is a hand that could help them. They do not ask for the sun for they have learned to steer by a tiny point of light.

☐ So, I ask you to try to see life as the Bible does. It is not all light, neither is it unrelieved darkness, but light is shining in the dark. Yet, I can hear someone ask, "Why is the light always so small and the darkness so great? Why is the voice of God a whisper and the voice of the world like thunder in our ears?" It is part of the mystery of God that he does not make himself more obvious, and it is one of the consequences of sin that we do not hear and see him as clearly as we might. Yet, is it not so, that we at last truly hear God address us when life has put its questions to us, then we know that it is in the midst of the world that we must hear his voice and see his light.

☐ If you ask how God is present with us, the answer must be that he is here as light probing in the dark, lighting up for us a path of hope through the enshrouding night of sin and death. What else can we say standing by a grave with snow on the ground or when confronted with a sudden unexplained tragedy? At such moments all we hear is a voice saying to us in our despair, "Let not your heart be troubled . . . neither let it be afraid." That may seem slim comfort to dispel grief and pain, but remember who it is that says this to us: it is Christ, the Light of the world. However faintly that light may shine for you, keep it in view until you can chart your course by it.



## love . . . that started with a star and shines from a cross

□ Some may feel this talk of light and darkness is but a poetic discussion, reminiscent of man's age-long hope that winter days will lengthen into spring, and light and warmth return to the earth. Or some may be reminded of the confidence philosophers have had in wisdom and knowledge to point the way despite the ignorance of unenlightened men. The light of the Christian message has nothing to do with the seasons or with human self-confidence. We are not speaking of generalized light but of the light that shone in the face of Jesus Christ. In this one particular man, living at one period of history, the whole creative power of God was focused into the world. Of this very man it was said, "The light shines in the darkness, and the darkness is not able to put it out." But why should anyone want to put out the light?

□ One of the paradoxes of life is that men who fear the darkness are also afraid of the light. Why should this be? The reason is that light reveals the shabbiness of our lives. It shows us up for what we are and we hate it for its truth. In the light we see the open claws of vicious competition hidden in the phrase "gracious living." As John's Gospel observes, "light is come into the world, and men loved darkness rather than light, because their deeds were evil."

What men fear they often hurt. Recall what happened to him who had been born at Bethlehem. One day men tried to put out the light, and as they tried to do it the clouds covered the earth at the ninth hour, and there was darkness everywhere. You can put out a candle; you can switch off a lamp; but you cannot put out light, for light is of God. Therefore, death could not hold that man. He rose, and life and light returned to the world. And the church sings forth every Easter, "Welcome happy morning, age to age shall say."

□ As Christians we face these two realities, the dark and the light. Which one will be our choice as the clue to life? We do not deny the dark, but we choose to follow the

signposts of joy and to look for the appearing of the Kingdom of God in the same world that stoned the prophets and crucified the Saviour. For us, the final truth about life is not that there is the darkness, but that there is light — light shining in the darkness, and the darkness has never put it out.

□ The Christmas symbol on the cover of this magazine depicts a star shining out of the Cross, because the place where God's light came into view was not Bethlehem, not that manger stable, but Calvary. It was there the love of God came to sharpest focus where sin and death were most tragically present. God so loved the world that he gave his son, and in him was life, and the life was the light of men.

The light of truth and love will not be put out. It shines today across barbed wire on armed frontiers; in segregated areas of life where men shield themselves from the cry of their neighbour; upon greed, corruption and power misused. Could we dare this Christmas to walk into the light, and look at ourselves, and at the faces of dread that are in the dark around us? Or will we clutch more closely the familiar dark of old gods and old prejudices we have served in the past?

It is not an easy thing to walk towards the light. Especially when it is only the light of one star shining out of a Cross.

*"Arise, shine; for your light has come, and the glory of the Lord has risen upon you." ★*

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*Sermons seldom make good magazine features but there are occasional exceptions. This article is adapted from a sermon preached by the Rev. D. G. M. Herron in Calvin Presbyterian Church, Toronto on the Sunday before Christmas last year. It was telecast over the Ontario and Quebec network of the C.B.C.*



## YOU WERE ASKING?

**Q** *What position does the Presbyterian Church take on cremation rather than burial?*

**A** The Presbyterian Church has adopted no position on this matter. The next of kin alone have the right of determining the disposition of the body, whether it should be buried or cremated.

Your question however raises the problem about the meaning of the phrase "the resurrection of the body." What Christians understand by this is the re-creation of a new body. Our new bodies will reflect the continuity of identity. For example, we will be ourselves and not some other persons in the resurrection, and will be capable of experiencing the glories that will be revealed. (See I John 3:2) Since the body is part of God's creation and a glorified, recreated body will have a place in the new heaven and the new earth, therefore the body must be treated with respect and honour. However this is true only in the sense that the body has been the outer existence of a loved one and as an indication that full personal life, even in the age to come, will not be without some form of bodily manifestation. Our present bodies disintegrate; new bodies will be created for us. In the interim our lives and those of our loved ones will be secure in keeping of our Creator and Redeemer, Jesus Christ.

**Q** *I note that there are a variety of designs of the burning bush on our official publications and letterheads. What is the official design?*

**A** There is no official design of the burning bush. Indeed the burning bush has never been officially adopted as the symbol of our church. However, it has gained an important place by what we call "wont and usage." The 1959 general assembly referred the mat-

ter of an official emblem to the administrative council under three questions; whether the church should (a) adopt one type of the burning bush as the official emblem or (b) adopt several such designs for varied uses or (c) have no official recognized design or designs. A committee studied these three alternatives carefully and the administrative council recommended to general assembly in 1962 that "in view of the long use of the burning bush without any specially recognized form, no specific design be recognized officially." This was adopted by assembly. Therefore the various boards are entitled to use any design of the burning bush that may appeal to them, or are free not to use the burning bush if they feel some other design or symbol will better indicate the scope of their work.

**Q** *If Christ is to have pre-eminence in all things, why should we be forced to gaze at a pulpit fall with a St. Andrew's cross on it during every service rather than the empty cross reminding us of the risen Saviour?*

**A** I'm not certain that I have caught the significance of your question, but as it stands it seems to enshrine a misunderstanding. The St. Andrew's cross is also an empty cross. There are four basic forms of the cross, the Tau (T), the Latin form (†), the St. Andrew's form (X) and the Celtic, with a circle around it. The circle suggests everlasting life through the work of Christ on the cross. Our problem as Protestants is with the *crucifix* upon which hangs a dead Saviour. We do not know the shape of the cross upon which our Saviour died. We only know that "it was for us he hung and suffered there" and that on the third day God raised him from the dead, to be both the pledge and power of our resurrection.

You might get around your difficulty by having the symbol of the fish emblazoned on the offending pulpit fall. This was one of the earliest symbols of the Christian faith. The use of this symbol comes from the fact that the first letter of each of the words composing the Greek phrase "Jesus Christ, God's Son our Saviour" spelled the name *ichthys* (fish).

**Q** *Why do Presbyterians not fast when Jesus says in Matthew 17:21 that this kind of faith goeth not out but by prayer and fasting?*

**A** The phrase "and fasting" is omitted in the earliest manuscripts we have of the Gospels. It is probably an addition by some copyist who was of the ascetic tendency.

However even if we allow the words to remain, the meaning of fasting surely is "spiritual discipline." Fasting was an outward act which signified inner discipline. Presbyterians, if they are to be the instruments of God's mighty works, certainly must discipline themselves by hard thinking, hard working and diligent praying. Flabby Christians who say occasional prayers and seek to do the works of Christ only when it is convenient will hardly move mountains.

**Q** *Is Simon Bar Jona and Simon Peter the same person?*

**A** Yes. Simon Bar Jona is the Aramaic for "Simon, son of Jona." It is a means of identifying Peter by reference to his father. Some of our names reflect this same ancient custom, for example, Davidson, Benjaminson, Donaldson. The preface "Mac" in Scottish names reflects the same custom.

*Address questions to: Prof. A. L. Farris, 59 St. George St., Toronto 5, Ont. Questions will not be answered unless name and address are given.*

The poem opposite is from the book "The Art of Building Worship Services" by Rev. Dr. T. B. McDormand, published by Abingdon Press. The author is a Canadian who is now president of the Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania.

It is used with his kind permission.

The photo is from the Christmas cards issued by World Literacy and Christian Literature. It is a portrayal from India of the mother and child, taken by Frank Wesley.





The Christ of Christmas tells us clearly  
That all who claim to love Him dearly  
Must learn to live  
And learn to give  
In spirit such as His, more nearly.

The Man of Nazareth calls us plainly  
To live for others — not self — mainly;  
To hear His voice,  
Obey, rejoice —  
Who fails in this lives vainly.

—Thomas B. McDormand



# BORN OF

## *my notes on the* REED

one  
of a  
series  
by

JOHN A. ROSS

● The life-story of our Lord has its roots away back, before there were any beginnings. He was himself the beginning of the world's story, and he will be its end. Yet he did make a new beginning on this earth as human flesh and blood in the land of the Jews. There that Baby was born who cleft history in two: into B.C. and A.D. Even the big bomb didn't do that! The world has never been the same since the Son of God was enfleshed here. His en-man-ment established history's centre and ultimate meaning. Because he came, we know how precious we are in God's sight, and what tremendous possibilities he has opened up for us. Because the Lord stood on the same ground with us, this world will always shine with a kind of glory that nothing can altogether becloud.

● *Why did he come?* He loved us more than he loved all the power he possessed in heaven, more than he loved unstained garments of light. The Son of God laid aside all his splendour to become one of our human race, whose very name had smelled to high heaven! I just don't get it. It's utterly beyond my wits to explain why he would come to this stable of beasts. Like a little child, I'll have to say, "It was just because . . . . !" Because God loves us. Because that's the way God is. Oh, who can reason his way into the secret heart of divine love?

● *Who can understand* how the unfenced God could wear the skin of a little child? Would the One who bestraddles the abyss of space get hurt if his mother dropped him on the floor? Though thunderbolts leave the Almighty unscathed, men would pierce him with nails. The great Giver of life was destined to die. The timeless One began to have birthdays. The beginning of all things was born. They couldn't tell the Creator of the universe from a creature born in a barn. Such statements sound completely whacky to some of my brainy friends who claim to know what God can do and can't do. The "God" they have dreamed up wouldn't even think of such

things, let alone try to do them! But then I can't expect their man-made "God" to be capable of doing any of the things that the really-truly-God is always doing. Who could have predicted that God would make exactly *this* kind of world and none other? Light didn't have to travel just so fast and no faster. The Almighty could have made hosts of creatures quite different from those he did choose to make. God writes his own prescriptions and draws his own blueprints, without consulting us as to what he may do or may not do. He is God. If he chose to enter this world's history through the small door of a woman's body, that's *his* business. It's only one more surprise in a world full of surprises. He can step down his voltage to keep from scorching us, and step into our midst if he wants to.

● *Why don't people want to believe that he came?* The news that God has stood by his creatures to bring them to their best, sounds almost too good to be true. But after all, if God is really supremely good, then the news is too good to be false. Men are deep-dyed "do-it-yourselfers." The other religions, as well as the heresies of Christianity, show us how we can save ourselves and be our own god. We want to be proud of what we have done by ourselves. As self-made men who worship their Creator, we resent being told that God has had to help us. Who wants to hear that the ladder he's been working so hard to erect won't be long enough anyway? So although Christ has given us a faith that works and a life that everybody needs, few people want it. But we have to let go of our pride when we die, along with everything else. We are too soon dead and too late Christian. Any religion which denies that God became man in Jesus, cuts vital power lines. For by joining our human nature to his own, the Son of God prepared the way for us men to be received in peace and joy by God forever. Jesus lived our kind of life as God intended us all to live it, and he made available to us on our level, by



# THE VIRGIN MARY

his Spirit, the power to live lives like his, victorious and eternal. His coming was like a new creation, for he breathed into mankind the breath of his own wonderful life.

● *This was all God's doing.* It was God who planned it and God's power that brought it to pass. God in his mercy took the initiative and came to our rescue. It is not that we men sought for God and finally found him, but that God came to seek *us* out. God has never been lost, but we have! Without him we can do nothing much. As a woman without a man is powerless to bear a child, so the human race was powerless to produce its own saviour. Neither Jesus' relatives, the Jewish people, the Holy Land nor the Roman Empire are enough to explain the presence of a Jesus among them. He was by no means a natural product of his times, inevitably thrown up by the processes of humanity and history. Jesus was *sent*. He didn't just happen. He was the earthly embodiment of the grace and spirit of God. He was conceived by the Holy Ghost before he was born of the Virgin Mary. Our Lord's entrance into this world was effected by the same Creator-spirit who moved upon the face of the deep when the earth was a-borning. Once again the Holy Ghost hovered over the turbulent waters of humanity and enabled a Jewish girl to bring forth Jesus. No man planned it, willed it, or had a part in it. He was conceived by the Holy Ghost.

● *Being a Christian today* means having the spirit of the Lord within me. I know right well I didn't put him there. He even made me willing to open the door! The Word of Christ was always coming to me through my family, my friends and my church. But it took root by the Holy Ghost, and by the Holy Ghost it grew into Christ-life within me. Many years passed before I realized that he had been working within. But my parents were right to have me baptized as a child, for he really was working. He isn't through yet. Who can say when I first began to

be Christian? The Holy Ghost works quietly when and where he wills, even in the babies of Christian homes. Mary did not understand what was happening in her, and neither do Christians-in-the-making. Every Christian is a work of the Holy Ghost.

● *The Virgin birth of Jesus is the third miracle in the Creed*, the first being God's creation of the world, and the second his being born into it. Proud thinkers who assume that reality must always conform to their notions, always find the possibility of miracles very troublesome. Yet this world contains nothing but miracles. Any birth is a miracle. And science now knows that females (e.g. hen turkeys) can have offspring though always completely isolated from males. Therefore I must never say that a virgin birth is impossible. Nor should I say that Jesus absolutely had to be born of a virgin. Only God knows. The Scriptures don't use the virgin birth of Jesus to prove anything. They simply record it and pass on to other matters. Both the Bible and the Creed lay emphasis on the agency of God and the fact that Jesus was actually born, more than on Mary's virginity. At this late date no one could prove anything about her virginity in any case, or even in earliest Christian times. It has always been a matter of faith. After all, the paternity of any child is largely likewise a matter of faith in his mother's story. I believe . . . in Jesus . . . born of the Virgin Mary.

● *Mary's part* in our Lord's story must not be underplayed. As a male, I note that God chose a woman for the honour of bringing his Son into the world. Christian men must realize that God does not share their prejudices concerning women. Mary was amazed that God knew that a little nobody like her even existed. But God has his eye on all of us, even the lowliest. Even I can be swept into the current of God's great plan. Although Mary couldn't explain things to herself or to anyone else, she still murmured

her faithful obedience to God. I must not wait until God answers all my questions before I begin obeying him. Mary was "favoured of God," but nevertheless she came into great trouble over her Son. God's favour doesn't promise me a lifetime of unbroken happiness. Mary could not prove that the child she bore was the Son of God. Only God could vindicate her, and he did. As I take up my deeply personal task of bearing Christ to the world, risking my reputation among the worldly-wise, only God can vindicate me by honouring my work with fruitfulness. Mary has a glory all her own, as well as the glory of Christian faith. All generations, including mine, must call her blessed, but we need not deck her with *false* jewels. Mary needed a Saviour too. Through her, God came down low enough once and for all to hear our prayers today. We need not use Mary as our errand-girl.

● *Jesus was born.* The Son of God really became part of the human race. He bridged the great gulf between the Creator and his creatures, between the Holy God and sinful men. The bridge of our Mediator is now open for traffic both ways; an incredible gateway for what is God's to come to man, and for man to come freely to God. God used Mary, an earthly means, to accomplish his purpose. He used the intricate arrangements of birth to bring his Son into the world. Since Jesus came, a new glory has surrounded child-bearing, motherhood and home, to say nothing of everything else in this world.

● *Christmas in my home* must never be greedy, gaudy or guzzling. The birth of Jesus contains such profound meanings that silent wonder, breaking forth into joyous praise, is the proper response. May God help me and my family to redeem Christmas. We can at least make it a birthday celebration for Jesus and invite him to come. I hope that our Guest will not be forgotten. And I hope that we will not forget that we are really *his* guests at God's great feast!



■ Chances are that you have quoted the Bible recently without knowing it. For in spite of the fact that new translations of the Scriptures claim to render the Bible into "modern" English, parts of the Bible *are* modern English. That is, certain words or phrases that first appeared in some version of the Scriptures have become part of our English idiom.

We find some actual words, now in common English usage that are first seen in early Bible translations.

Miles Coverdale, a translator of the 16th century, was known as a gentle, non-controversial man. It is easy to believe this aspect of his personality if we look at the smooth, gentle words that he gave the English language in his translation. "Noon day," "lovingkindness," "kind-hearted," "peacemaker," "longsuffering," "Stumbling block," and "brokenhearted," are all words that owe their origin to his rendition of the Bible.

John Wycliffe, another early translator, gave us a term that appears in a strange place in modern usage — that is, on clothes or boxes of soap. If the laundry instructions on any garment advises the wearer to wash it in "luke-warm" water, it is using Wycliffe's meaning for the word "lewk," which meant tepid. In Revelation 3:16 of his translation the phrase is found: "for thou art lewk, and nether cool, nether hoot . . ."

Probably no work has had the same kind of effect on the English language as has the "Authorised Version of 1611," the King James Bible. It is in this Bible that we find many phrases taken into modern idiom. In some cases, these

phrases have lost their Biblical connotation.

A phrase for the ultimate of kinship is found in Genesis 2:23 as "bone of my bone, and flesh of my flesh." "My punishment is greater than I can bear," is found in Genesis 4:7. The title of a Negro spiritual that took on extra meaning during the United States civil war comes from the book of Exodus: "Let my people go!" "A land flowing with milk and honey," is the description that the Lord gives to Moses of the promised land. And "eye for an eye" comes from Exodus 21:24. The Lord calls the people of Israel a "stiffnecked people," providing another phrase that has become English idiom.

A son is often called the apple of his father's eye; the phrase "apple of his eye," is first found in Deuteronomy 32:10 referring to Jacob's position in the sight of the Lord. "The people arose as one man," is a term used to signify unity. The first people to arise as one man, or at least be described as doing so, were the Israelites in Judges 20:8. The phrase, "a man after his own heart," is found in the book of Samuel. "Played the fool" also came from that book.

"The skin of my teeth" is first found in the book of Job, and has come to mean the barest of margins. It is also the title of a modern play.

Other familiar phrases can also claim Biblical origins.

"Neither cast ye your pearls before swine," Matthew 7:3.

"Pearl of great price," Matthew 13:46.

"Signs of the times," Matthew 16:3.

"They made light of it," Matthew 21:13.

"Wars and rumours of wars," Matthew 24:6.

"What manner of man is this?" Mark 4:28.

"In his right mind," Mark 5:15.

"Widow's mite," Mark 12:42.

"Physician, heal thyself," Luke 3:9.

"God forbid," Acts 26:24.

Familiar figures of speech are found abundantly in the Psalms. For instance: "Out of the mouths of babes and sucklings," (Psalms 7:2); "The fool hath said in his heart, there is no God," (Psalms 14:1); "Whiter than snow," (Psalms 51:7); and "to lick the dust" in defeat is mentioned in Psalm 72:6.

"There is nothing new under the sun," can be attributed to the writer of the book of Ecclesiastes, as can "a time to be born and a time to die." "Cast thy bread upon the waters," is also found in Ecclesiastes.

Three popular figures of speech originated in Isaiah. "Sins as scarlet," "Holier than thou," and "beating their swords into plowshares and spears into pruning hooks." The latter figure is also found in Joel and Micah.

Patrick Henry took his cue from Jeremiah when he said that men will cry "peace, peace, when there is no peace," as the phrase appears twice in Jeremiah's prophecy. Jeremiah also asks the rhetorical question, "can a leopard change his spots?"

Newspapers, dedicated to truth, often use a New Testament verse in their nameplate. The phrase, "ye shall know the truth and the truth shall make you free," is written in the Gospel of John.

Paul's reference to a "thorn in the flesh" has come to mean any persistent discomfort. Work undertaken charitably is often called a "labour of love." Paul used this term in his letter to the church at Thessalonica.

Among other familiar terms originating in Scripture is a phrase used by Abraham Lincoln, "a house divided against itself." "Powers that be," "still small voice," and "holy of holies," also appear in the King James translation.

Biblical influence is also felt in our choice of names. A recent survey showed that in the United States there are six million people named Mary and four million named John. Countless Old Testament names from Adam to Malachi are still used today.

The Holy Bible, and especially the King James Version, since it has been quoted and read so widely, has left its marks on the language that we speak, as well as on the lives that Christians live.

—by Charles M. Austin

**the BIBLE**

**said it**

**FIRST**



# CHRISTMAS

*Glory to God in the highest, and on earth peace, goodwill toward men.* Luke 2:14.

■ The joy and happiness of the Christmas season should be an all-controlling light during the many days and weeks which precede its culmination in the star which stops in its journey and abides over the manger in Bethlehem. When Phillips Brooks wrote his beautiful little poem, "Everywhere, everywhere. Christmas tonight," he not only spoke for the year in which he wrote, but for all time! And the echoes of that melody have reached the most distant shores of the world's far seas.

Christmas, of course, brings a message which is not the same to all. It speaks to some of joy. It carries to others peace. It tells others the way to the life eternal. But to still others it suggests only selfish enjoyments, the receiving of gifts, the indulgence of the appetite. We do well to remind ourselves that the true Christmas depends not on feasts and outings, not on decorations and presents, but on the glorious knowledge that on the first Christmas, God in his mercy broke into human history as never before, to save and redeem his lost children.

Christmas further reminds us of the continuing and ever-increasing power of Jesus Christ in the world. As we think of that night some two thousand years ago, when he came into this world, "For us men and our salvation," how little the world then understood or noted his coming. But today as never before perhaps, the world is realizing that its one hope for noble living is in the Christ of Bethlehem. Even those who have difficulty in accepting all the supernatural facts about him as declared in the Gospels, realize that his whole work in the world has been one continuing miracle. From the day of his birth he has continued his Divine labour in the hearts of men and women with ever-increasing power and blessing. No wonder that on that first Christmas the angels sang their chorus in the heavens; "Glory to God in the highest, and on earth peace, goodwill toward men."

Further, the season calls us back to the true simplicity and beauty of our faith as Christians. We are living in a time when there is controversy and theorizing and abstract discussion about the faith we profess. What the world needs is to feel anew the heavenly beauty, the blessed comfort and the Divine power in our faith. It is this that Christmas brings to us. At this season in a special way, we come into the presence of Christ himself. We come like the shepherds to kneel before him who was laid in the manger long ago. In his presence our doubts and questions vanish. The words of faith come naturally and joyfully from our hearts.

Christmas speaks to us also of the joy and strength and peace which Christ alone has power to give to this troubled world. The manger-child is the fountain from which has flown the kindly spirit which is evident in many parts of the world today. The poverty of that scene in Bethlehem has softened hearts in many lands toward the children in need, and the Magi, bearing gifts, have shown the way to meet such need. Where do we go to find words of life and hope for the discouraged and the despairing? Where do we go to find comfort for those who mourn, and forgiveness for all who have sinned and fallen short? Where do we go to find the way of light and love and peace for all men? We go to him who was born in Bethlehem long ago, "The Saviour who is Christ the Lord."

What a world this would be if his teaching and example were more widely followed! Selfishness and injustice and sin would vanish from the earth.

## *Prayer*

Father in heaven, who hast declared thy love to men by the birth of the Holy Child at Bethlehem, help us to welcome him to our hearts with joy and gladness, and to make room for him in our common days, so that we may live at peace with one another and in goodwill with all thy family, through thy Son, Jesus Christ our Lord. Amen.★

by  
Joseph  
Wasson



RIGHT: Cutting the 130th anniversary cake in the renovated basement of Knox Church, Dunnville, Ontario is Mrs. W. F. Buchan. Others are, from the left: C. Kinney, N. Cole, D. Boan, Rev. E. C. McCullagh and H. V. Bartlett.

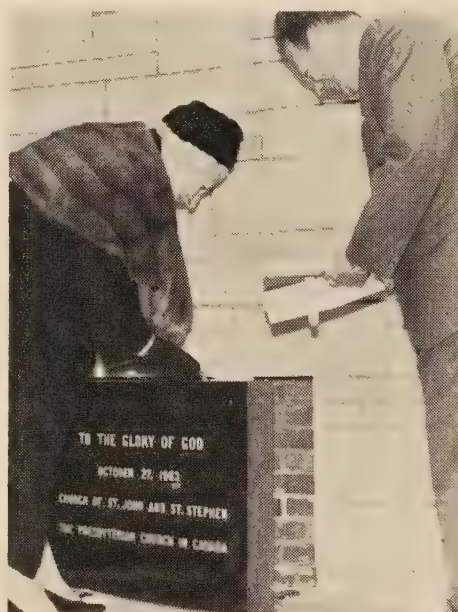


BELOW: In ten years St. Giles' Church, Peterborough, Ont. has become free of debt. On Nov. 3 the Rev. Allan M. Duncan was assisted in burning the mortgage by Mr. and Mrs. Bruce Johnston. The church building was begun in October, 1953, dedicated seven months later.



ABOVE: At Uxbridge, Ont. \$25,000 was raised in a two-hour visitation of 125 families on Nov. 3. Above is shown a model of a new Christian education building, to cost \$50,000, attached to the present St. Andrew's-Chalmers Church, part of which was erected in 1869. Plans for the project were drawn by Peter Williamson, left, who built the model. With him are Rev. G. H. Moore, minister, Mel. Kennedy and Don Noble, building committee members.

RIGHT: Two cornerstones were laid for the new Church of St. John and St. Stephen in Saint John, N.B., Oct. 27. One, from the old church, was laid by Miss Laura Graham and D. A. MacLaren. The new stone of black marble was laid by Mrs. George Hopper and Paul Sabin. Mrs. Hopper, shown with architect Keith Picard, is a daughter of the late Hon. Murray M. MacLaren, whose bequest provided about one-third of the building fund. H. E. Stegmayer is convener of the arrangements committee.



## Church CAMEOS



RIGHT: Half a century of service was celebrated by Erskine Church, Victoria, B.C. at a banquet on Oct. 18, and a service the following Sunday conducted by Rev. Dr. E. A. Wright. The building shown was opened in October, 1913. F. T. Rogers elder since 1916, cut the anniversary cake.



■ The cornerstone laying ceremony for the new *Briarwood Church, Beaconsfield, Quebec*, was held on November 10, with the service conducted by the minister, the Rev. John Cousens.

■ In *Calvin Church, Regina, Saskatchewan*, on October 13, an organ was dedicated as a war memorial, and a cross for the front of the church given by the C.G.I.T. The minister is the Rev. Gordon A. Beaton.

■ Choir gowns were dedicated at the 109th anniversary service of *Knox Church, Meaford, Ontario*, on October 28, by the minister, the Rev. John J. Jennings.

■ At *St. Matthew's Church, West Dublin, Nova Scotia*, a pulpit fall and Bible marker were dedicated by the minister, the Rev. John P. Posno, on October 6. The gifts were presented on behalf of the Sunday School, members of which formed the choir.

■ The highlight of 75th anniversary observances at *St. Andrew's Church, Bois-sevain, Manitoba*, was the presence at the evening service of the Lieutenant Governor of Manitoba, Errick F. Willis, and Mrs. Willis, October 6. Among those participating was the Rev. Earle Roberts, on furlough from Nigeria, who served at St. Andrew's as a student.

■ *Dixie Church, Cooksville, Ont.*, marked its 84th anniversary on October 27 with the dedication of the renovated lower auditorium of the church, and the first unit of the Christian education wing. The Rev. L. Louis de Groot is the minister.

■ Dedication services for the new Christian education wing and furnishings of *Caven Church, Bolton, Ontario*, were conducted by the Presbytery of West Toronto on October 20. The minister is the Rev. M. S. Jess.

■ The new *St. Andrew's Church, Puce, Ontario*, was dedicated on October 20 by the Presbytery of Chatham. The minister is the Rev. A. B. Ransom.

■ Hymn books given by the Vincent Nixon family in memory of Mr. and Mrs. John A. MacKenzie and Bibles, the gift of Miss Helen MacMurray in memory of Mrs. Edna Rainnie and Miss Jean Rainnie, were dedicated at *St. Stephen's Church, St. Stephen, New Brunswick* on November 3, by the minister, the Rev. George McMichen.

■ The restored sanctuary of *St. Paul's Church, Peterborough, Ontario*, was dedicated on October 6, with the organ; chimes, in memory of Capt. Harold F. Hill, M.C., and four flags. The Rev. Alex Calder is the minister.

(More Cameos on page 32)

## THE SYNODS

### Alberta



Moderator  
Rev. J. D. Yoos

Success in all phases of its deliberations marked the 58th meeting of the Synod of Alberta, held for the first time in Lethbridge in St. Andrew's Church. Two decisions in particular are of importance to the church as a whole: one, the unanimous agreement that overtures be made to the general assembly to set in motion machinery for the establishment of a national corporation to finance church building and expansion, and two, the appointment of Rev. J. Harold Morris as presbytery superintendent of missions for the Peace River Presbytery. It is believed to be the first such appointment of its kind within the church.

Representing five presbyteries extending from the U.S. border to the Yukon Territory, some of the 50 delegates travelled as far as 1,600 miles to be in attendance at the sessions. Rev. J. D. Yoos of Sylvan Lake was elected moderator succeeding Rev. C. Paul McKinnon of Dawson Creek, B.C.

The Rev. David McCullough of Toronto, business administrator of synod corporations, reported that in the last decade The Presbyterian Church in Canada has constructed 130 churches and halls at a cost of \$11,000,000. Out of this sum the eight synod corporations have loaned \$3,308,000 to assist congregations to build 49 new churches and halls. In Alberta a total of \$445,000 has been provided.

"Our credit rates high and we have had no defaults on our loans," said Mr. McCullough. It was at this session that the proposal was made for a move to one national corporation and the unanimous response by the Alberta Synod was commended by Mr. McCullough as "an important step."

The delegates heard Alex Deans speak on the needs of the budget. He said that a national average of 17 cents per member could scarcely be considered as "sacrificial giving." Dr. Murdo Nicolson of Saskatoon brought the synod up-to-date on the plans for the new residence on the campus of the University of Saskatchewan and delegates voted their support for this project.

The Rev. Earle F. Roberts of Nigeria spoke on the proposed church union in

that country and his remarks evoked spirited discussion. He also stressed that there was unlimited opportunities for laymen who go overseas as representatives of their firms. Christian laymen should seize these opportunities in order to make their witness for Jesus Christ felt abroad.

No synod business was transacted on the second night of the meeting and the evening was given over to volley ball, darts, table tennis and other games. It provided a period of relaxation and an opportunity for delegates to become better acquainted with one another.

The 1964 Alberta Synod will convene in Knox Church, Red Deer on October 27.  
—William Hay

### Montreal and Ottawa



Moderator  
Rev. P. G. MacInnes

Preparation of a brief on biculturalism in Canada was unanimously endorsed by the Synod of Montreal and Ottawa, meeting in Presbyterian College, October 15 - 17. Prof. H. Keith Markell, Dr. Wilfred F. Butcher and Dr. W. Stanford Reid were named to a Montreal Presbytery committee which has been working on the matter. On behalf of the synod, the committee will prepare and submit a brief to the federal Royal Commission on Bilingualism and Biculturalism.

On recommendation of the Christian education committee, the court agreed to support the reorganization of the Ontario Council of Christian Education, and voted a substantial sum for this purpose.

Presbytery and synod missions committees were asked to re-examine their purpose and function in relation to the work and mission of the whole church. The 1965 estimates revealed that over \$100,000 will be needed for home mission work within the synod.

\$10,000 had been received in the drive to finance the new Gracefield Presbyterian Centre. A successful first year of operation was reported.

The Rev. P. Gordon MacInnes of Westminster Church, Smith's Falls, was elected moderator. The next meeting of the synod will be held October 20-22 in Westminster Church, Ottawa.

—P. A. Ferguson  
(More synod news on page 26)





GOD'S WORD FOR A N

□ The new age of which the Bible societies speak is the age in which we live. In the past century and a half the population of the world has quadrupled and the number of people who can read has increased ten-fold.

Economic, political and scientific revolutions have brought profound changes. The church has spread throughout the whole earth. The conditions under which men now live are radically different from those of the early 19th century in which Bible society work began.

The objectives remain the same, the translation, production and distribution of the Scriptures. But today's world calls for enlarged activity and expansion in every sphere of the work.

Over the past half century particularly the Biblical movement has grown. The recovery of confidence in the Bible has spread so widely that only in the comfortable, institutionalized churches in countries like Canada is the Bible largely a closed book.

#### Christians are a minority

Few of our people realize that in vast areas of the world today the church finds itself weak and despised. The external supports that bolstered it in the past have been removed. When Christianity was identified with the imperial ruler and enjoyed the privilege of being the religion of the superior white race, it

was safe from extreme forms of persecution, even where its numbers were few. So long as education and medical care were largely under the control of Christian missions the Christian faith was bound to have a place of respect and prestige.

Now in countries where the colonial era has ended the church has been stripped of its external supports. It finds itself a minority movement in a hostile environment. In extreme cases the culture and traditions of the people make Christianity appear as an imported, foreign religion and allegiance to Christ may even make one's loyalty to his nation suspect.

These new circumstances have created a situation where the church is discovering anew who its Lord is and is learning to trust in God alone. It is not surprising that in these circumstances the Bible takes on new significance and meaning. This has happened to the church on previous occasions such as after World War I when Karl Barth, in the midst of devastation and defeat, was faced with saying something meaningful to his congregation. Then the Bible came alive for him and through his exposition of it, for others. During the period of national socialism in Germany when the church was suffering and persecuted, the Bible began to be heard in a new way. This



At the home for the blind



# NEW AGE

## The story of the Bible Societies *By Kenneth G. McMillan*



In Vellore, India the Rev. E. R. Isaac, right, reads from a Tamil Bible to Mr. T. Peters.  
—American Bible Society photo by Blaise Leval.

is always what happens when the external props are swept away so that man's plight is no longer hidden. God becomes truly man's only hope and he finds God speaking to him through his own Book.

### Growing interest in Scripture

The rediscovery of the Bible has not been limited to Protestants. While the Bible movement has not reached the masses in the Roman Catholic Church, there can be no doubt that Bible study in the church of Rome which had its origin 50 years ago when Pius X founded the "Pontifical Bible Institute" is gaining ground. Then 20 years ago Pius XII gave permission for the Scriptures to be translated from the original languages and not solely from the Vulgate, an ancient Latin version. The result is that new Roman Catholic versions are much superior to the old. Millions of Catholics who have never before read the Bible are now doing so and the church of Rome is encouraging this. There is a widespread feeling, especially among evangelical minorities in predominantly Roman Catholic countries, that something must happen to the life and doctrine of the Roman Church when so many of its adherents are being exposed to what Pope John called "the very fountain-head of the Revelation" and "the life-giving source of spiritual doctrine."

*(Continued overleaf)*



## GOD'S WORD for a NEW AGE (continued)

The Bible movement is certain to win wider acceptance in the days ahead. As scientific and secular outlooks sweep the world the church will get less and less support from governments and society. This new situation will force the church to recognize its need for inward renewal and rediscovery of its mission. The life of the believing community described in the Scriptures is the standard for the church in every age. In its search for renewal the church will be driven to the Bible, a proven life-giving source.

The new and central place of the Bible in the life of the churches is one of the most significant changes to which the Bible societies have had to adjust. No longer do Christian leaders give merely lip service to the Bible society. It is recognized as the agency of all churches, performing the humble task of translating, producing and distributing the Book which the church needs, in the languages of the people.

### The expanding population

The population explosion and the increase in world literacy have created significant changes in the life and work of the Bible society. Latest population estimates forecast an annual increase of 81 million. By the year 2000 there will be twice as many on this planet as at present. Although the increase is general, it is greatest in lands where evangelical

Christianity is numerically weak. In the whole of Asia Christians number only about 1%. And in 40 years, three out of every five persons in the world will be Asians. The task of reaching these ever increasing millions with the Gospel and providing Scriptures is staggering. One wonders how this aim can ever be achieved now that Christians are a diminishing minority in the world.

### Millions of new literates

For many years Bible societies were able to meet the need for Scriptures in the languages of the people because so few could read. Now, literacy campaigns and the spread of education are so effective that soon almost everyone will be able to read.

Consider these facts. In Africa a 20 year plan to wipe out illiteracy has been launched. India will build 125,000 new schools in the next five years, and ten million of her people are learning to read each year. Japan now boasts 500 universities. Fifteen years ago 7% of Indonesia's population was literate, now 67% can read and write. UNESCO estimates that today there are 500 million adults between the ages of 15 and 50 who are illiterate. It has launched a scheme to teach 350 million of them to read in the next five years. Everywhere education is spreading and illiteracy is being overcome.

### The challenges we face

What will these millions of new literates read? There is a critical shortage of reading material in almost all the developing nations. New literates read anything they can get in their own language. These people will gladly read the Scriptures if they are provided!

The communists, secularists and publishers of cheap literature have extensive plans to capitalize on the vast new market which has opened up. New methods of printing make it possible to produce quality material in vast quantities at low cost. It is reported that the communists are spending one-and-one-half billion dollars a year on translating, producing and distributing literature in some 1,000 tongues. They feel justified in spending this enormous amount of money on the printed page, certain that it brings

greater results than money spent on bombs, space probing or technical aid. The printed page is one of the most effective ways of reaching the minds and hearts of men.

Unfortunately, the Christian church has paid too little attention to the need for Scriptures and Christian literature in the languages of the people. We seem unaware that English is the mother tongue of only 9% of the world's population. Provision of Scriptures for everyone has been given a low priority in church strategy. The suffering, poverty-stricken masses of the world have innumerable needs to be met, but "man does not live by bread alone." Support of the Bible society must be given high priority!

### How we can meet the need

To meet the world's need for Scriptures the United Bible Societies have launched a campaign called "God's Word for a New Age." The aims are:

1. To triple the annual distribution of Scriptures in the world in three years. Present annual distribution by the Bible societies is 50 million. By 1966 annual distribution will be 150 million.
2. To provide a Bible in the language of the people for every Christian home.
3. To provide at least a New Testament in the language of the people for every Christian.
4. To provide at least a portion of Scripture in the language of the people for every person who can read.

Your Bible society urgently needs funds to carry on this work. The 1964 budget for world work is \$4,500,000. If the Canadian Bible Society is to raise its share it must increase its budget for work outside of Canada by 50%. Few people in the world can afford the full cost of a Bible. Even New Testaments and Gospels must be provided much below cost. Only as Christians in wealthier areas share the cost can millions who are without the Scriptures possess copies in their own languages.

More funds are needed to complete the translation now in process in over 450 languages. And paper must be

DR. K. G. McMILLAN. The author of this article is visiting Cuba this month for consultation. He is general secretary of The Canadian Bible Society which is now responsible for work in the Caribbean.





bought, printers and binders paid and shipping costs financed, before Scriptures are placed in the hands of waiting people. The prayers and understanding of Christian people are not enough without financial support.

When the first edition of 5,000 copies of the revised Amharic Bible arrived in Ethiopia some months ago every copy was sold within a few hours. But money is not available for a second edition. Bible society secretaries in most of the more than 100 countries where we work report that they are unable to meet today's demand for Scriptures.

### Our missionary task

The Bible is a tool of evangelism. Distributed in the language of the people, it speaks to them in their mother tongue. It ceases to be a foreign Book, and can go where no missionary can enter. Further, year after year the Scriptures go on speaking, available when time can be found to read, or when life's problems turn someone to God's Word. They can be read in secret. A copy of the Gospel or even a portion of Scriptures serves repeatedly to introduce a man to Jesus Christ.

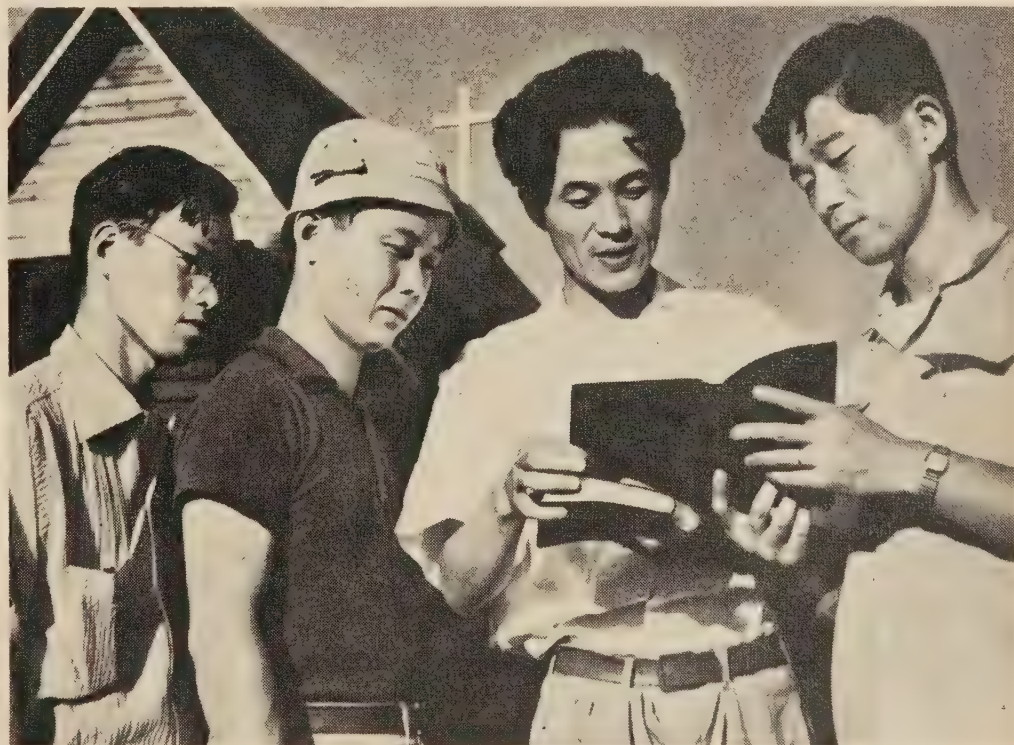
"Belief in the missionary power of God's Word is one of the basic tenets of the Bible societies," writes Dr. Olivier Beguin, general secretary, United Bible Societies. Although many Christians recognize the educational, formative, transforming power of God's Word, there is a widespread failure to see in it the cutting edge of evangelism.

The Bible would be more widely distributed if it were more widely read. That is why the society believes in promoting the effective use of the Bible, an essential part of its work. Only when the Scriptures are read can people hear what God says to them in his written Word. And only those who hear God speaking in this way are concerned with distributing the Scriptures, that others might also hear, believe and live.

There is a Word from the Lord for this new age which he has called into being. For this Word to be heard, men everywhere must be able to read in their own tongues of the wonderful works of God, revealed in the pages of Scripture.★



A tailor in Panama, Everardo Camerena, takes time during his busy day to read and distribute Bible portions in Spanish to children outside his shop.



Japanese Christian leaders examine a new issue of the Bible brought to the country parish by colporteurs.

—American Bible Society photos by Leon V. Kofod.





—Children from every clime and nation

## IT HURTS TO GO TO BED HUNGRY!

This coming Christmas Eve every other child in the world will go to bed hungry . . . and every night following until someone does something. Many will have no bed to get into . . . or even a house to sleep in. In the 55 countries where Christian Children's Fund is rescuing these destitute kiddies we find the 43,000 now being helped are only a handful compared to the number needing assistance.

For over 25 years Christian Children's Fund, the world's largest Protestant orphanage organization, has used the "Person-to-Person" Adoption Plan. 90% of CCF's income is designated for the care of individual children who are "adopted" by individual or group sponsors who receive the name, address, picture and history of their "adoptee" and who in most cases correspond with their girl or boy. CCF has been called a modern miracle. It was born in 1938 in a barbershop conversation between a Methodist missionary and a Presbyterian minister. That same day, with little more than a prayer and a few dollars, the minister, Dr. J. Calvitt Clarke, called together several friends and formed the first Board of Directors. In Canada, CCF is an autonomous organization administered by a Canadian Board of Directors.

Can you begin to imagine how much it

means to a girl or boy to find they have a friend—someone who cares enough to send their love across the ocean? Applications to CCF homes are unending. From the mud huts and streets of so many cities and villages in the Orient, India and other countries they come—the deserted, abandoned wanderers, victims of neglect and poverty, unable to understand or cope with an irrational world. Yet once these children are cleaned up, fed and properly clothed, they are just as lovely and affectionate as children in any other home. In our orphanages and projects we stress a four-fold program of thorough Christian training, an informed mind, a sturdy body and trained hands.

For just Ten Dollars a month you can help give some young child a new start and opportunity in life. Make this Christmas one of the happiest for a little girl or boy and yourself.

### COUNTRIES:

Argentina, Austria, Belgium, Bolivia, Borneo, Brazil, Burma, Cameroun, Canada, Ceylon, Chile, Costa Rica, Egypt, England, Finland, France, Greece, Haiti, Hong Kong, India, Indonesia, Iran, Israel, Italy, Jamaica, Japan, Jordan, Kenya, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Nigeria, Northern Rhodesia, Okinawa, Pakistan, Paraguay, Philippines, Portugal, Puerto Rico, Southern Rhodesia, South Africa, Republic of Spain, Swaziland, Syria, Taiwan, Thailand, Turkey, Uruguay, United States (Indian, Negro, White), Vietnam, Western Germany.

Last year Christian Children's Fund's totally owned and affiliated orphanages around the world served over 44 million free meals.

## CHRISTIAN CHILDREN'S FUND of CANADA

1139 Bay Street, Toronto 5, Canada

Receipts for Income Tax purposes are issued promptly.

CCF is experienced, efficient, economical and conscientious. It is the largest Protestant orphanage organization in the world, recognized by the Income Tax Branch of the Dept. of Revenue, Ottawa, licensed by The International Co-operation Administration of the U.S., member of the Foreign Missions Division of the National Council of Churches of Christ.

Gifts of any amount are welcome.

I wish to "adopt" a boy ☐ girl ☐ for one

year in \_\_\_\_\_ (Name Country)

I will pay \$10 a month (\$120 a year). Enclosed is payment for the full year ☐ first month ☐

I cannot "adopt" a child but want to help by giving \$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

Place \_\_\_\_\_ Province \_\_\_\_\_

## Christian partnership Emphasized in Maritimes

"The whole world is God's workshop" according to the Rev. Stuart B. Coles, a member of the team of Christian education counsellors who visited high schools, colleges and churches in the Wolfville and Halifax-Dartmouth areas of Nova Scotia, October 20-31. Every person, no matter what his profession or occupation, needs to be helped to understand his work as a partnership with God. This is one major emphasis of the Committee on Christian Vocation of the Canadian Council of Churches, under whose sponsorship the project was carried out.

The team also stressed the immense range of opportunities for employment of people with varied talents, that the churches may minister to the needs of today's world. Information such as college calendars from each of our seminaries and Ewart College was distributed. Visits to high schools and colleges emphasized an invitation for individual follow-up interviews by interested students. Associated with Mr. Coles on the project team were Mrs. Doreen Place, secretary of the Committee on Christian Vocation, and Rev. Roy DeMarsh, general secretary, Student Christian Movement of Canada. Representatives of the Anglican, Baptist, Roman Catholic and United Churches also participated. Mr. Coles is secretary for lay studies, The Presbyterian Church in Canada.

A two day consultation on careers and vocation was held in Halifax under the auspices of the Halifax-Dartmouth Council of Churches. The consultation had three stated purposes (1) To listen to what youth educators and others are thinking today about life, careers and vocation; (2) To establish a conversation between this thinking and the Bible; (3) To discover guide lines for our more effective action. Leaders of university life and representatives of the provincial department of education shared in these explorations.

## Moderator's visit to Glengarry Draws many to Maxville

The moderator of the 89th general assembly, Rev. Dr. Harry Lennox, was guest preacher at St. Andrew's Church, Maxville, Ontario on Sunday, October 27 when the 137th anniversary was observed. Dr. Lennox attended Maxville High School when his father, the late Rev. John Lennox, was minister of the nearby Gordon Church at St. Elmo.

More than 500 people from various congregations in the presbytery attended the evening service and reception which followed. On Monday Dr. Lennox addressed a luncheon meeting of the members of Glengarry Presbytery in Cornwall.



# NEWS

## Capital funds campaign To be subject of special study

Church extension and recruitment for full-time service will be given first consideration in determining the authorized expenditures for 1965, it was decided by the administrative council. It met in Ewart College for three days, October 29, 30, 31.

Discussion on the advisability of a capital funds campaign resulted in the appointment of a committee with the Rev. Douglas Seaton as chairman. It will make a thorough study of the present capital assets, liabilities and needs for the future and report to the March meeting of the council's committee on organization and planning. Meanwhile proposals regarding the need for capital funds for The Presbyterian Church in Canada and other ideas or suggestions should be sent to Mr. Seaton.

A suggestion from Dr. Norman MacKenzie that the church make the restoration of Morin College in Quebec City part of its centenary project for 1967 was read. The centenary committee was asked to investigate and report.

Mr. E. M. Shortt of London, Ontario was appointed vice-chairman of the council, with Prof. J. W. Wevers continuing as chairman.

The Rev. Robert G. MacMillan of Oakville reported as the new chairman of the church office building committee that the proposal to build in downtown Toronto was still under discussion with St. Andrew's Church. The committee was authorized to investigate other possibilities of purchasing or erecting an office building when suitable financial arrangements are completely.

A request to ensure transfer of the property at 63 St. George Street, Toronto, to Knox College was given to the trustee board for investigation and report.

## Never too late to stop smoking Expert on lung cancer says

TORONTO — If cigarette sales were not a major part of the Canadian and U.S. economies the fact that smoking is the major cause of lung cancer would be widely accepted, a leading U.S. cancer researcher said in Toronto.

Dr. Oscar Auerbach, associate professor of pathology at New York Medical College, said he had never seen a case of lung cancer in a man in which the victim had not been a heavy smoker.

"Cigarette smoking is the cause in 99.9% of all lung cancer cases," he said emphatically. Yet the dollar sign still overshadows medical facts, he said. Dr. Auerbach was the first speaker in a series of three weekly seminars on cigarette smoking and lung cancer sponsored by the adult education committee of Fairlawn United Church.

If it were not for the fact that the cigarette industry had so much money riding on the continued and increased use of cigarettes there would be no dilemma, Dr. Auerbach said. "Every scientific report done without bias or prejudice has come to the same conclusion," he added.

Dr. Auerbach, who is also senior medical investigator at the Veterans Administration Hospital in East Orange, N.J., said tests of tissues from 758 lung cancer victims showed it was never too late to stop smoking.

The speaker, who gave up smoking in 1955, showed slides of sections of smokers' bronchial tubes in which cells in the tube walls had multiplied nine and ten times, had become irregularly shaped and threatened to break through the tube wall. Cilia, the hair-like tentacles on the outside of the tube that remove impurities, had been wiped away.

Dr. Auerbach said these were the results of continued, heavy smoking. However, matching slides of bronchial tube sections from persons who had smoked heavily for at least 10 years and had given it up for five showed a regeneration of defective tissues.

"Just ask individuals who once were heavy (two pack-a-day) smokers and then gave it up," Dr. Auerbach said. "In a short time their cough and their need to expectorate incessantly disappears."

Some of the ex-smokers in the research Dr. Auerbach had done were in their 80s, he said, refuting the argument that it was too late for aged smokers to quit.

The lung cancer death rate attributable to cigarette smoking had lagged among women, but was quickly catching up with the rate among men, Dr. Auerbach said.

The group he studied had been smoking for 25 years on the average, but it was only recently that women began smoking in greater numbers and that women smokers inhaled. "In a decade we will see more in women unfortunately because girls are smoking as prolifically as men and are inhaling," Dr. Auerbach said.

—The Globe and Mail



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Last year The Scott Mission served 240,000 men and distributed over 100,000 articles of clothing. On Thanksgiving Day, 1963, four evangelistic services were held, attended by 1,122 men, all of whom enjoyed a barbecued chicken dinner.

Just 1,122 men who otherwise would have roamed the city streets, discouraged, bitter and envious, the "have nots" of our community. Instead they sat in The Scott Mission chapel and heard the Gospel of love, then partook of a delicious Thanksgiving dinner.

In this way The Scott Mission proves to the poor and homeless that God is love, that God cares and God provides. Each day 1000 people seek spiritual and material help in The Scott Mission. In Christ's name we extend help to all.

Daily in the year around our doors are open to men and women in distress. Should you feel led to help in this practical Christian work, please make your cheque payable to "The Scott Mission Inc." Cash contributions should be sent by registered mail. Thank you, God bless you.

*A joyous Advent season and a  
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*"Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you." —I Thess. 5: 16, 17, 18.*



Rev. M. Zeidman, Executive Director  
Rev. A. Zeidman, Managing Director

**THE SCOTT MISSION INC.**  
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## **Funds still needed in Formosa For victims of typhoon**

Prompt action by The Presbyterian Church in Canada and the Reformed Church of America sent \$10,000 to Formosa within a few days of the disastrous typhoon in September. This money was divided between general church relief, and the Mackay Memorial Hospital. Everyone in Formosa joined in meeting emergency needs, supplying food, bedding and clothes for those who were destitute. The typhoon was the worst that has ever hit Formosa, and it is now possible to see the major losses that result from it.

The city of Taipei was flooded, destroying homes, furniture, offices and stores, with supplies of all sorts, and many people were drowned when caught in their houses by the rapidly rising water, or tried to escape into the streets. In the mountains, water flooded down valleys already shattered by high winds and pouring rain. Hundreds of people were killed, houses swept away, crops destroyed, and roads washed out.

Reports from the Presbyterian Church of Formosa tell of the loss of a number of churches, and of an appeal made in October to the Formosan congregations which had not been affected. The church offices in Taipei were flooded, destroying hundreds of copies of the newly printed Tayal hymn book, and thousands of booklets about the church and mountain work.

The Rev. Clare McGill described the village in which he was working, "The torrent swept through the village about four feet deep, leaving a shambles of rocks and debris. A whole row of houses nearest to the streams, including ours, disappeared completely, lot and all. The course of the river now flows where our houses stood." The people of this village had been moved from their former homes by the construction of a new dam. Now their new village has also been wiped out, and they have nothing left to build with and start again. The McGills moved into Taipei, and the village pastor Yumin stayed to minister to the shattered people. In the midst of relief activities, Mr. McGill snatched time to continue translating the gospel of Mark into Tayal, still hoping to complete it by the end of the year. However, his literacy work has had to be dropped for the time, as all the literacy materials went down the river.

Miss Hildur Hermanson was at a women's conference in the mountains during the typhoon, and it took days of walking through flooded villages, and over roads broken by land slides to get back to Taipei. Once there she set about helping to restore the Mackay Memorial Hospital to working order. It is reported that loss of supplies and damage to equipment at the hospital amounted to \$14,000. More serious, however, is the loss of revenue as the hospital cannot operate at full capacity, and people af-



A MASSED CHOIR of 145 led the praise when Presbyterian congregations in North Toronto observed Reformation Sunday at a joint evening service in Glenview Church. The preacher at the service of witness was Rev. Dr. Ross K. Cameron of Dovercourt Road.

fectured by the flood are unable to pay for treatment. Loss of this kind will probably amount to \$20,000 by the end of the year.

The associate general secretary of the Presbyterian Church of Formosa, the Rev. Bruce Copland, reported that when information about all losses was tabulated, a special meeting was held to consider what should be attempted, having in mind the co-ordination of funds from government, relief agencies and churches. He says, "We shall write again for I think more funds will be needed soon for people who have lost everything . . . You can imagine that many of those who lost their homes, and their land, will suffer for a long time to come."

Individuals and congregations in Canada may contribute to the Formosa typhoon relief fund through special contributions earmarked for the committee on inter-church aid, refugees and world service.

## **Recent supreme court decision Establishes Sunday law**

A decision with great significance for Canada's Sunday was handed down in October by the supreme court of Canada. An appeal against conviction for the illegal operation on Sundays of certain bowling alleys in New Brunswick and Ontario was dismissed.

When it was learned the appellants would contend that the Lord's Day Act contravenes the Canadian Bill of Rights, the Lord's Day Alliance of Canada sought and was granted permission to associate itself with argument against the appeal. It had appeared that if the appeal were successful Canadians would be left without protective Sunday law.

As a result of the decision Canadians still have their law. Capable though it

may be of improvement to meet modern conditions, it is the only law which provides for a common weekly day of rest with opportunities for public worship. The Lord's Day Alliance believes this basic purpose should be retained to meet unchanging human needs.

## **Negro minister nominated As moderator of U.P. assembly**

NEW YORK — A prominent Negro minister, the Rev. Edler G. Hawkins of the Bronx, was nominated here as a candidate for moderator of the general assembly in the United Presbyterian Church in the U.S.A.

Some 270 members of the Presbytery of New York City voted unanimously to place his name before the denomination's general assembly next May 21 at Oklahoma City, Okla.

No Negro has ever served in the post, though three years ago Mr. Hawkins was a candidate and lost to Dr. Herman L. Turner at Atlanta, Ga., by one of the narrowest votes on record in the church, 471 to 469. The next day Dr. Turner named the Bronx clergyman as his vice-moderator, making him the first member of his race to hold that second highest position.

## **Cairn marks site of Historic Quebec Church**

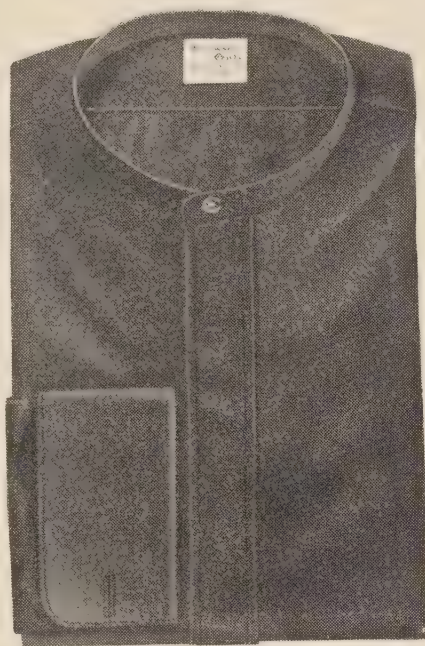
One of the oldest churches in the eastern townships of Quebec was commemorated on October 12 with the unveiling of a cairn on the former site of Reid's Presbyterian Church, Lemesurier, Megantic County.

Although mission work began among the Scottish settlers in the early 1830s, a congregation was not organized until the Rev. James McConechy became minister



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in 1854. About 20 years later a building was erected on land donated by Mrs. William Reid. Among many prominent men and women who have come from the congregation are three brothers, Rev. W. D. Reid, Rev. Allan S. Reid and Rev. Andrew D. Reid, who grew up on the farm on which the church stood.

A trust fund has been established for the upkeep of the cairn. Richard L. Allan of Lemesurier and Donald Smith of Sherbrooke, descendants of original members, were largely responsible for raising funds and the erection of the marker. The service was conducted by the Rev. W. Stanford Reid, great grandson of the donor of the land. Also participating was the Rev. A. M. McCombie of St. Andrew's Church, Sherbrooke, and from the United Church, the Rev. Arthur B. Lovelace and the Rev. Q. Carmichael.

### Church of the Air

On the C.B.C. radio network at 3:30 p.m., Sunday December 1, the program will come from Calvin Presbyterian Church, Halifax, N.S., the Rev. A. O. MacLean, minister.

## THE SYNODS

(Continued from page 17)

### Toronto and Kingston

• The 89th meeting of the Synod of Toronto and Kingston held on October 15 and 16 included two lectures by Prof. James D. Smart of Union Theological Seminary, New York. He dealt with "The Problem of the Non-Evangelizing Church" and "The Social Responsibility of the Christian Congregation."



Moderator  
Rev. R. H. M. Kerr

Lively participation in the discussion following each lecture indicated the interest and appreciation of synod members. Dr. Smart's lectures will be published by the synod. Copies will be available from the board of evangelism and social action.

The synod supported a recommendation to the general board of missions to consider providing ministers who speak both French and English for bilingual areas in Canada. A committee was appointed to study effective means of the church's ministry to apartment dwellers.

The synod camps, Glen Mhor, Iona and Bickle reported successful seasons. The W.M.S. Synodical has gained in membership and increased its givings.

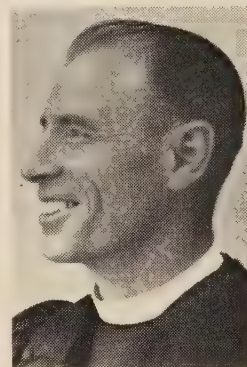
A cordial welcome was given Ralph L. Gauntlett of St. Andrew's Church, Bermuda, representative of the congregation recently transferred to West Toronto Presbytery. The Rev. Ian R. Polson of the Presbyterian Church of New Zea-

land, exchange minister at Armour Heights Church, Toronto, addressed the synod.

The Rev. Robert H. M. Kerr, minister of Trinity Church, York Mills, in which the synod met, was elected moderator by acclamation, succeeding the Rev. Malcolm C. Young of Gananoque. The 90th synod will meet in St. Andrew's Church, Cobourg, on Tuesday, October 20, 1964.

—D. McQueen

### Saskatchewan Synod



Moderator  
Rev. R. J. Gillanders

• There are 30 ordained ministers in Saskatchewan Synod, the highest number since 1925, the synod learned at its meeting in First Church, Regina, October 8 - 10. The Rev. Ian S. Wishart missions convener, reported steady growth in congregations because ordained missionaries are staying on the field after the required one year term. Three new ordained missionaries were welcomed, bringing the total for the synod to ten.

Because of a plebiscite on Sunday sports in three major cities, synod approved a recommendation urging ministers and sessions to acquaint congregations with the standards of our church regarding Sunday observance. Pointing out that there is sport on Sunday in almost every Saskatchewan community, the recommendation said that the viciousness lies in pressure exerted by those who are seeking profit from such commercial enterprise. The Rev. M. S. McLean, convener of the evangelism and social action committee, presented the recommendation.

Rev. Earle Roberts, on furlough from Nigeria, expressed appreciation for the large number of missionaries in that country from Saskatchewan. "There are more people from Saskatchewan serving in Nigeria than in their home province," he said. Other guests presented to the court included Dr. J. A. Munro, Rev. DeCourcy H. Rayner, Rev. David McCullough and Mrs. W. Givens Smith.

On an experimental basis, the committee on stewardship and budget was reduced to one member for one year. It was pointed out that this committee is largely by-passed in favour of the presbytery committees and with the large distances between points in the synod, a committee of one could perform the duties more easily and economically.

The Rev. R. J. Gillanders, minister of Knox Church, Yorkton, was elected moderator. The synod will meet next year at Knox Church, Weyburn.

— Graeme E. Duncan





**Musician to Millions**

■ The music of "Don Messer and His Islanders" has spread the fame of Canada's smallest province by television and radio to millions of folk across our nation and in the United States.

Don and his wife now live in Halifax and regularly attend Calvin Presbyterian Church, where their youngest daughter is a communicant member.

Mr. and Mrs. Messer retain their membership in Zion Presbyterian Church, Charlottetown, Prince Edward Island, where they lived for many years.

Their minister in Halifax, the Rev. Allison O. MacLean, says: "Don is a loyal church member, and his faithful witness from Sunday to Sunday deserves to be known. He is one of the most humble men I have ever met."

Don was born in Tweedside, New Brunswick, the son of music-loving parents. By the age of seven he was playing the violin in public. Then he studied music in Boston. By the age of 21 he had formed his own orchestra, "The New Brunswick Lumberjacks" and was performing on a radio program in Saint John.

After a successful tour of the United States he later formed a smaller old-time orchestra in Charlottetown and it soon became known through the CBC network as "Don Messer and His Islanders."

Don is a composer as well. Her Majesty Queen Elizabeth danced to one of his numbers, "Messer's Breakdown" at a square dance in Ottawa during the royal tour of 1951.

The 54-year-old leader works hard. He practices five hours daily by himself, in addition to weekly rehearsals with his band. But he rarely misses attendance at church service on Sunday morning.★



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● Gone is the image of John Calvin as an austere intellectual. In this novel based on his life, we see the great reformer as a human being and share his problems and triumphs.

As a boy of 12 John Calvin decides to become a priest. He begins studies at the time forces are gathering to produce the upheaval of the reformation. Calvin, who first resists "heresies" that disturb his thoughts, finally throws himself wholeheartedly into the cause. Against the background of the reformation Calvin emerges as a powerful figure, but his inner life is one of turmoil. As he answers the call of his Lord, Calvin's shyness and reserve create strong conflicts within himself that he struggles to overcome.

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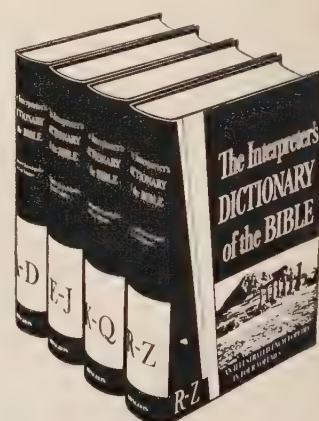
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● Contains assessments, reviews and letters on the controversial volume, to which the Bishop of Woolwich replies. (Ryerson, paperback, \$1.35).

**FOR CHRIST'S SAKE**, by *O. Fielding Clarke*.

● An Anglican parish priest refutes what he regards as Dr. Robinson's errors and restates the Christian faith. He describes *Honest to God* as "an amazing jumble of contradictions." This reply to the Bishop of Woolwich helps to clear the air for all who have been dismayed by *Honest to God*. (Ryerson, paperback, \$1.10).

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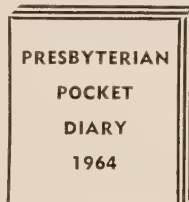
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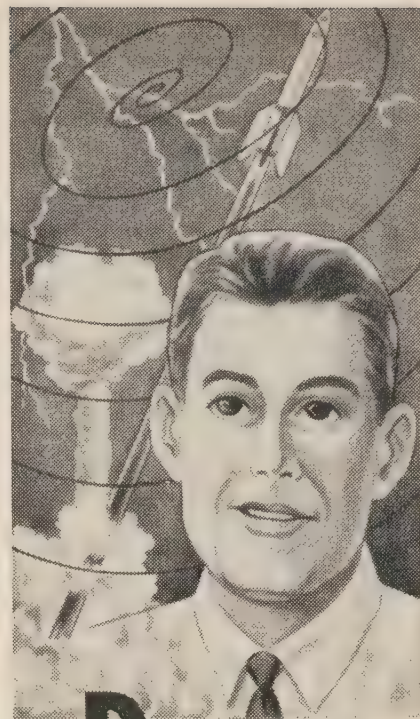
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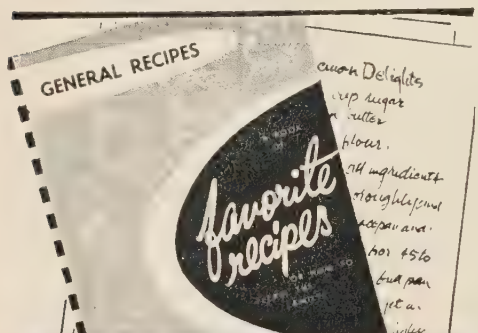


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*Dr. James Dunn*

### HERE'S AN IDEA



A training seminar for elders in Winnipeg Presbytery attracted 68 men, including ministers. All the churches were represented at the seminar, held on two consecutive evenings in September.

It all started with a conviction that on the whole, elders weren't familiar enough with their duties and responsibilities. So the program had two themes, "The Elder and His Work" and "The Elder and His Life." The principal speaker was Dr. Louis H. Fowler, one of the clerks of general assembly, minister of St. Andrew's Church, Aurora, Ontario and author of *A Manual For Ruling Elders*.

After Dr. Fowler's address on each evening, typical problems faced by kirk sessions were discussed in small groups. Absentee families, organizational conflicts within the church and stagnation in growth were among questions considered.

The program was arranged under the guidance of the Rev. Gerald Rennie, minister of St. Vital Church.



## YOUTH NEWS

"No Man Liveth to Himself," was the theme of the Manitoba P.Y.P.S. conference in First Church, Brandon, Thanksgiving weekend. The theme speaker was the Rev. Walter Little of Westwood Church, Winnipeg. The following officers were elected: president, Elgin Wilson; secretary, Norma Scory; treasurer, Don Davidson; worship, Olive Jones; missions, Heather Smith; publicity, Judy Abey; literary secretary, Michael Kirkpatrick; editor, Anna Marie Berg.

Young people of British Columbia Synod, attending the annual Thanksgiving convention at Bradner, were urged by the Rev. Dr. John A. Ross to take their place as Christians in public life, and help shape the world of the future. Dr. Ross, who is dean of St. Andrew's Hall and Presbyterian chaplain at the University of British Columbia, was speaking on the theme "In This Present World."

Some 90 young people from 28 P.Y.P.S. groups attended the conference, with Bradner, Mt. Lehman, Mission City and Abbotsford Churches acting jointly as hosts. An interesting highlight was a visit to the Benedictine Monastery in Mission City. Other sessions included a study of Luke 10: 25-37.

The following were elected to the synod executive: president, Harvie Barker; vice-president, Daryl Cherry; recording secretary, Heather McDougall; corresponding secretary, Elizabeth Ford; press, Robin Ross; treasurer, Lois Handley; leadership training, Tom Aicken; worship, Marilyn Bruce; fellowship, Alex Caldwell; service, Howie McPhee; members at large, Dave MacLean, Bruce Heal, Haig Maxwell and Judi Ashman.

Some 170 young people heard the Rev. R. K. Anderson of Truro give three addresses on the theme, "Christ the Hope of the Nations," at the Thanksgiving conference of the Maritime Synod P.Y.P.S. It was held in St. David's Church, Halifax.

"Only when we are acting under obligation as those God motivates are we the true church of Jesus Christ in the world," Mr. Anderson said. He described hope as "not blind and wishful thinking but a confidence in God's activity."

At the Saturday evening banquet Dr. William Morse of the Faculty of Medicine, Dalhousie University, Halifax, gave impressions of his recent visit to the Holy Land. At another session, delegates to the North American Reformed and Presbyterian Youth Assembly held in

Indiana last August reported on their experiences.

Officers elected were: president, Robert Adams, Summerside, P.E.I.; vice-president, Alex Chisholm, New Glasgow, N.S.; secretary, Evelyn Carpenter, Charlottetown, P.E.I.; treasurer, Ian MacLean, Halifax; publicity, Roberta Shaw, Charlottetown.

Blue skies greeted a record number of almost 400 young people at the Thanksgiving convention of the Toronto and Kingston Synod P.Y.P.S. in Peterborough. The Rev. Wayne A. Smith of Paris gave three addresses on the theme, "What Seek Ye?"

The following were elected to the synod executive: president, Victor Graham; secretaries, Gloria Hipson and Alida Schriel; treasurer, Jim Garde; evangelism and social action, Diane Garde; leadership training, Myrna Hunt; fellowship, Jack Green; publicity, Joan Foster.

On October 26 the P.Y.P.S. groups of Sarnia Presbytery met in Guthrie Church, Alvinston, Ontario for their annual fall rally. After a banquet attended by 98 young people, a service was held at which the Rev. Bruce Robertson of Beechwood spoke.

Teen-agers of several denominations will be observing Christian Youth Week from January 26 to February 3, with special church services and rallies. The theme, "Where are YOU going?" emphasizes Christian vocation.



## NEWS

Approximately 100 men heard the Rev. Dr. Robert L. Taylor of Medicine Hat speak on the theme "Every Man in His Place" at the PM conference in Banff, Alberta, October 18-20. A strong presentation of the need for Christian laymen overseas was given by the Rev. Earle Roberts, on furlough from Nigeria. Dr. Jack Williams, formerly of the Jobat Hospital, India, spoke of his work there.

The Book of Philippians was the theme of the elders' retreat of Rogers Memorial Church, Toronto, October 25-27 at Tally-ho Inn, Lake-of-Bays. Group discussion, led by the minister, the Rev. James M. Milroy, pointed out the need for each man to be spiritually equipped for service to Christ and his fellow men in daily life. A highlight was the service of Holy Communion held in the large dining hall, at the lunch table. Several other guests, when they saw what was taking place, reverently joined with the group although they did not participate.

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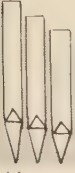
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## Personals

► *Mrs. Joseph Muchan* has arrived in Canada, and Mr. Muchan is due here the middle of December, on furlough from British Guiana.

► The Rev. Alex F. MacSween of Winnipeg and the Rev. Lockhart Royal of Goderich attended the fourth Pan-Presbyterian Town and Country Convocation at Louisville, Kentucky, October 22-24.

► A recent visitor to Canada has been Canon B. I. Chiu, a Malayan Anglican priest and barrister, the recently appointed secretary for the service of laymen abroad of the World Council of Churches, Geneva. Canon Chiu directs a program concerned with the Christian witness of laymen working in industry, commerce, professional or government service and other capacities in countries other than their own. During his visit Canon Chiu met with representatives of Canadian churches including the Presbyterian general board of missions and the Women's Missionary Society.

► Dr. Roy Ward and his family are arriving on furlough from Nigeria in the middle of December. They will spend several months in western Canada.

► Rev. H. Glen and Mrs. Davis arrived in Japan in November. They will be visiting Korea in December.

► Mr. Usan Iso, education secretary of the Presbyterian Church of Nigeria visited Canada in October and November.

## Letters

### Boys and the Junior Choir

The article "Junior Choir" in your November issue contained many fine ideas in the organizing and training of a church junior choir.

In the pictures that accompanied the article, there was a noticeable lack of strength from the male members of the congregation. This problem is prevalent in most churches that support a junior choir. Here at Knox Church, Goderich, we have separated boys and girls into two choirs that work and practice independently from one another, and we can, at the time of writing, boast a complement of 40 girls and 22 boys.

As the writer is new in Knox, Goderich, this is just an experiment, but as boys are wont to express themselves freely, they are quite happy and content to meet, practice and serve without girls. Having had 15 years experience working with choirs old and young, and with children in schools, I have found that children will look after their own discipline and conduct themselves in an exemplary fashion both in and out of the church, as long as they don't have too

many grown-ups giving them orders. Tell them exactly what you want them to do, and surprisingly enough, they will do it — all on their own.

Much individual singing, especially in the boys' choir, is important as the voice of boys from the ages of 11 to 15 is changeable from day to day, and needs careful handling from an experienced director. I think this might account for the lack of boys' choirs. Girls' voices do not change as much, and therefore girls' choirs are easier to train and handle. But my fellow directors, the boys in your congregation and Sunday School are just as deserving as the girls, and you will personally be pleased at the results after much hard work and worry, and perhaps even a few gray hairs. A junior choir concert of sacred and secular music gives the children something to work for, and is an added interest.

These are a few of my ideas which might prove helpful to other choir directors.

Goderich, Ont. —William M. Cameron

### Likes History

I greatly enjoyed T. M. Bailey's article, "The Little Fair Man and His Friend." Let's have more articles like this!

Toronto

E. Margaret Clarkson

### Budget Receipts

On October 31 the receipts from congregations for the general assembly's budget totalled \$1,132,182, as compared to \$1,100,515 last year.

Total expenditures for the first ten months of 1963 amounted to \$1,505,336 as against \$1,380,180 in 1962.

### CHURCH CAMEOS

(continued from page 17)

■ *Holstein Church, Ontario*, was filled to capacity for centennial services on October 13. Several memorial gifts were dedicated by the minister, the Rev. A. Newton Reid. A brief memorial service was held in the cemetery, the site of the original log building.

■ Volunteer labour by the men of the church and community provided a Christian education building for *St. John's Church, Cresswell, Ontario*. It was dedicated on October 20, with the Rev. O. G. Locke of Lindsay officiating.

■ The 145th anniversary of the arrival of the Rev. Archibald Henderson, first minister of *St. Andrew's East Church, Quebec*, was observed on November 3rd. The present minister is the Rev. W. Harold Reid.

■ A pulpit light, given by a Toronto electrical firm, and a clock, the gift of Mr. and Mrs. George A. L. Ross, were dedicated in *Fairbank Church* on November 3. The Rev. Dr. J. A. Koffend is the minister.



## Bible Readings

December 1—Romans 14: 1-9  
 December 2—John 14: 15-27  
 December 3—Romans 14: 10-23  
 December 4—Romans 15: 1-7  
 December 5—Romans 15: 9-19  
 December 6—Romans 15: 20-33  
 December 7—Romans 16: 1-7  
 December 8—Romans 16: 17-27  
 December 9—John 17: 13-23  
 December 10—Ecclesiastes 8: 1-11  
 December 11—Ecclesiastes 8: 12-17  
 December 12—Ecclesiastes 9: 1-10  
 December 13—Ecclesiastes 9: 11-18  
 December 14—Ecclesiastes 10: 1-11  
 December 15—Ecclesiastes 10: 12-20  
 December 16—Ecclesiastes 11: 1-10  
 December 17—John 3: 12-21  
 December 18—Isaiah 9: 1-7  
 December 19—Isaiah 40: 1-17  
 December 20—Hebrews 1: 1-10  
 December 21—Galatians 4: 1-7  
 December 22—John 1: 1-14  
 December 23—Luke 2: 1-12  
 December 24—Luke 2: 13-20  
 December 25—Matthew 2: 1-12  
 December 26—Matthew 2: 13-18  
 December 27—Matthew 3: 13-17  
 December 28—John 15: 9-16  
 December 29—Ecclesiastes 12: 1-7  
 December 30—Ecclesiastes 12: 8-14  
 December 31—Exodus 13: 17-22

## Anniversaries

170th—St. Paul's, Simcoe, Ont., Oct. 27  
 (Rev. Donald C. MacDonald).  
 131st—Beaverton, Ont., Oct. 27 (Rev.  
 W. FitzSimons).  
 130th—Knox, Dunnville, Ont., Oct. 20  
 (Rev. E. C. McCullagh).  
 129th—Almonte, Ont. Nov. 3 (Rev D.  
 Leslie Elder)  
 119th—Knox, Guelph, Ont., Nov. 17  
 (Rev. D. Crawford Smith)  
 114th—Wick, Ont., Nov. 3 (Fred Austen,  
 student).  
 112th—St. Paul's, Kemptville, Ont., Oct.  
 6 (Rev. J. M. Anderson).  
 109th—Dorchester, Ont., Oct. 20.  
 109th — Knox Church, Meaford, Ont.,  
 Oct. 28 (Rev. John J. Jennings).  
 108th—South Nissouri, Ont., Oct. 6.  
 104th—Knox, Merrickville, Ont., Oct. 20  
 Rev. J. M. Anderson).  
 102nd—St. Andrew's, Hanover, Ont.,  
 Oct. 20 (Rev. G. R. Tannahill)  
 100th—Holstein, Ont., Oct. 13 (Rev. A.  
 Newton Reid).  
 80th—Smithville, Ont., Oct. 27 (Rev.  
 W. H. Heustin)  
 77th—St. John's, Cornwall, Ont., Oct.  
 20 (Fred Austen, student).  
 77th—Fairbank, Toronto, Ont., Nov. 30  
 (Rev. Dr. J. A. Koffend).  
 75th—St. Andrew's Church, Boissevain,  
 Man., Oct. 6.  
 75th—St. George's, London, Ont., Oct.  
 27 (Rev. R. Russell Gordon)  
 71st—St. Paul's, Hartney, Man., Oct. 20  
 (Rev. D. S. Paterson).  
 68th—St. Columba, Lancaster, N.B.,  
 Nov. 3 (Rev. G. L. Blackwell).

50th—Erskine, Victoria, B.C., Oct. 20  
 (Rev. A. E. Wright).

5th—Greenbrier, Brantford, Ont., Nov.  
 2 (Rev. Harry Kuntz).

5th—St. Andrew's, King City, Ont., Oct.  
 20 (Rev. G. K. Agar).

## In Memoriam

MILLER, REV. THOMAS ORR, clerk  
 of Orangeville Presbytery for 20 years,  
 died on October 10. He was 93.

The youngest child of immigrant  
 Scottish parents, he was born in Hal-  
 ton County, Ontario. After graduation  
 from Owen Sound Collegiate Mr. Miller  
 taught school, later graduating from  
 the University of Toronto and Knox  
 College. He served on mission fields in  
 Manitoba and British Columbia, and  
 was minister at Quaker Hill, Ontario;  
 Monklands, West Monkton and Mark-  
 dale. After his retirement in 1937 Mr.  
 Miller lived in Orangeville and was  
 clerk of session in Tweedsmuir Church  
 for 12 years. In appreciation of his  
 devoted service, the Presbytery of  
 Orangeville honoured Mr. Miller with  
 a stained glass window in Tweedsmuir  
 Church.

COTTRELLE, MRS. B. E. An active  
 member of Wychwood Church, Toronto,  
 Mrs. B. E. Cottrelle died September  
 17. Her generosity provided the re-  
 novation to the church entrance two  
 years ago. She was the wife of the  
 late George Cottrelle, fuel controller  
 for Canada during World War II. A  
 son, Eliot, of Islington, survives.

DALRYMPLE, A. J., 86, clerk of ses-  
 sion and treasurer, Smithville Church,  
 Ont., October 15.

DOUGLAS, DAVID JAMES, 74, clerk  
 of session, Omagh Church, Ont., Oct-  
 ober 20.

ESTON, HUGH C. F., 67, elder, St.  
 Andrew's Church, Victoria, B.C., Octo-  
 ber 18.

HUNTER, THOMAS, 81, senior elder,  
 Knox Church, Windsor, Ont., October  
 26.

HYNDMAN, A. W., 83, elder, The Kirk  
 of St. James, Chalottetown, P.E.I., Nov-  
 ember 5.

KOLMAN, WELLINGTON, 52, elder,  
 Knox Church, Whitewood, Sask., Octo-  
 ber 6.

MACDONALD, WALTER LEONARD,  
 clerk of session, Calvin Church, To-  
 ronto, Ont., representative elder in  
 Presbytery of East Toronto, August 31.

McPHERSON, A. S., 79, senior elder,  
 MacNab St. Church, Hamilton, Ont.,  
 October 19.

MOFFAT, JOHN, 78, elder, St. Enoch  
 Church, Hamilton, Ont., October 21.

SCOTT, MRS. SARAH GILMOUR, 84,  
 active in women's work, MacVicar  
 Memorial Church, Outremont, Que.,  
 October 31.

SMITH, MRS. ANNA B. (CREASER),  
 89, W.M.S. and church school worker,  
 St. Andrew's Church, Rose Bay, N.S.,  
 October 27.

WILSON, ALGERNON CHARLES W.,  
 67, elder, St. Andrew's Church, Victoria,  
 B.C., October 4.

WISHART, MRS. GEORGE, active in  
 women's work at St. Enoch Church,  
 Hamilton, Ont., November 2.

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 tion.

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 greater awareness of Ontario's health  
 services.

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 in industry.

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 work comprises bacteriological investi-  
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**Mental Health—**This division operates  
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 ing hospital-schools for mentally defec-  
 tive children.

**Tuberculosis Prevention—**Sanatoria are  
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**Rehabilitation—**Rehabilitation is being  
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# Church Calendar

## INDUCTIONS

Brookfield, P.E.I., Rev. P. D. Ruddell, Oct. 22.  
Calgary, Grace, Alta., Rev. Dr. Murdo Nicolson,  
Dec. 5.  
Glencoe and Wardsville, Ont., Rev. Charles A.  
MacDonald, Nov. 1.  
Montreal, First, Que., Rev. Roy Sheldon Mac-  
Kenzie, Oct. 29.  
Picton, St. Andrew's, Ont., Rev. Robert G. Rus-  
sell, Nov. 7.  
Port Arthur, First, Ont., Rev. J. Clarke Hood,  
Sept. 26.  
St. Catharines, St. Andrew's, Ont., Rev. Thomas  
Mulholland, Oct. 11.  
St. Thomas, Alma St. and North St., Ont., Rev.  
D. G. Cassidy, Nov. 28.  
Toronto, Albion Gardens, Ont., Rev. J. C. Carr,  
Nov. 1.

## RECOGNITION

Toronto, Chinese, Ont., Rev. R. J. Con, Nov. 15.

## ORDINATION

Davis, H. Glen, Marion Bridge, N.S., Sept. 17.

## VACANCIES & INTERIM MODERATORS

### Synod of Maritime Provinces:

Boularderie, St. James' and Knox, N.S., Rev.  
Neil J. McLean, St. Andrew's Manse,  
Sydney Mines.  
Glace Bay, St. Paul's, Rev. E. H. Bean, 12  
Lorway Ave., Sydney.  
Grand River, Framboise and Loch Lomond,  
N.S., Rev. Neil J. McLean, St. Andrew's  
Manse, Sydney Mines.  
Hopewell, Eureka and Middle River, N.S.,  
Rev. William Reid, 139 Almont Ave., New  
Glasgow.  
Kensington, Freetown and Malpeque, P.E.I.,  
Rev. Peter D. Ruddell, Box 32, Hunter River.  
Lake Ainslie, Orangedale and River Denys,  
N.S., Rev. A. D. MacKinnon, Little Narrows.  
North Sydney, St. Giles', N.S., Rev. Neil J.  
McLean, St. Andrew's Manse, Sydney Mines.  
Stellarton, First, N.S., Rev. Hugh M. Creaser,  
214 Washington St., New Glasgow.

### Synod of Montreal and Ottawa:

Kinburn and Torbolton, Ont., Rev. Dr. E. G. B.  
Foote, 81 Loch Isle Rd., R.R. 2, Bells Cor-  
ners.  
Kirkhill, St. Columba, Ont., Rev. W. A. Doug-  
las, Dunvegan.  
Lochwinnoch, Stewartville and Braeside, Ont.,  
Rev. Dr. C. J. St. Clair Jeans, Arnprior.  
Ormstown, Que., Rev. J. M. Grant, Box 721,  
Huntingdon, Que.  
Smiths Falls, Westminster, Ont., Rev. D. Leslie  
Elder, Box 659, Almonte.  
Spencerville, Ventnor and East Oxford, Ont.,  
Rev. J. H. Greene, Box 278, Cardinal.

### Synod of Toronto and Kingston:

Dundalk, Ventry and Maple Valley, Ont., Rev.  
John F. Nute, Box 67, Orangeville.  
Huntsville, St. Andrew's, Ont., Rev. J. A.  
Thomson, Box 667, Orillia.  
Streetsville and Sixteen, Ont., Lt. Col. Rev.  
J. M. Anderson, 16 Brookfield Rd., Oakville.  
Toronto, Chalmers, Ont., Rev. F. R. M. Ander-  
son, 111 Westmount Ave., Toronto.  
Toronto, Logan Geggie, Ont., Rev. Hans W.  
Zegerius, 62 Gothic Ave., Toronto 9.  
Uptergrove, Essen and Willis, Ont., Rev. Eric  
A. Beggs, 28 Neywash St., Orillia.  
West Hill, West Rouge, Grace, Ont., Rev. E.  
H. Hunter, 477 Manse Rd., West Hill.

### Synod of Hamilton and London:

Aldershot, Ont., Rev. Walter Kennedy, 1209  
Main St. E., Hamilton.  
Dutton, Ont., Rev. Dr. William Barclay, 718  
Waterloo St., London.  
Forest, St. James, Ont., Rev. G. H. Young, 398  
Wellington St., Sarnia.  
Fort Erie, St. Andrew's, Ont., Rev. J. R. Esler,  
51 Ridgewood Ave., Pt. Colborne.  
Innerkip and Ratho, Ont., Rev. J. Douglas Gor-  
don, Ingersoll.  
Kintyre, New Glasgow, Rodney, Ont., Rev.  
John Elder, R.R. 5, Dutton.  
Kirkwall, Sheffield, Ont., Rev. J. P. Schissler,  
R.R. 1, Dundas.  
London, Oakridge, Ont., Rev. J. M. Pollock,  
610 Hamilton Rd., London.

Wallacetown and West Lorne, Ont., Rev. John  
Elder, R.R. 5, Dutton.  
Welland, Knox and Crowland, Ont., Rev. Dr.  
F. Sass, Box 441, Niagara-on-the-Lake.

### Synod of Manitoba and Northern Ontario:

Brandon, St. Andrew's, Man., Major J. D. L.  
Howson, Camp Shilo.  
Kenora, First, Ont., Rev. Dr. James Dunn,  
923-11th Ave. N., Kenora.  
Lenore and Breadalbane, Man., Rev. R. A.  
Davidson, 315-12th St., Brandon.  
Port Arthur, Oliver Rd. and Calvin, Ont., Dr.  
A. H. Johnston, 211 South Brodie St., Ft.  
William.  
Selkirk, Knox, Man., Rev. Gerald Rennie, 19  
Cabot Cres., Winnipeg 8.

### Synod of Alberta:

Edmonton, St. Andrew's, Alta., Rev. J. E.  
Bigelow, 13820-109A Ave., Edmonton.  
Killam and Galahad, Alta., Rev. Ian MacSween,  
10508-81 Ave., Edmonton.  
Medicine Hat, Riverside, Alta., Dr. R. L. Tay-  
lor, 258-1st St. S.E., Medicine Hat.

### Synod of British Columbia:

Haney, B.C., Rev. Calvin H. Chambers, 1009—  
4th Ave., New Westminster.  
Prince Rupert, St. Andrew's, B.C., Rev. Wil-  
liam Perry, Box 817, Nechako, Kitimat.  
Vancouver, Fairview, B.C., Rev. D. J. M. Cor-  
bett, 474 No. 5 Road, Richmond, Vancouver.  
Vancouver, Robertson, B.C., Rev. L. D. Hankin-  
son, 7667-Rosewood, Burnaby 3.

## CLERKS OF PRESBYTERY


Lake of the Woods, Rev. Langley MacLean, Box  
285, Kenora.  
Lanark and Renfrew, Rev. Charles A. Falconer,  
McDonald's Corners, Ont.  
Picton, Rev. Hugh M. Creaser, 214 Washington  
St., New Glasgow, N.S.  
Westminster, Rev. W. O. Nugent, R.R. 4, Abbots-  
ford.

## DEATHS IN THE MINISTRY

Brent, Rev. Dr. John, Coleville, Sask., Nov. 6.  
Cleghorn, Rev. Hugh G., Leamington, Ont., Nov.  
14.



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# Children's Story — by Corinne Horton

▲ It was the day before Christmas. Already the snow was beginning to pile high on the branches of the pine trees, who wanted to look their very best. Soon a troupe of children would be rushing up the mountainside in search of fat, strong, glistening trees to take home with them. For tomorrow would be the most special day of the year.

This was the Christmas for which the little pine tree with the twisted branch had been waiting. Now he was just the right size. And he could hardly wait until some starry-eyed youngster would rush up to him and point and say, "Here's mine!" Then he would be hauled down the mountain and into the valley. There he would be set up in front of someone's window and decorated gaily with bells and bangles and baubles.

The little tree did not mind that one of his strongest branches was twisted. It had been stepped on and nearly broken by one of the curly-horned sheep that roamed the mountainside. He was just a sapling at the time, and he was proud of having grown so strong in spite of the accident.

Soon joyful cries began to ring out over the countryside. Through the snow plowed an army of children, laughing and talking and throwing snowballs at one another. The little tree really couldn't see just which child he would like to go with. He shook himself to make sure that all of his branches stuck out full and straight. And he held the twisted one so that it poked up cheerfully in the air.

The children were in the midst of the trees now, looking carefully at each one. First one child and then another would cry joyfully, "This is the one I want." Then he would march off proudly with his own special Christmas tree tucked under his arm. The tip of the tree left a little path behind in the snow as it slid along.

The little tree tried to attract one of the youngsters. He even nodded the tip of his twisted branch just a bit in order to attract attention. But this got him nowhere.

Finally one child pointed to him and said, "Here's a real fat one. I think I'll take him."

Another child came over and looked at the little tree. "Ah, can't you see," he said, "that one's got a broken limb."

So they went away and found another tree not nearly

so strong as he was. They marched down the mountainside and out of sight.

It grew darker, and there was no sound but the falling snow. All of the children were gone. The little tree tried to understand why his crooked limb would not be beautiful in the eyes of a child, but there was no answer. He drew up his branches even higher to keep the snow from weighing them down. He prepared to sleep until the spring rains came and washed away the hurt of not being wanted that he felt inside.

Just as he began to go to sleep he heard the voices of a man and a boy coming up the mountainside. The child held his father's hand tightly and had to move slowly through the snow.

The little tree looked and looked. Why, he, too, had a broken limb! He could not walk as fast or as well as the other children who had come earlier.

The boy and the man shuffled through the woodland and looked to the right and to the left. They saw many beautiful pine trees in the forest, but they were looking for a very special tree for the child. This was the first Christmas that he had been well enough to pick a tree for himself. They walked on.

The little tree stiffened hopefully. At last they stood directly in front of the funny little pine tree with the twisted branch. Then the boy cried out, "Here it is — this is exactly the one I want! This tree is just like me!"

And the little pine tree almost shook with joy.

The boy's father carefully cut down the little tree. He put him under his arm and took him down the mountainside and into the valley.

There they set him up in front of the window and decorated him with glittering bells and bangles and baubles. Everyone in the neighbourhood walked by and remarked how beautiful he was because one of his branches was perked up ever so saucily into the air. It made him the best-looking tree in the neighbourhood.

The little pine tree had never been happier. At last he had brought a very special kind of joy to someone at Christmastime.★

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the tree with  
the broken limb



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OR  
SINKS LOWER  
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HOMES."**

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